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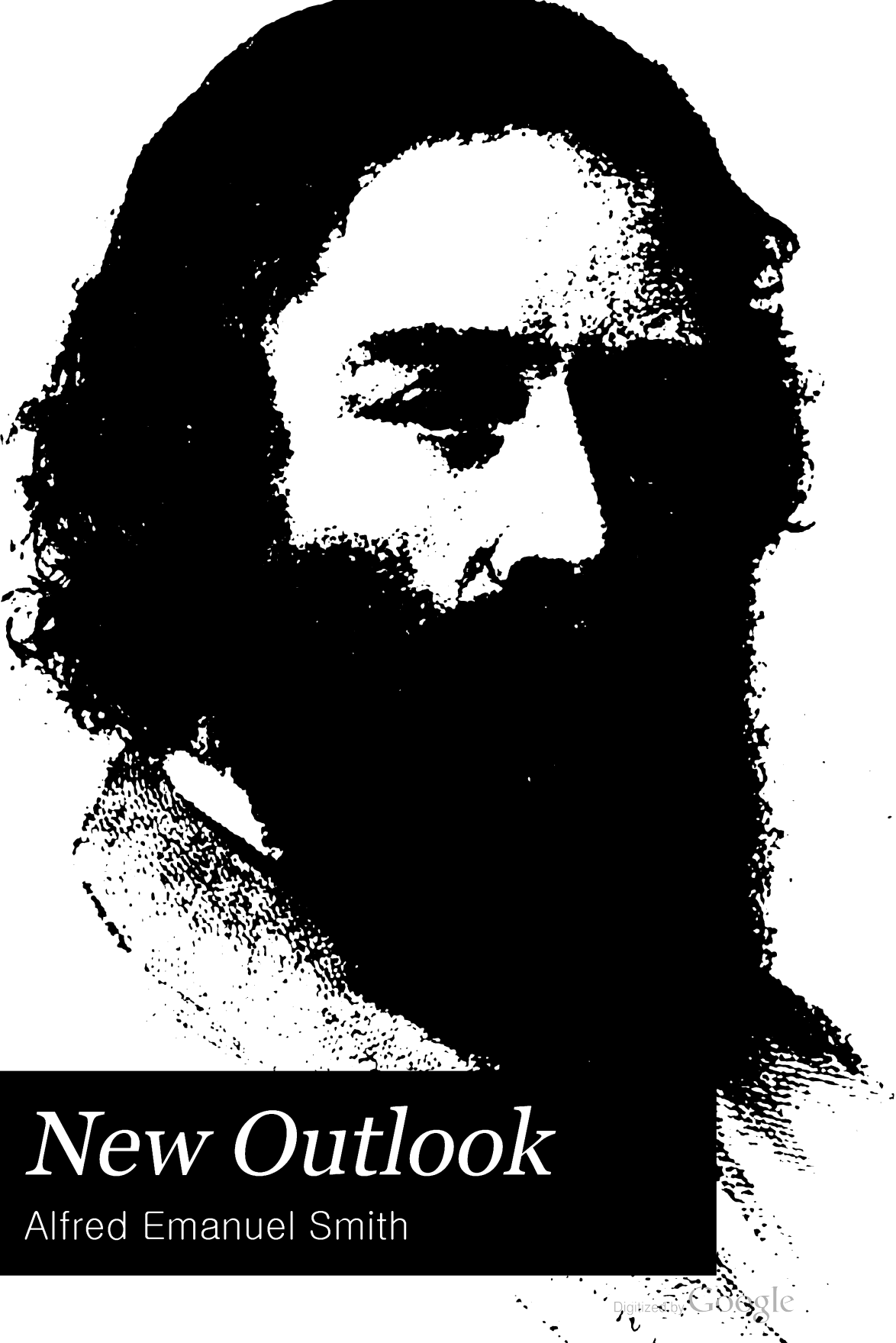

New Outlook

Alfred Emanuel Smith

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The Outlook

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THE past week has emphasized the advance of Russia in Asia. In Korea it has come to light that Russians are now in charge of the arsenals. This, in addition to the forced appointment of Russians to the command of the army and the seizure of the customs, has almost given Korea to Russia. It is reported that England and Japan are to make a joint naval demonstration on a very large scale as a formal protest against this practical surrender of Korea to Russia, and dispatches from Shanghai declare that an English fleet of seventeen men-of-war has assembled in the harbor of Chemulpo. There is no evidence that England has been caught napping by her competitors, or that she will tamely submit to the designs of Russia and Germany. Further evidence of Russia's activity is seen in her occupation of Manchuria, and finally of Port Arthur. Furthermore, it is said that Russia is now negotiating an additional loan for China on condition that the English railway engineers in North China be dismissed, and that all army drill instructors other than Russian be discharged. The feeling in Russia itself seems to have become more strongly anti-British. The St. Petersburg "Novosti" says: "In consequence of the pretension of England to compensate herself for the Russian occupation of Port Arthur by the acquisition of Port Hamilton, or Lazareff, and in view of the possibility of the disturbing action of Japan, Europe stands on the brink of grave diplomatic complications. It is therefore well to recall that the reinforcement of the German squadron in the Pacific permits Russia, France, and Germany effectively to prevent a disturbance of the balance of power between the three Powers on one hand, and Great Britain and Japan on the other, such as might be produced by violent seizures of territory." Japan is still, however, in possession of Wei-Hai-Wei, the important fortress opposite Port Arthur on the Pechili Gulf, which guards the entrance to Tientsin and Peking. It must remain in Japan's hands until the war indemnity is paid. Some English journals are urging a formal alliance with Japan, the "Chronicle" asserting that England will give her moral support to the Island Empire, and will distinctly warn China concerning action in certain contingencies. At all events, the general feeling in England is towards demanding a *quid pro quo* if concessions have been made to other Powers. Whatever Germany or France or Japan may do in China, the two main forces there must always be England and Russia—the one the greatest of colonial Powers, the other the greatest of homogeneous empires. However heavily Russia may press down from the north, the commercial interests of the south are vastly more important, and these are likely to be dominated, as they have been, by England. The long-impending Anglo-Russian conflict may be precipitated in China before it is in India. The real issue is commercial; the fight is for the markets of the future.

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Mr. Charles Denby, Jr., the son of our Minister to China and recently a Secretary of the Legation at Peking, has written an interesting letter to the New York "Evening Post" on the Far Eastern situation. Now that Germany is intrenched at Kiaochau and Russia at Port Arthur, Mr. Denby thinks that England will seize the island of Chusan, near Shanghai, and that France may take the island of Hainan and territory on the mainland adjoining Tongking. In the partition of China the United States has an interest, as our trade there is second only to that of England. The present Chinese tariff treats all alike, and "China is the only great field where the American manufacturers meet all rivals on equal terms." Our treaties with China provide that American goods shall not be discriminated against, and that no monopoly shall be granted to any one. "With the seizure of territory these treaties fall to the ground,

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and spheres of influence hostile to American commerce spring into existence before the European aggressors have time to raise the cry of vested interests." Mr. Denby recommends us to demand that, whoever may become masters of the soil, equality of tariff shall be maintained, in order that the American manufacturer shall not bear the burden of a tax imposed by his competitors.

❀

In the succeeding issue of the same journal Mr. Clarence Cary writes in like tenor, declaring that our Government officials should be stirred to the early lodgment of a firm protest against interference with our present commercial privileges. While at present our rapidly growing exports reach China under light duties and sheltered by the most-favored-nation clause of the treaties, it is certain, according to Mr. Cary, that inside any German or other European (except an English) port our goods will encounter a hostile and purposely exclusive tariff. The protest should be prompt, "seeing that, at least for a short while, the grabbing powers will be measurably conciliatory to others than the Chinese, and ready individually to approve such an attitude on our part as an embarrassment to their respective rivals." Mr. Cary predicts that, as has been the case in Africa, any foreign zones now installed on China's coasts will grow along the path of least resistance towards the interior, and, that though this result will doubtless wipe out the present obnoxious *likin* (or inland barrier tax), the substitution of a chain of foreign colonial custom-houses will be no less insufferable. Mr. Cary also calls attention to the fact that our Minister to China is a man of large experience there and "an uncommonly capable and stiff-backed American." He is now awaiting the arrival of an untried successor—"a kind of swapping of horses while crossing a stream—which is quite in keeping with our system of diplomatic changes on the advent of each new administration." We may add that if the partition of China arrays Russia, Germany, and France against England and Japan, our trade interests would lie with the latter. The former emphasize commercial monopoly, and Germany in particular is smarting under the Dingley tariff. The freer trade characteristic of British policy has been imitated by Japan, not only at home, but also in opening China to commerce at the expiration of the late war.

Interest in Cuban affairs has largely centered the past week about the execution—or, as most prefer to call it, assassination—of Colonel Ruiz, a Spanish officer and member of Captain-General Blanco's staff, who volunteered to go to a camp of the Cuban insurgents in order to explain the Spanish propositions for autonomy, and to urge the Cuban leaders to accept the propositions. Strictly speaking, Colonel Ruiz did not go under a flag of truce, and the insurgents declare that he had been formally warned that no overtures of the kind would be received, and that a general statement had been made public from the insurgent leaders threatening death to any one who should dare to bring any other proposition than that of absolute independence to a Cuban camp. Whatever may be said as to the technical military questions involved, there can be no doubt that the killing of Colonel Ruiz was absolutely unnecessary, was an act of savage cruelty, and will lessen the claims of the insurgents to be recognized by foreign nations as carrying on war in accordance with civilized rules and customs. A dispatch says that other commissioners of peace sent out by General Blanco to the insurgents have absolutely failed; some have returned, and some, it is believed, have been given the choice of death or of serving in the insurgents' army. Further light is shown on the kind of war waged by the insurgents by this same dispatch, which in a matter-of-fact way records as recent achievements of the insurgents the plundering of grocery-stores and private dwellings in one village, the burning of immense cane-fields in certain plantations, the destruction by fire of a little town not very far distant from Havana, the blowing up of a fine bridge with dynamite, and the killing of sixty-three men sent out by the Spanish Commander of another town for the purpose of bringing vegetables into that place. All these feats of war appear to have been accomplished within a few days without the loss of a man on the part of the insurgents.

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While it is pretty clearly established that the insurgent leaders in the field have not the slightest intention of accepting Spain's proposition for so-called autonomy, it is also becoming more and more evident that the scheme itself is meeting decided political opposition. Of the citizens of Havana who are loyal to the Spanish Government there are two parties,

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and the extreme pro-Spanish faction, usually called the Conservative party, has been all along bitterly opposed to the scheme of autonomy. The Conservatives have gone so far as to decline to take any part in the coming election to be held under the new system for members of the legislative body. To conciliate the Conservatives, General Blanco has now offered to practically place them in control of the local committee for the scrutiny of the electoral lists—a committee which would seem to have much the same extraordinary powers made use of by the returning boards in some of our Southern States in the election of 1876. It is possible that General Blanco will in this way conciliate his political opponents, but it is thought that the result will be a strong majority of extreme Conservatives in the Colonial Chamber.

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The full text of the decree of autonomy has at last been published in this country. That which we had before surmised to be true of it is now seen to be an unquestionable fact: it gives enormous powers to the Governor-General, insures practically a balance of power to those seventeen members of the Upper Chamber who are to be appointed by the Governor-General, by making them life members, while the other eighteen members are to be re-elected one-half every five years at the least, and oftener if it pleases the Governor-General to dissolve the Council. Without going into the particular restrictions of the decree, it may be said generally that there are so many obstacles to free legislation on the part of the proposed Cuban Parliament that one can well understand Sagasta's frank statement that the first concern has been "to affirm and strengthen the bond of sovereignty," and to see to it that "the central authority is in no wise lessened or weakened." Apart from the limitations upon free government contained in the decree itself, it is to be noted that the decree is still to receive the approval of the Spanish Cortes, and that it is not absolutely certain that this approval will be given. Moreover, there is no guarantee whatever that the decree, even if ratified, may not be withdrawn at any time in the future at the will of the Ministry and the Cortes. All these things considered, it is not remarkable that the Cuban leaders look with suspicion and incredulity upon the whole plan of autonomy.

The International Commission appointed to assess the damages due for seizures of British vessels in Behring Sea has reported its findings to the Department of State at Washington. The award against this country reaches the sum of $464,000, principal and interest. As the Paris Tribunal ruled that we had no right to claim jurisdiction over Behring Sea as *mare clausum*, the only real question was as to the amount of the award. The Paris Tribunal merely determined questions of jurisdiction, leaving the actual damages to be settled later. The British-Canadian claim was for $450,000; our State Department admitted $400,000; and finally, in August, 1894, the difference was cut in two and the compromise of $425,000 agreed upon by Sir Julian Pauncefote and Secretary Gresham. Congress, however, refused to sanction this without a Commission. The statement was wrongly made at the time that our laws then forbade pelagic sealing; they do now. The Commission was appointed, and has held its sittings at Vancouver and Halifax. As has already been pointed out, the damages for seizures of ships include not only the actual value of those ships, their outfits, and the confiscated sealskins, but also the value of the skins which might have been taken if the vessels had not been seized. It is said that the total of the present claims, with interest, amounts to nearly $800,000, but according to Mr. D. M. Dickinson, the counsel for the United States at the arbitration just closed, the total with interest was double that sum.

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In deference to the appeal of importers of furs and manufacturers of fur garments, it is understood that President McKinley will not sign before December 29 the bill just passed by Congress prohibiting the importation of Behring Sea sealskins. This will enable the trade to import the skins which had been purchased in London in ignorance of the prospective law. Under the act all skins not taken on the Pribilof Islands will be liable to confiscation on being imported into the United States. As the skins taken on our seal islands are numbered, it is believed that consular officers will have little difficulty in determining which are contraband. Alaskan skins have long enjoyed a merited reputation for their superior durability. The market for Russian, Shetland, South American, and other skins will now receive an impetus. A syndicate has been formed for the prosecu-

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tion of seal-hunting on the Newfoundland and Labrador coasts. The Newfoundland laws regarding sealing have been rigidly enforced. No vessel may leave the island before March, and another month elapses before the seal herds are reached; but in order to escape these regulations the new syndicate proposes to operate a sealing fleet from Halifax. The fur-seal question seems to be growing in complexity.

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The departure of Dr. Sheldon Jackson for Lapland to contract for six hundred reindeer for Alaska is a step towards relief for the Klondike miners this winter; it is also in line with what Dr. Jackson has long sought at the hands of Congress—a proper stock of reindeer for our Arctic province. Our country is fortunate, just at this juncture, in having at its command a man who is equally eminent as a missionary, an educationist, an economist, and an executive officer. By the use of reindeer Dr. Jackson expects to perform journeys now taking fifty days in five. The immediate charge of the Klondike relief expedition has been given to Captain Brainard, of the Army Subsistence Department, and he has been in consultation with Secretary Alger. General Merriam, commanding the Department of the Columbia, will select the military guard to escort the expedition. If the reindeer cannot be in New York by February 15, pack-mules are to be substituted. The Secretary confidently expects to obtain the co-operation of the Canadian Government in the humane endeavor, and apparently nothing will be left undone to insure the prompt and economical administration of relief. The Chambers of Commerce of the principal towns on our Pacific coast have petitioned Secretary Gage to revoke his order establishing Dyea as a sub-port of entry, and thus giving Canadians an opportunity of bonding goods across the narrow strip of United States territory. Replying to an inquiry from Mr. Gage, the Canadian Commissioner of Customs declares that our miners' outfits must be reported to the Canadian Custom-House at Lake Tagish, and may be entered for exportation there on the usual form "in transitu" in duplicate. The goods may then be delivered free of duty to be carried out of Canada by the transportation company which has duly executed a bond. The Dominion Government will increase the police force in the Yukon to two hundred and fifty men, of whom probably one hundred will be stationed at Dawson. The Canadian Government is also at work on a plan for relief supplies.

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The French public is still intensely excited over the many sensations connected with the Dreyfus case. Attention is directed more and more to the point that neither the man accused as a spy nor his counsel was allowed to see the incriminating documents upon which he was convicted. The secrecy of the trial and the terrible severity of disgrace and punishment inflicted on Dreyfus have really been the chief cause of the eager sympathy which has sought to prove him innocent. It is now stated positively that Count Ferdinand Esterhazy, who, the Dreyfus faction assert, was the actual spy and traitor, will be put upon trial, if not for the Dreyfus affair at least for the writing of private letters of a traitorous and unpatriotic kind. His trial will in all probability be the most sensational criminal case tried in Paris in many years, and speculation is rife as to whether the Government will dare to conduct the case with closed doors. A mass of evidence has been published which either proves that Esterhazy is a villain of almost incredible baseness, or that an equally incredible conspiracy to blackmail and ruin him has been formed by those who are trying to rehabilitate Dreyfus. An illustration of the romantic mystery which pervades the whole affair is Esterhazy's declaration that he is in possession of documentary proofs which will crush his conspiring enemies, which were handed to him by a mysterious veiled lady whom he does not know, and who told him that she took an interest in him and wished simply to save him from his enemies. Incidentally strange side-lights are thrown by the Dreyfus affair on the venality of the French press, the fierceness of race animosity against the Jews, and the arbitrary methods of military and civil judicial procedure. In the end, whatever the result may be as to the Dreyfus case itself, it is to be hoped that the agitation will set men thinking seriously about much-needed general reforms.

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We have received from the Pacific coast two letters of protest against our paragraph respecting the nomination of Attorney-General McKenna by the President to the Bench of the Supreme Court of the United States. Both letters express indignation at the sug-

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gestion of The Outlook that the protest against Attorney-General McKenna's appointment might be due to either religious prejudice against him because he is a Roman Catholic, or to corporate influence against him because of his course as Attorney-General in the Pacific Railroad case. One of our correspondents expresses the sentiments of both in the following sentence: "Fearlessness and a high and disinterested public spirit are nearly as unusual among the bench and bar as among other citizens, and it will certainly be evident to you on a little reflection that a high degree of both were required to inspire an opposition like this to an appointment which it is well understood President McKinley is determined to press, and which there is little hope that the Senate will decline to confirm; for almost every man who signed this protest might easily suffer great injury in his professional career by the hostility of a Justice of the Supreme Court." We give to this report of these protests a place of the same prominence with our original comment. The discussion of motives is always infelicitous and often unjust, and in so far as our original paragraph involved, or is thought to involve, any imputation of dishonorable motives to the men who took the somewhat extraordinary method of signing a protest against Mr. McKenna's appointment, we desire frankly to disavow any such imputation. But, our correspondents to the contrary notwithstanding, we cannot think that a man who has occupied the judicial position which Judge McKenna has occupied, has held the distinguished position he held in the House of Representatives, and has shown the ability which to us he seems to have shown in the conduct of the office of Attorney-General, is or can be so signally lacking in ability as to justify the protest presented to the President against his appointment.

❀

Interviews with Senator Dawes and with General Armstrong, of the Dawes Commission, give a fuller and more intelligible account of the failure to secure a ratification of the agreement with the Choctaws and Chickasaws by which their land was to be divided in severalty and the Indian Territory made a part of the National dominion. Disregarding some complications, which the reader unversed in Indian affairs would not readily understand, the essential fact is that the agreement had to be ratified both by the Chickasaws and the Choctaws, in order to make the ratification of either valid; that the agreement was ratified by the legislative council of each tribe; but that under the laws of the Chickasaws the action of the Council had to be ratified by popular vote, and it was in fact annulled by the popular vote. This annuls the ratification by the Choctaws as well, and, to quote General Armstrong, "everything will have to be begun again from the bottom with both tribes." Our readers hardly need to be told our judgment on this subject, one which we have long held, and to which we are glad to see the people and the Administration are gradually coming. This is, in brief, that the duty of National sovereignty is one which cannot be laid aside; that any treaty by which Congress attempts to divest the Nation of its authority over the National dominion is null and void; that, the treaty having been made, it is our duty to exercise all possible patience in an endeavor to secure from the Indians in the Indian Territory their consent to our resumption of our National prerogatives, but that, if we are unable to secure this consent, it is our duty to resume that sovereignty, by force if necessary, and to bring the whole territory of the United States, from ocean to ocean, under the supreme National authority, and in harmony with American civilization. With this the Dawes Commission apparently agrees, if the statement of its Secretary may be regarded as representing its views: "By degrees the condition of affairs in the Territory will have to be straightened out by compulsory measures, if the Indians refuse all invitations from the Government to take a part in the work themselves."

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Last week for the tenth time a Josiah Quincy was elected Mayor of Boston. The present Mayor Quincy was re-elected by the same plurality of four thousand over ex-Mayor Curtis that he received over Mayor Curtis two years ago. Last week Mr. Quincy's victory was the more striking because an independent Democratic ticket had been put in the field by the Democrats who protested against the refusal of the regular Convention to make the Chicago platform an issue in the municipal campaign. This independent ticket, however, polled but three thousand votes, and its nomination may have actually helped Mayor Quincy, inasmuch as it made it easier for Republicans who indorsed his

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administration to vote for him without seeming to support the National policies of free coinage, free trade, and the taxation of incomes. To an unusual extent the contest was fought upon purely municipal issues. Mayor Quincy, more than any other city executive east of the Alleghanies, has stood for an enlarged conception of the methods by which a city may render service to its citizens. His annual address to the City Council last January was full of illustrations of this attitude. Immediately following the financial statement was a section on "Public Baths," announcing that the plans for one such establishment had been approved, and recommending a loan of $200,000 for the erection of five others in different sections of the city, so that Boston should lead American cities in providing for its people these facilities for cleanliness and also for recreation. Immediately following this section on public baths was another on "Playgrounds," urging that "if one-twentieth of the sum which Boston has spent upon her magnificent park system could be devoted to the acquisition . . . of numerous playgrounds, the investment would bring in a still larger percentage of return in the shape of healthful physical development and social well-being." Mayor Quincy's remarks on this subject showed his realization of the fact that in a great city individual families cannot provide sufficient playgrounds for their children, and that collective action through the agency of the city is indispensable. The same progressive vision of municipal opportunities marked his recommendations respecting the establishment of a statistical department and a municipal laboratory, the direct employment of printers and also of electrical workers to perform public work now done by contractors, the management of hospitals and parks, and the protection of the rights of the city in the value of franchises along its streets. Of course a programme of this sort, like the progressive programme of Mayor Strong in New York, involved some increase in public expenditures, and the cry of economy was raised by the opposition. But the result of the election seems to show that the people of Boston are willing to pay for real services, and indorse the conception that the municipal corporation should serve as the means of co-operation on the part of its stockholders.

❀

The hope expressed in Chicago after the municipal election last spring that an unusually public-spirited and reliable City Council had been elected seems to have been unwarranted. A little over a fortnight ago the Council, forbidden by the Constitution to raise the salary of its members during the term for which they have been elected, voted that each of their number should be accorded a private secretary with a salary of fifteen hundred dollars a year. It was not pretended that the members needed or would actually employ private secretaries con manding such a figure. In fact, when the ordinance passed one of the mutually admiring statesmen turned to another and said, "I appoint you my secretary," and the other as promptly returned the compliment. The measure was avowedly an attempt to violate the Constitution in a constitutional way—its supporters pleading that the salaries of the members of the Supreme Court had once been increased in precisely the same manner. Mayor Harrison, in vetoing the ordinance, called attention to the fact that it was the Legislature which used this roundabout method of increasing the salaries of the members of the Court, whereas in the present instance the members of the City Council were voting to increase their own salaries—making perfectly obvious the violation of the Constitution. The Aldermen, however, passed the ordinance over the Mayor's veto by a vote of forty-eight to sixteen. Without doubt they are right in claiming that the duties of the office demand more than the present salary of three dollars a meeting, but the shamelessness with which they have ignored their oaths to obey the Constitution ought to convince the most indifferent of their constituents that they are not men upon whom the duties of any office may safely be reposed.

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The Curfew Ordinance, requiring children under fifteen, without leave of absence, to be at home by eight o'clock in winter and nine in summer, is steadily working its way eastward. Last week it was adopted by the City Council of Indianapolis by a majority of twelve to seven. This makes over three hundred cities and towns, chiefly in the Middle West, where the ordinance has been put in force during the last two years. The initiative of this movement, we are informed by the Springfield "Republican," came from the convention of the Boys' and Girls' National Home and Employment Association in 1894. This Association was organized about four

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years earlier to study the matter of hoodlumism and crime among boys, and the revival of the curfew was the practical measure which this study led it to recommend. Among the larger cities in which the ordinance recommended has been adopted are Lincoln and Omaha in Nebraska, Topeka and Leavenworth in Kansas, Denver and Pueblo in Colorado, Kansas City and St. Joseph in Missouri, and Evanston and Quincy in Illinois. The testimony of the officials in some of these cities, published by the supporters of this new movement, has been almost incredibly favorable. Mayor Graham, of Lincoln, for example, wrote, in answer to inquiries, that "the results of the enforcement of the ordinance in reducing crime were a complete surprise both to the police and city officials. There was a decrease of seventy-five per cent. in arrests of youth for the first month's enforcement of the ordinance." The Chief of Police at St. Joseph writes thus: "After seven months of the enforcement of the curfew ordinance I beg leave to inform you that it has proved an unqualified success, and at the present time I am safe in saying that at least seven-eighths of the people give it their sincere and cordial approval and support. There has been a reduction of fully fifty per cent. of commitments to the Reform School of St. Joseph." Similarly the Mayor of Des Moines, and, in fact, all the public officials whose letters are quoted.

In order to ascertain how far these official reports were confirmed by the common observation of residents in these cities, The Outlook addressed letters to subscribers in all the larger places, asking the general opinion and their individual opinions respecting the workings of the new ordinance. Except from Omaha, where the ordinance has been a dead letter, owing largely to a judicial decision, and from Lincoln and Kansas City, where our correspondents describe the ordinance as little better than a bugaboo to frighten children into returning home at reasonable hours, our correspondents have been nearly as enthusiastic as the public officials quoted above. One of our Topeka correspondents quotes with approval the verdict of an old and efficient policeman who said regarding the ordinance: "It is a good thing, a decidedly good thing: now we have some right, something *to back* us when we order the boys off the *streets* and send them home." One of our Pueblo correspondents writes: "There was much opposition to the Curfew Ordinance here when it was first adopted. Now we hear of none whatever. Police, parents, and all speak in commendation of it. It used to be a common thing to see young girls on the streets down town late at night. That and other abuses have been corrected." Another correspondent from the same city writes that he presented the matter at the ministers' weekly meeting, and found that the pastors were unanimously and heartily in favor of the ordinance. From our correspondence it is evident that at least among the class of people who read The Outlook fully seven-eighths heartily support the new ordinance—which, we are told, still remains in force in Salem, Mass., having come down from Puritan times. How frequently our reformations are in some modified form a return to earlier conditions! It should, however, be added that in most if not all the cities in which the curfew has been a success there are *homes* in which the children can be required to be after nine o'clock at night. In tenement-house districts in some of our large cities in which there are no such homes, the first condition of a curfew system is wanting.

The statistical report of the Excise Department of New York State shows that in the forty-one cities, large and small, the number of saloons has been reduced by the Raines Law to 4.5 for every thousand inhabitants, or one saloon for forty-four families. This is a reduction of more than one-quarter from the number of saloons prior to the Raines Law, but New York has still a long road to travel before it reaches the South Carolina level of one dispensary for every two thousand families. On the revenue side the Raines Law has been as great a success as its framers anticipated or even predicted. The net revenue under the old law in the year 1895–96 was two million five hundred thousand dollars; under the new law it has risen to seven million dollars. Here is a gain of four and a half million dollars, or nearly four dollars for every family in the State, in the profits received by the public out of the wages and salaries expended in the saloons of the State. So great is this revenue that it is doubtful whether the new Legislature, in spite of its hostility to the Raines Law, will seriously amend its taxation features. It is to be feared that the attack will be concen-

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trated upon the clauses of the law restricting Sunday sales and requiring the screens to be raised during the hours in which the sale of liquor is prohibited. If such restrictions are to be overthrown by a local option measure, the friends of temperance must see to it that the local option granted shall be comprehensive, so that communities that regard the saloons as public nuisances may be as free to expel them as those that regard saloons as public benefactors are to open them seven days in the week.

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There has been some agitation among the milk-dealers in New York because of the projected formation of a Milk Trust to be known as the Farm and Dairy Product Company. Negotiations have been conducted for some time. The leaders in the movement to form the Trust declare that they have secured control of over three hundred dairies, a large majority of the wholesale milk-dealers, and nearly all of the retail dealers. The formation of this Trust, it is claimed, will reduce the price of milk in New York from eight to six cents; this will be possible, it is stated, because of economy in distribution, the waste of the present method being the cause of the higher price of milk. The founders of the Trust also assert that the farmers under the new plan will receive higher prices for their milk. The Trust proposes to district the city so that, instead of dozens of milk-wagons going through certain streets, as is now the case, there will be one milk-wagon distributing milk over a given district. A reduction in noise in the early mornings would be fully appreciated by city residents; and if to this advantage the Trust would add the further one of employing men who will not whistle or conduct conversations in loud tones of voice while delivering milk, a vast amount of nervous force will be conserved that is now expended in mental and sometimes audible protests against the unnecessary disturbances of early morning.

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While certain advantages may result from the formation of this Trust, there are also disadvantages. If the consumer is to be permitted to share the increased profits coming from a saving in the expenses of conducting business under the present method, the formation of the Trust will be a public benefit. So far, formations of trusts for the production or distribution of necessities in households have not so resulted. Where gas companies are rivals, the consumer has redress. If one company does not serve gas of a proper quality or the gas bills seem exorbitant, a change is possible; but where the gas companies have consolidated, or where one gas company has the monopoly in the street, the consumer is helpless. Fortunately, the Health Board of the city protects the consumer in the quality of the milk supplied; and if the laws governing the milk supply in New York are as well enforced in the future as they have been in the past few years, the Trust will be compelled to serve an at least fairly even quality of milk and cream. It is true that the milk supplied through the groceries, sold by the quart, dipped from an open can, is very rarely up to the health requirement. It is subject to contamination through unclean handling. Anything that will stop this method of distributing milk and cream, whether or not it possesses a money advantage in economy of cost, certainly possesses a very great sanitary advantage over uncleanly methods of distributing milk. Whether the Trust will be consummated, and the business of supplying milk to the citizens of New York be accomplished by January 1, is doubtful, but that some method of consolidation will be accomplished in the near future is more than probable. The Biscuit, or Cracker, Trust has increased its price about one and one-half cent per pound. The head of this Trust, who is also the projector of the Milk Trust, claims that competition had reduced the price of crackers until there was no profit, and that the advance is only to the point of making it possible to transact business.

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Omaha is to have a great Exposition next summer, lasting from June to November. Its projectors declare that, with the exception of the World's Fair at Chicago, it will be the greatest exposition ever given in America, that it will be about double the size of the Nashville centennial, and certainly it will be the first large undertaking of the kind west of the Mississippi. Congress has appropriated $200,000 for a suitable Governmental representation. Particularly interesting among the special articles shown by the United States will be Dr. Sheldon Jackson's Alaska exhibit, which he has been collecting for years, and now has in storage at Seattle. Dr. Clark, of the Interior Department, is pre-

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paring a fine reproduction of the Yellowstone National Park. Another exhibit of peculiar interest will be that relating to irrigation. There will be plans for illustrating something like forty different methods of irrigating arid or semi-arid lands. The State of Nebraska will give liberally in money to the enterprise, and many other States and foreign governments are preparing to be suitably represented. A beautiful site of over two hundred acres north of the city has been selected.

The Year and the Years

That which gives the years unity and significance is the continuous revelation of God's nature and designs for his children which they disclose. Through times of peace and times of war, through long stretches of prosperity and decades of disaster, through the great epochs of progress and the sorrowful epochs of retrogression, the divine purpose unceasingly unfolds itself. For the time is past when any partialistic view of God's government in the world is possible; as the time is past when any partialistic view of his love is credible. We know to-day that he loves all races and generations with a divine impartiality of affection—the Greek as deeply as the Jew, the heathen as truly as the Christian. And we know also that all things come from him, and that he is present in sorrow as really as in joy, in adversity as in prosperity. The very sins of men bring into clear light his inexorable righteousness, and their punishments are the signs of his love. Whenever men think, feel, and act, they make history; and history is the disclosure of God's purpose because it is the revelation of man's nature and destiny. In success and failure, in baseness and nobility, in greatness and meanness, human character and the issues that flow from it are disclosed with equal definiteness; for he who breaks God's law makes the law as real and clear as he who obeys it.

The years are, therefore, the successive chapter in that great book of Revelation which all humanity is unconsciously writing by thought, word, or deed; that spiritual history of the race which is the key of all other histories and without the light of which they are all misleading and inadequate. God's purpose shining through the years gives them the unity of one sublime movement of life and love and the fathomless significance of the working out of a will which overlooks no detail and forgets no life however obscure and insignificant. The years are all divine because they come from Him. As one of our poets has written:

A mighty Hand, from an exhaustless Urn,
Pours forth the never-ending flood of Years,
Among the Nations. How the rushing waves
Bear all before them! On their foremost edge,
And there alone, is Life. The Present there
Tosses and foams, and fills the air with roar
Of mingled noises. . . . . .
. . . . . Beyond
That belt of darkness, still the Years roll on
More gently, but with not less mighty sweep.
They gather up again and softly bear
All the sweet lives that late were overwhelmed
And lost to sight, all that in them was good,
Noble, and truly great, and worthy of love—
The lives of infants and ingenuous youths,
Sages and saintly women who have made
Their households happy; all are raised and borne
By that great current in its onward sweep,
Wandering and rippling with caressing waves
Around green islands with the breath
Of flowers that never wither.

Laws of Life

The laws of life make for the preservation and the enrichment of life. Health is normal, disease abnormal. What is true of the body is true of the soul. We are not to think that the great forces are evil, and that from them we are rescued only by some extraordinary and occasional supernatural interventions. On the contrary, the great forces are the divine forces. What we call the laws of nature, but should call the laws of God, are on the side of upbuilding. They are, to use theological phraseology, redemptive. If it were not so, it would be impossible to believe that there is a moral order in the universe, or a moral Ruler above it and ruling in it. For example:

The law of heredity is far more efficient in its working on the side of morality than of immorality; on the side of virtue than of vice. Original sin there is, but there is also original virtue. It is not more certain that there is a hereditary depravity descending from father to son through successive generations than that there is a hereditary virtue which descends in like manner from generation to generation. There is what the philosophers call a solidarity of the race. Men are fastened together as are those that climb the Alps, but they are fastened together not that he who slips may drag the others down, but that they who stand may hold the

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unfortunate up and save him from destruction. It is true that the sins of the fathers are visited on the children to the third and fourth generation, but it is also true under the same law of descent that God's mercy is shown to the thousandth generation of them that fear him and keep his commandments.

Vice ends in death; virtue in life. If a boy inherits a self-indulgent appetite or passion from his father, increases it, and bequeaths the awful inheritance to his son, at the third or fourth generation, at the utmost, the family ceases to exist; but if the father is temperate and bequeaths the power of self-control to his son, and the son increases that power and adds a heroic quality to it, the volume of life goes on with widening stream to future ages. In this truth lies the secret at once of national weakness and national strength. In the seventeenth century Spain apparently ruled the world, and England was imperiled by Spain's supremacy; but pride, ignorance, and superstition were to bear sway in Spain, and under their malign influence she has been dwarfed and paralyzed so that now the nation whose Armada once threatened Britain's shores is powerless to quell an insignificant guerrilla rebellion in one of her ancient colonies. England, under the same law of heredity, transmitting her courage, her enterprise, her energy, and her intelligence from generation to generation, each epoch adding to the inheritance it has received from its predecessor and bequeathing it to its enlarged and its enriched successor, has given birth across the ocean to a new Anglo-Saxon empire, and mother and child by their language and their civilization promise, if the history of the past is continued in the future, to dominate the world.

The law of environment is equally a law in the interest of moral development. Much is said about the danger of evil companionship, but is there no advantage in good companionship? much about the evils of bad literature, but is there no advantage in good literature? What sort of progress men would make separated from even the imperfect and conflicting environments of this present life is illustrated by the progress which has been made by the Indian races shut off from both the benefits and the evils of modern civilization by reservation walls. It is by the law of environment that the church, the school, and the home are able to make atmospheric conditions which promote health and lessen the power of disease. And imperfect as the churches, the schools, and the homes are, there is more in their influence for virtue than for vice. The father who swears is ready to punish the son who imitates his example. The slatternly mother desires her daughter to be cleanly and orderly. There are but few infidels who are not quite willing that their children should go to Sunday-school. Bad as are the poisons that are exhaled from the liquor-shop and the gambling-hell, they are not comparable in forcefulness to the healthful influences which proceed from life-giving organizations in the community; and the latter possess a staying power greater than the former. The vicious and sensational press is bad in character and pernicious in influence, no doubt, but its pages of sensational and salacious reports devoured to-day are forgotten to-morrow, while Plato and Dante and Milton and Shakespeare possess immortal lives, and are companions to unnumbered generations of readers.

The law of habit, again, is a law for the upbuilding of character. To read the lamentations over bad habits one might suppose there are no habits which are not bad. But the very process which does sometimes deteriorate, undermine, and destroy character, differently directed lays the solid foundations and rears thereon the splendid superstructures of edifices which will outlast time. If drunkenness is a habit, so is temperance; if licentiousness is a habit, so is chastity; if profanity is a habit, so is reverence and purity in conversation. The law of habit may be tersely stated thus: actions often repeated become a habit; habit long continued becomes nature. We are what we are wont to do. Physiologically we build up our brain-cells by our thinking; morally we build up our souls by our living. If each act stood apart by itself; if it had no effect on character; if life were made up of isolated deeds, man would be as subject to temptation resisted for fifty years as he was when it first assailed him. He would see the truth no more clearly because he had searched for it; he would control himself no more effectually because of successive acts of self-mastery; he would understand no better because he had used his understanding; his judgment would be no more trustworthy because he had studied deeply and judged conscientiously. By the law of habit we build ourselves into righteous characters if we will; by the law of environment we put ourselves in conditions that make virtue easy and vice difficult if we will; and by the law of heredity we give to

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future generations something of the equipment which we have gained ourselves and enable our children to start from our vantage-ground.

In this process of character-building, which is the true end of life, we are aided by the law which gives the higher nature power of mastery over the lower. It is this which enables the man to control, utilize, and domesticate the brute. Though the lion is stronger than the man, the man cages the lion. Though the elephant can crush his master, the master drives the elephant whithersoever he will. It is this which makes the intelligent and moral portion of the community its masters whenever their intelligence and their morality are reinforced by heroic courage. The criminal population of a great city are easily kept in restraint by a limited number of policemen because criminals are weak and feeble folk, with but little courage and no true heroism. Every now and then we read the story of some brave girl who holds a burglar in her grasp till help comes and he is arrested. Physically he is stronger than she, but she is a woman and he is not a man. The seventh chapter of Romans is too generally read as though it were a cry of despair, a witness to the evil in every man. It is such a witness to the evil in every man, but it is no less a witness to the dormant good in every man, which needs but to be awakened to assume the scepter and take the control.

We are not, then, to consider, as theology has sometimes considered, man a slave of laws, a captive under laws forged for his enslavement: a law of sin compelling him always to carry about with him chained to his living body a noisome corpse; a law of habit entangling him in the meshes of a net, as the ancient gladiator was sometimes entangled, so that he vainly endeavors to extricate himself; a law of environment poisoning him with the deadly atmosphere of a malarial-infested world; a law of heredity starting him in life handicapped with an inheritance of evil, and compelling him to bequeath the burden to his posterity. The laws of life are in the interest of the upward and onward progress of the race. They are divine laws conceived in mercy and working out beneficent results in truth, righteousness, and purity. And they are reinforced by the presence of Him who has come into life that He may by His own personality give courage to the timid, strength to the weak, and victory to the halting. The God who reveals himself in Jesus Christ as the friend and the helper of men is the God who has organized all of life so that it shall befriend and help them to worthier achievements and diviner character.

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A Problem in Church Fellowship

May a minister belong to two denominations at once? Why not? The question is prompted by the report in the "Herald of Gospel Liberty" that two ministers of the Christian denomination have been dropped from the roll "by a very heavy vote on account of belonging to the Congregationalist body." This seems questionable while negotiations are in hopeful progress for a union of those two denominations. Custom and precedent must render a reason. Are our church denominations competitive? Then there is no belonging to more than one at a time. Are they rather co-operative? Then why not belong to more than one? Indeed, why belong to one rather than another? The best reason for this is that through some one denomination one, being what he is, can best promote Christian interests. The denomination is simply a means to that end. So viewing it, one may ask, Why be restricted to a single means?

Of course objection arises in the interest of maintaining certain forms of doctrine or of order about which denominations are organized. But why should not "heralds of Gospel liberty" be somewhat free in such matters—"go in and go out and find pasture," just as some ministers hold the doctor's degree from more than one college? We have in mind a single instance, of one who was at once an active member of a presbytery and of a Congregational association of churches and ministers. This is contrary to traditional practice, but the authority for the practice is no more weighty than the reason in it, and the reason in it seems to be largely in the prescriptive force of custom. Church union is probably far off, but points of union have increased, and Christian reason desires as many points as possible within the limits imposed by a partially Christianized human nature. Denominations, however good, are not an unmixed good, and the denominational spirit needs its mitigations. A man may belong to several scientific bodies, and with equal reason to

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several religious bodies. The reason is the same in matters of science and religion: the bodies he belongs to are not competitive.

Secretary Gage's Plan

Secretary Gage's bill providing for the issue of $200,000,000 of gold bonds, to be used in the retiring of that amount of greenbacks and substituting bank notes in their stead, has created a serious division in the ranks of the Republican party. Speaking broadly, the Secretary's proposition has the cordial support of those who believe in the gold standard and who tolerated the party's declaration in favor of international bimetallism on the ground that it was devoid of practical bearing. On the other hand, it is encountering the firm resistance of those who believe in international bimetallism and who tolerated the declaration in favor of maintaining the existing gold standard on the ground that its wrongs to debtors were less than the wrongs to creditors which National bimetallism might inflict. These two elements were all along known to disagree with each other upon a vital principle, and Secretary Gage's bill has brought this disagreement to a focus. The frank explanation which Secretary Gage gave of its objects before the House Committee on Banking week before last had the tendency to bring the two elements into sharper conflict. With fearless honesty he stated that the "first" object of his bill was "to commit the country more thoroughly to the gold standard." At the present time, as every one knows, our gold standard is now really a mixed standard. In fact, two-thirds of our legal-tender currency is either silver and silver notes, which in no way promise to pay gold, or paper money payable in "coin," which latter, by the express terms of the law, may be paid in gold or silver at the option of the Government. Our bonds also are on their face payable in "coin," and Congress has hitherto refused to issue bonds explicitly declared to be payable in gold. Hence a bill authorizing the issue of $200,000,000 of bonds specifying to pay gold, in order to retire $200,000,000 of greenbacks payable in gold or silver, is a long step toward the substitution of a pure gold standard for one in which not only silver or its equivalent is largely used, but also in which nearly all Government obligations are on their face payable in gold or silver at the Government's option. Indeed, the chief advantage claimed for this bill is that it commits the country more thoroughly to the gold standard, and thus strengthens our credit here and abroad; the other advantages are based on this, and are incidental to it. The opposition to the bill may be expressed in a sentence thus: It takes a long step in the direction of the gold standard, and yet one which requires many others of the same sort before the gold standard is finally reached; this step retires $200,000,000, but over $700,000,000 more must be retired by gold or bank notes payable in gold before the gold standard will be finally achieved. Rather incidental to this than independent of it is the objection to the proposition that the Government would guarantee the redemption of the bank notes, and thus loan to the banks the Nation's credit, while the banks, not the Nation, would receive the interest for the use of this credit. If we may trust the dispatches from Washington, most of the Republican Senators from west of the Missouri will oppose the Administration's financial policy if it adopts and makes its own Secretary Gage's recommendations. Senator Chandler, of New Hampshire, goes so far as to say that if Secretary Gage's bill is pressed it "will split the now united Republicans into fragments."

The truth is, however, that the Republicans are not united and were not really united during the Presidential campaign on the financial question. Coalition is not union, and there was only a coalition between silver and gold Republicans for the purpose of carrying the country. Since the financial issues are so often confused, it is desirable to restate them from time to time for the benefit of the lay reader. They appear to us to be these:

1. Shall the Government treat paper as money and issue it, or shall it treat only coin as money and leave the paper to be issued by private corporations? At present neither course is consistently pursued.

2. Shall we treat both gold and silver as money, on the assumption that a parity can be maintained between them by Government action?—this is bimetallism; or shall we treat only gold as money, and silver as a mere subsidiary coinage for use in small transactions and as a token redeemable in gold?—this is gold monometallism, or the gold standard.

These are questions which cannot be settled by a compromise; they cannot be adjusted by a coalition; they must be definitely deter-

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mined by the Nation through its Congressional representatives; and the financial system of the country must be worked out consistently with that determination and based upon it. Nor ought the Nation to take a step in either direction without seeing what will be the next step involved, and without being ready to go on in that course upon which it enters. International bimetallism having for the present failed, the Nation is left to decide for itself these two questions, and the financial problem will not cease to be a problem until these two questions are definitely decided. Secretary Gage's plan commits the Nation to gold monometallism, and to the doctrine that banks, not the Government, should issue the paper currency.

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The Spectator

The Songs of Labor! The words had an attractive sound, and brought to the Spectator's mind pictures of happy, contented workmen with hearts so full of gayety that they must needs sing at their work—the kind of workers celebrated in Mr. Beecher's rhapsody on "the workman who whistles at his work," who seemed to the sunny-hearted preacher to be the very best kind of worker, though he must have had in mind only those of outdoor occupations. One often hears these songs of labor—the popular airs of the day hummed or lilted *sotto voce* in snatches by the man whose fingers have acquired such skill that they can be trusted to do their work while the mind wanders afield in search of amusement, and finds it in "All Coons Look Alike to Me," "After the Ball," "Ta-ra-ra Boom-de-ay," "I Love to See My Poor Old Mother Work," or whatever may be the ruling music-hall abomination of the hour. These are songs for labor, however, not of it, and they touch no chord in the workingman's soul except his love of humor and of catchy music that sings itself and is easily remembered—and forgotten.

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The Songs of Labor that the Spectator went to hear were not of this kind. They were not all of them set to music, in the first place, and those that were, were not of the sort that would be thoughtlessly hummed by "the workman who sings at his work." They were of the kind that would set him to thinking instead, and perhaps nerve him to action. Such appeals, for instance, as Mrs. Browning's "The Cry of the Children," that most pathetic plea for the little laborers of the mine and the cotton-mill:

Do ye hear the children weeping, O my brothers,
  Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
  And *that* cannot stop their tears.

But the young, young children, O my brothers,
  They are weeping bitterly!
They are weeping in the playtime of the others,
  In the country of the free.

"For, all day, we drag our burden tiring
  Through the coal-dark underground,
Or, all day, we drive the wheels of iron
  In the factories, round and round."

It was stated by the leader of this unique service of song (let the Spectator confess that this deeply affecting poem was recited at a meeting of that interesting organization, the Social Reform Club of New York) that these verses had been the undoubted cause of a large extension of the Factory Acts in England for the purpose of protecting children. To find another instance of so powerful an effect produced on a nation through a poet's inspiration it was necessary to go back to the French Revolution, when Rouget de Lisle electrified the peasantry of France with the "Marseillaise." And here the Spectator hoped to hear the earlier revolutionary song, "Ça ira." But that, however interesting historically, was perhaps too sanguinary for the occasion.

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And now the Spectator leaned forward to hear a man who had helped to make history, one of the martyrs in the cause of free speech—a man evidently from that section of the Club's membership which consists of the "wage-earners," with a face wrinkled and seamed and stern, as of one who had suffered much for conscience' sake. His vigorous appearance, however, and his only slightly gray hair ill prepared one for his statement that at the age of seventy-five he was not quite the man that he was at the time of the great Chartist agitation. It was shortly after the Irish famine of '47 that this then young orator was led into a seditious utterance, and, with his friend Ernest Jones, "the poet laureate of the Chartist movement," a man of wealth who had devoted himself to the cause of the masses, was thrown into prison. Jones occupied the cell next to that of this man, Robert Crowe, and composed the poem "The Lower Classes," from which the follow-

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ing lines are taken, while in prison. The verses were read with deep feeling by the old Chartist:

We plow and sow; we're so very, very low
That we delve in the dirty clay,
Till we bless the plain with the golden grain,
And the vale with the fragrant hay.
Our place we know—we're so very low:
'Tis down at the landlord's feet!
We're not too low the grain to grow,
But too low the bread to eat.

Down, down we go—we're so very, very low—
To the hell of the deep-sunk mines;
But we gather the proudest gems that glow
When the crown of a despot shines;
And whene'er he lacks, upon our backs
Fresh loads he deigns to lay.
We're far too low to vote the tax,
But not too low to pay.

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Later the Spectator fell into conversation with this interesting old man, and found that, working at his trade of tailor, he had known Charles Kingsley, and his shop had furnished data for "Alton Locke." In 1848 he had spoken at a great meeting gathered by a report that the Irish were rising in arms, and was tried and imprisoned for two years for using these words, which he repeated for the Spectator with the explanation that they had been stigmatized by the judge at his trial as being "dangerously inciting on account of their poetical fervor:"

So the time has come at last, the time long dreaded by some, but by all true lovers of liberty long looked for the time when our own land, our dear land, land of our birth, cradle of mirth and misery, child of impulse, nurse of the brave, parent of beauty, land of the patriot, the martyr, and the slave; the spurned, the joyless, the alone among the nations—Ireland is in arms!

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It is the great cause that moves the poet's heart and brings forth the stirring lines; and our anti-slavery period was rich in noble lyrics that came from Lowell, Whittier, Julia Ward Howe, and the poet of democracy, Walt Whitman; but while their verses indirectly upheld the cause of oppressed "labor" in the person of the black slave, their keynote was "liberty," a somewhat broader and perhaps more inspiring theme—though one of the new poets of labor sings:

"Liberty!" We care not for it!
What we care for's food, clothes, homes,
For our dear ones toiling, waiting
For the time that never comes!

It may be that America has not felt the heel of industrial oppression since the war to the same extent as has England, but certain it is that the songs of labor of recent times are not of American origin—unless we are to count Johann Most's "Hymn of the Proletariat" an American production:

Who hammers brass and stone?
Who raiseth from the mine?
Who weaveth cloth and silk?
Who tilleth wheat and vine?
Who laboreth the rich to feed,
Yet lives himself in sorest need?
It is the men who toil—
The Proletariat!
It is the men, the men who toil—
The Proletariat!

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The English laborer seems to have found, both in his own ranks and among the so-called "higher classes," those who have felt deeply and expressed with lyrical fervor the hard lot of the toiling millions. Listen to a stanza from the "Song of the Miners," by W. H. Utley:

We dig and delve in the darksome mine,
With a flickering candle near;
We delve and dig 'mid the dust and grime,
In the long black galleries drear.

. . . . . .

We live and we love, and our tyrants shall learn
We are men with passions and might;
We love and we live, and our rough hearts yearn
For the day that shall follow our night:
When we'll live joyous lives with our children and wives,
No longer debased by our toil;
When each man shall take what each man shall make
In the pit, the mill, or the soil.

Or this from the "Chant of the Firemen," by that strenuous, unhappy spirit, Francis Adams:

'Tis we make the bright hot blood
Of this throbbing, inanimate thing;
And our life is no less the fuel
Than the coal we shovel and fling.

And lest of this we be proud,
Or anything but meek,
We are well cursed and paid—
Ten shillings a week!

Round, round, round in its tunnel
The shaft turns pitiless strong,
While lost souls cry out in the darkness,
"How long, O Lord, how long!"

This song of the firemen who drive England's great fleets over the seas, in these days when sails are mere ornaments, suggests the deeper currents of their thought or rather feeling, as to their terribly exhausting work. It furnishes an interesting parallel to the triumphant Britainism of Kipling's "Seven Seas." This is the bitter cry of the Britons whose mothers might have sung the "Song of the Shirt," or

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Charles Kingsley's "Rough Rhyme on a Rough Matter."

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"Competition's curse" forms the theme of some of these English songs of labor, and "Socialism" with many of them stands for the 'Day of Jubilee." Thus is it with these two, written, the first, "Comrades," by W H. Dowding, a cabinetmaker, the other, "All for the Cause," by William Morris:

In our longing hearts we pray
That the dawn of Freedom's day
Competition's curse may stay;
And from shore to shore
Every child of earth may be
Sharer of God's bounty free—
Sloth and want and misery
Banished evermore!

Then 'twixt lips of loved and lover, solemn thoughts of us shall rise;
We, who once were fools and dreamers, then shall be the brave and wise.
There amidst the world new-builded shall our earthly deeds abide,
Though our names be all forgotten, and the tale of how we died.
Life or death, then, who shall heed it? what we gain or what we lose?
Fair flies life amid the struggle, and the Cause for each shall choose.

Some of these poets have seen and felt much of oppression and misery, and there is in their verse a warlike gleam that is quite in opposition to the peaceful yet earnest spirit of this Social Reform Club. The Club does not sympathize with Francis Adams's militant Anarchism, but there is so much of pathos and power in his "Songs of the Army of the Night" that the Spectator quotes a few lines to show his rare quality:

The stricken men, the mad brute-beasts, are keeping
No more their places in the ditches or holes,
But rise and join us, and the women, weeping,
Beside the roadways rise like demon-souls.
Fill up the ranks! What shimmers there so bright?
The bayonets of the Army of the Night!

Fill up the ranks! We march in steadfast column,
In wavering line, yet forming more and more!
Men, women, children, somber, silent, solemn,
Rank follows rank like billows to the shore.
Onwards we tramp, towards the hills and light,
On, on and up, the Army of the Night!

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These songs of labor have scarcely any of them struck the note of a wide popularity, however acceptable they may be to the labor lyceums and the social reform clubs. They are nearly all of them sung to borrowed tunes, when they are adapted to music. Is this the reason for their limited vogue? Must the really popular song be mated from the beginning to its own music? Or is it the nature of the reform songs to appeal to the few, and is the workman who sings "My Girl's a High Born Lady" the truer representative of his class? These questions the Spectator leaves for answer to the Philosophers.

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The Hawaiian Question

To the Editors of The Outlook:

In commenting on the President's message in the issue of December 2 you with fairness admit that "the indifference or opposition of the native Hawaiian population, if it exists, we do not regard as a necessarily fatal objection. In this, as in all cases, we must treat with the *de facto* government; and, in our judgment, in the *de facto* is also the *de jure* government." You continue: "Apart, however, from this question, America must, in this matter, primarily consider her own interests and her own duties, and from these she must not be swerved by sentimental considerations. Our problems are already sufficiently complex, our territory already sufficiently extended, and our population already sufficiently heterogeneous. The work of statesmanship should be concentrated on unifying the present nation, rather than on extending its territory, increasing its population, and adding to the difficult questions which confront it." The assumption here is that there is for us, at present, no Hawaiian problem, and that annexation will *create* a problem. Whereas the fact is that Hawaii is already a problem, and one that has engaged the attention of American statesmanship during a period of fifty years. Annexation, we claim, instead of "adding to the difficult questions which confront it," will rather dispose of one already confronting the Nation. Some would have us abandon the group of islands to their fate, which certainly would be a shirking of responsibility on the Nation's part, in view of our past relations with them.

The position of The Outlook is further stated in the issue of December 18: "Shall we take a new partner into our concern, when only a minority of the inhabitants of the new State [?] have had an opportunity to say whether they wish to come in or not; when there is very good reason to believe that a large proportion, if not an overwhelming majority, do not desire to come in; and the reason why their vote is not taken on the subject is that they are supposed to be not intelligent

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and moral enough to vote? When by immigration laws we are attempting to exclude from the United States the unintelligent and immoral who come singly or in groups of ten or twenty, is it wise to bring in, by an Act of Congress, thousands of such citizens, either to be deprived of suffrage—the only considerable fraction of our people that are so deprived, except our own aborigines—or else to be endowed with the suffrage and given an equal participation in the Government with native and intelligent Americans?" In this editorial The Outlook seems to have modified its stand regarding the *de facto*, which in this case is admitted to be the *de jure*, Government. The Outlook believes that the annexation of Hawaii would be inconsistent with our policy of the restriction of immigration. This, we maintain, is the objection of a theorist, and for the following reasons:

First, even if the whole population of the Islands should come to the States, the addition would be only one-tenth of one per cent.

Second, as a matter of fact, there is not likely to be a single immigrant from Hawaii as a result of annexation. One who is at all acquainted with the native Hawaiian knows that he would have no motive to leave and every motive to remain in Hawaii. The proposed treaty provides that the Chinese and Japanese already in the islands shall not come to America, and the other inhabitants will not be likely to leave good positions with brighter prospects under annexation for uncertain employment in America.

Third, why does The Outlook persist in discussing the admission of Hawaii as a State, when the treaty provides that it is to be a Territory, and no intelligent annexationist claims that it will be ready for Statehood within thirty years? Without this assumption the dilemma regarding the suffrage disappears. There are thirty-three thousand aboriginal Hawaiians, as against three hundred thousand of our own aborigines. Of the former, the more intelligent already have the suffrage, and it will gradually be extended to all who attain the standard of competence. The forty thousand Orientals are disfranchised, as are the hundreds of thousands in our own land. There is, then, no proposition carrying with it frightful "hazards involved in receiving such a partner into the union of the States." The proposal is rather to take in an apprentice who has already a claim upon our consideration, and leave the question of ultimate partnership to be determined by the development of the apprentice himself.

The Outlook disparages the importance of the islands as a coaling station from the naval point of view. In this it is at variance with the unanimous opinion of naval experts. If our navy is purely an expensive ornament, then why does The Outlook advocate its co-operation in presenting our claims before the Turk?

Far-sighted statesmanship desires the Islands, not only for their present importance, but for the value they are destined to acquire in the future development of the commerce of the Pacific. Formerly The Outlook advanced as an argument against annexation the fact that the Hawaiian planters would receive a bounty from the present high tariff on sugar. But The Outlook in another place lamented that from the same source $12,000,000 per year would go to the planters of sugar in Louisiana. Should not the whole weight of the argument be directed against the tariff rather than against the treaty?

Personally, I trust that the people of the United States will realize that in helping their small kinsman in the mid-Pacific it will at the same time dispose of a problem of its own in its own best interests, and lay the foundation of a less separatist and narrow policy in matters of international import.

JAMES BISHOP THOMAS.

Cohasset, Mass.

[1. In our judgment, Hawaii presents no problem to the American people, if we are content to mind our own business, and not imagine that we increase the greatness of the Nation by simply extending our territory. It is not a part of our business to assume responsibility for another nation, two or three thousand miles away from us in the Pacific Ocean. 2. The reception of the Islands into the United States does, *ipso facto*, bring the whole Hawaiian population into the United States. If they all remain in Hawaii, they will still be inhabitants of the United States the instant Hawaii becomes itself a part of our National territory. 3. Our Constitution makes no provision for holding colonies *in perpetuo*, nor does our form of government adjust itself to any such condition. We have quite enough to do to solve the problem of our Indian Territory, without creating another problem by the creation of a Territory for which we are responsible in the center of the Pacific Ocean, a majority of whose inhabitants are alien to our life and civilization.—THE EDITORS.]

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Billy-Boy

By William Canton

Author of "The Invisible Playmate" and "W. V., Her Book"

A FOUR-YEAR-OLD does not look back, but for a minute in the new sunshine of the morning it seemed a most wonderful experience. Yesterday the world was a long street of tall houses in the midst of a maze of streets; to-day, after a sweet mossy sleep, it was a sunny road coming from between grassy banks and great trees, and widening out to make room for a dozen gardens and brown-tiled cottages on either side. There were green fields running up and sloping down, as far as one could see. Who would have thought there *could* be so much grass in all the world? But stranger than the fields were the woods. They grew in a muffling ring all round the sky; they ran up hill and down dale; and where they did not press together in crowds, they loitered about in twos and threes; so that between the woods and the fields it was an enormous green space with a sunny road running through it and playing at hide and seek among the bushy hollows. Over all there was a fresh blue sky with silvery clouds, but though Billy-boy was conscious of this in a dim way, he only discovered it afterwards.

It was in this wonderful new country that he was to be left with the gamekeeper and his wife till he grew brown and plump and strong, and then his mother was to come and take him home. There was a storm of sobs at parting, but before the tears were dry the little man had been bribed into smiles; and then with an invisible hand Nature drew him to her enchanted bosom and found him companionship.

Who can describe the glamour which falls on a child, or explain the play of illusions by which he contrives to make himself happy? Henceforth Billy-boy's life was a long day-dream, in which everything was alive and had stories to tell, and in which there was no perception of time or of the sequence of events. For instance, what seemed the first of all his impressions must really have been gradually acquired much later. The Sunny Road ran two ways—like most roads, but Billy-boy did not know that. Up-hill it wound away on the ridge of the downs to London Bridge, where, as you know, the children sing and dance in a ring all day long in summer. Down-hill it ambled along through the woods and across the meadows and over the dark pine ridge to the south till it reached the Sea, and you saw the white ships sailing to and fro. Sunny Road southwards was the way of romance and adventure; the carts that came up the slope appeared to have come all the way from the Sea, and the carters must have talked with the sailors in the ships, only Billy-boy did not like to question them. It was enough to watch the carts go by, and dream; it was specially good to see them on a wet day when one could not live out-of-doors.

At the foot of the gamekeeper's garden another road branched off from the Sunny Road, and was bordered by green banks covered with bracken and tufts of heather. If you were not going to the Sea or to London Bridge, you followed this road, for it just went rambling on and on to any place you might want to go to. Billy-boy never found a name for it, but I always think of it as Wishing Gate. There was a strip of woodland along the left-hand side, and the village children took Billy-boy there to play with them beneath the trees. Their favorite spot was underneath an old larch whose boughs swept the ground on three sides and formed a snug house full of green shadow. Here the youngsters made a ground-plan of rooms and passages with pebbles and pieces of stone, and visited each other after they had decked their hats with wild flowers and plumes of bracken. Sometimes, too, they played at school, and sometimes at shop; sometimes they simply nursed their dolls and chattered; but whatever they did, it was just like being in fairyland.

Occasionally some of the bigger boys and girls climbed up into the trees, laughing and shouting to each other. Billy-boy longed to be big enough to go with them. There was nothing he wished more for than to be able to hide high up among the thick green leaves. He loved the trees, and liked to listen to the low, soft voices in which they were always sighing or singing to each other, and he often wished that they would reach out their strong green arms and lift him up to them.

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When he was not with the children, you would generally find Billy-boy in the paddock with the retriever Captain. Captain was chained to his kennel because he was so savage and dangerous; but at first sight Billy-boy had gone up to him, put his arms about his glossy neck, and entered into brotherhood. He shared his bread and butter with Captain, showed him the match-box in which he kept his big brown furry caterpillars, hung pansy or nasturtium chains about his neck, and arranged in front of the kennel all the shells, bits of glass, and colored pebbles he had gathered. What delight the little man took in those jewels of illusion! He would wet the dull pebble, and, lo! the shy color came gleaming to the surface; or he would hold up the fragment of glass to the sun, and then he and Captain became the joint owners of a rainbow.

He reconciled Captain and Mrao, the cushiony and companionable cat. Once, as he sat by the kennel, Mrao brought a live field-mouse as a tribute of friendliness, and Billy-boy took it and stroked it softly and then let it go free. Though he knew he was very strong, Billy-boy was extremely gentle to all the wild creatures. Now and again he would catch a grasshopper and try to tame it, but the curious springy creature would escape at the very moment he fancied he had succeeded. With the slow, twisty-shelled snails he held long parley, asking why they made tracks of silver wherever they went, and telling them how good it was for them to have little houses which they could carry about with them. It was a very shocking thing to see a thrush pounce down on one of them after a shower and split its shell to pieces on a flat stone. The gamekeeper's pigeon who lived in a doll's house on the top of a pole would never have been so cruel!

Once on the road called Wishing Gate Billy-boy saw a squirrel for the first time. It ran a yard or two up a tree and looked out at him with its soft bushy tail curled up its back and over its head. It chattered for a moment, then jumped a yard or two higher, looked out again, and finally disappeared. Sometimes, before he fell asleep, Billy-boy would tell himself stories, and this adventure with the brown nut-cracker delighted him beyond measure. "Once," he would say, "I went down the road, and a squirrel popped out of a tree; and he saw me and shouted Hullo! and I shouted Hullo! and then he ran away." A four-year-old's stories are amazingly brief and artless.

Billy-boy told the children about the squirrel, and they went with him in search of it. Peering up vainly into every tree, they trotted along the road till they came to the top of a rise from which they looked down on Willowmere. Billy-boy uttered a cry of delight. The sun was glittering on the lake among the hoary willows; the road ran along it; and far away beyond, on the top of Juniper Hill, the great sails of a windmill, silvery-white in the sunshine, were whirling round and round. They were like the bright arms of angels waving to him to go to them. He stood gazing with eager eyes and open lips. "Oh, if you were not so far—so far away!" Many a night after that he cried out joyfully in his sleep, for he saw the white arms beckoning to him, and voices called to him across the shining water, "Come to us, Billy-boy; come to us, Billy-boy!"

One memorable afternoon Billy-boy saw the villagers standing at their doors or out in the middle of the road all staring up into the sky. He looked up too, and high above him, like a great golden moon in the heavens, floated a large balloon, with people in the car. It drifted slowly over their heads in the beautiful summer air, and the soft wind steered it gently to the south and the Sea. What a vision of beauty it was! The little man watched it as it glided away and away, growing smaller and smaller, till at last it crossed the dark pine ridge and sank down out of sight. When it had vanished he looked up overhead once more, and discovered—the vast blue luminous depths of heaven. Then, in some strange way, it seemed to him that he and the children and the village and the woods and all the earth were part of a wonderful blue balloon which was drifting away and away like the golden one.

It must have been about this time that Billy-boy was greatly perplexed by a nursery rhyme which the gamekeeper's wife used to recite to him:

Little Boy Blue, come blow your horn!
The sheep's in the meadow, the cow's in the corn;
Where's the little boy that looks after the sheep?
He's under the haystack fast asleep.

There was a haystack in the paddock, and Billy-boy was certain, in his own mind, that this was the haystack of the rhyme. Time and again he ran round on tiptoe to surprise little Boy Blue, but he never found any one.

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sleeping there. One hot day he sat down in its shadow, and dropped off from day-dream into slumber. Far away from the forests of elfinland he heard liquid voices crying, "Little Boy Blue, come blow your horn," and elfin echoes repeated the words, "your horn—your horn—your horn!" till they became too thin to hear. When he awoke and saw that he was in the shadow of the stack, he began to wonder whether it was he who was little Boy Blue, or whether he was only Billy-boy.

And so the happy, dreamy days glided by. He watched the reaping-machines as they went whirring up and down among the wheat, and he saw the sheaves stacked against each other all over the fields. These he thought must be the houses of the tiny "corn people." The berry bunches on the rowans deepened from orange to crimson. The bracken all turned to lemon color and red and brown. The trees were dyed a hundred colors, and the days were short and the mornings sharp with cold. The air was filled with spider-threads and films of gossamer.

Then there was rain and rain for days together. When it ceased, you saw on the sloping garden paths how the gravel had been sifted; the big pebbles left, the little ones washed down, and the fine sand riddled out and spread in a smooth sheet. The days grew still shorter, and morning and evening it was colder and colder. When he went out, Billy-boy found that the chestnut and other leaves had fallen in barrowfuls. It was as if the trees had loosened their clothes and let them drop in folds about their feet.

All day, too, the leaves came down in little showers; and there were gusts of whirly-wind which sent them flying along the ground with strange pattering noises; and small troops of sparrows were blown about with the leaves, so that one could not say which were leaves and which were birds.

At last there came a mighty gale and volleying rain, and with an awful hollow roar the woods seemed to be flying under bare poles before the tempest. Watching from the window, Billy-boy thought sorrowfully of the dead summer, and the golden balloon, and the sleep under the haystack; and then, as in a dream, he saw the shining white arms of the angels beckoning to him from Juniper Hill. There it must be sunshiny and warm and beautiful, he thought; and he determined to go in quest of that radiant height.

The gale died down in the darkness, but next morning the ground was white with the first fall of snow, and the trees were striped white on the windward side. He trudged manfully along the road called Wishing Gate, which is the way of heart's desire. Bleak and comfortless he found it, lonely and gloomy; but his courage never flagged. At last he reached the top of the rise, and, behold! far away on Juniper Hill, silvery white in the sunshine, the great arms were still waving. But down in the hollow, gray and cold and menaceful amid the snow, the lake gloomed among the willows. It seemed a long, lonely, eerie way to go, but the bright hands were beckoning, and to be on Juniper Hill, under the shining of those arms, would, he felt, be like heaven.

He ran down the slope towards the lake till he had to pause for breath; and when he paused he realized how grim and shuddery the place was, and how unfortunate it was to be there alone. His heart began to beat fast; he wished he had not come; and then a strange adventure befell him. Out of the bare willows and the dead wood by the lake, a swarm of birds sprang up and suddenly dashed down on him with sharp screams and a rush of wings. On a broken stump a huge black crow cawed viciously and egged them on, and at last flapped heavily up on its wings as if it too were about to attack him. The birds—but there *could* not have been so many thousands as he imagined—wheeled about him like a gust of dry leaves, and drove him back. With a cry of terror he turned and fled up the rise. They did not pursue him far, and when he looked behind him he could not see them any longer. But far away beyond Willowmere the silvery white arms on Juniper Hill kept waving and beckoning.

Next day Billy-boy's mother came to take him home, for he had grown brown and plump and strong. He was sorry to leave Captain, but otherwise he was glad to go. The sunshine had faded from his fairy world, and the only spot he knew of where it was bright and happy lay beyond a waste of water guarded by flying griffins and quite inaccessible. Many a time he saw it in sleep, with the bright arms waving, and heard sweet voices calling to him. Sometimes they cried, "Come to us, Billy-boy." Sometimes, "Your horn—your horn—your horn!" But Billy-boy was too shy and too dreamy to speak of either his terror or his delight.

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JAMES RUSSELL LOWELL

From a crayon portrait by Mr. S. W. Rouse, in the possession of Professor Charles Eliot Norton, of Cambridge, Mass.

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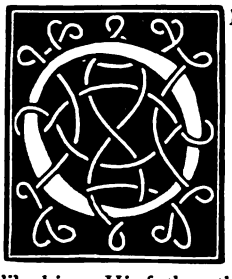
James Russell Lowell and His Friends[1]

By Edward Everett Hale

The editors of The Outlook have thought that their readers would be interested in such a study of Mr. Lowell's life as should include a familiar account of what we may call its surroundings. The conditions of life in New England in which he was born and in which his early manhood was spent are already matters of history. The last half of the nineteenth century is very different from the first half. I have wholly agreed with them in their feeling that his poetry and his life cannot be fully understood without a careful consideration of the atmosphere in which he was educated and the work which young men then had to do. No one can understand the difficulty of representing these to another generation so well as one who has tried to do it. But, as it happened, I grew up in intimate friendship with him, many of the conditions of his life were the conditions of mine, and so I was willing to undertake the papers which in the next twelve months will be in the reader's hands. I shall feel that I have not succeeded in what I have attempted if they do not give, all through, the sense of Mr. Lowell's eagerness to be of use to mankind, and the simple and affectionate relations which he held with everybody who came near him.

EDWARD E. HALE.

CHAPTER I.—HIS BOYHOOD AND EARLY LIFE



ONE cannot conceive more fortunate or charming conditions than those of the boyhood and early education of James Russell Lowell. You may study the babyhood and boyhood of a hundred poets and not find one home like his. His father, the Rev. Charles Lowell, was the minister of a large parish in Boston for more than fifty years. Before James was born, Dr. Lowell had moved his residence from Boston to Cambridge, to the home which his children afterwards called Elmwood. So much of Mr. Lowell's poetry refers to this beautiful place, as beautiful now as it was then, that even far-away readers will feel a personal interest in it.

The house, not much changed in the last century, was one of the Cambridge houses deserted by the Tory refugees at the time of the Revolution. On the steps of this house Thomas Oliver, who lived there in 1774, stood and heard the demand of the freeholders of Middlesex County when they came to bid him resign George the Third's commission. The King had appointed him Lieutenant-Governor of Massachusetts and President of the Council. But by the Charter of the province Councilors were to be elected. Oliver became, therefore, an object of public resentment. A committee of gentlemen of the county waited on him on the morning of September 2, 1774, at this house, not then called Elmwood. At their request he waited at once on General Gage in Boston, to prevent the coming of any troops out from town to meet the Middlesex yeomanry. And he was able to report to them in the afternoon that no troops had been ordered, "And. from the account I had given his Excellency, none would be ordered." The same afternoon, however, four or five thousand men appeared, not from the town but from the country—"a quarter part in arms." For in truth this was a rehearsal for the Minute-men's gathering of the next spring, on the morning of the battle of Lexington. They insisted on Oliver's resignation of his commission from the Crown, and he at last signed the resignation they had prepared, with this addition, "My house at Cambridge being surrounded by five thousand people, in compliance with their command, I sign my name."

But for Thomas Oliver's intercession with General Gage and the Admiral of the English fleet, the English troops would have marched to Cambridge that day, and Elmwood would have been the battle-ground of the First Encounter.

The State confiscated his house after Governor Oliver left for England. Elbridge

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Gerry, one of the signers of the Declaration, occupied it afterward.

Readers must remember that in Cambridge were Washington's headquarters, and that the center of the American army lay in Cambridge. During this time the large, airy rooms of Elmwood were used for the hospital service of the center. Three or four acres of land belonged to the estate. Since those early days a shorter road than the old road from Watertown to Cambridge has been cut through on the south of the house, which stands, therefore, in the midst of a triangle of garden and meadow. But it was and is well screened from observation by high lilac hedges and by trees, mostly elms and pines. It is better worth while to say all this than it might be were we speaking of some other life, for, as the reader will see, the method of education which was followed out with James Russell Lowell and his brothers and sisters made a little world for them within the confines, not too narrow, of the garden and meadow of Elmwood.

In this home James Russell Lowell was born, on the 22d of February, 1819. There is more than one reference in his letters to his being born on Washington's birthday. His father, as has been said, was the Rev. Charles Lowell. His mother before her marriage was Harriet Spence, daughter of Mary Traill, who was the daughter of Robert Traill, of Orkney. They were of the same family to which Minna Troil, of Scott's novel of "The Pirate," belongs. Some of us like to think that the second-sight and the weird fancies without which a poet's life is not fully rounded came to the child of Elmwood direct by the blood and traditions of Norna and the Fitful Head. Anyway, Mrs. Lowell was a person of remarkable nature and accomplishments. In the very close of her life her health failed, from difficulties brought on by the bad food and other exposure of desert travel in the East with her husband. Those were the prehistoric days when travelers in Elijah's deserts did not carry with them a cook from the Palais Royal. But such delicate health was not a condition of the early days of the poet's life.

His mother had the sense, the courage, and exquisite foresight which placed the little boy, almost from his birth, under the personal charge of a sister eight years older. Mrs. Putnam still lives, loving and beloved, after showing the world in a thousand ways how well she was fitted for the privileges and duties of the nurse, playmate, companion, philosopher, and friend of a poet. She entered into this charge, I do not know how early—I suppose from his birth.

Certain general instructions were given by father and mother, and under these the young Mentor was largely left to her own genius and inspiration. A daily element in the business was the little boy's nap. He was to lie in his cradle for three hours every morning. His little nurse, eleven or twelve years old, might sing to him if she chose, but she generally preferred to read to him from the poets who interested her. The cadences of verse were soothing, and so the little boy fell asleep every day quieted by the rhythm of Shakespeare or Spenser. By the time a boy is three years old he does not feel much like sleeping three hours in the forenoon. Also, by that time this little James began to be interested in the stories in Spenser, and Mrs. Putnam once gave me a most amusing account of the struggle of this little blue-eyed fellow to resist the coming of sleep and to preserve his consciousness so that he might not lose any of the poem.

Of course the older sister had to determine, in doubtful cases, whether this or that pastime or occupation conflicted with the general rules which had been laid down for them. In all the years of this tender intimacy they never had but one misunderstanding. He was quite clear that he had a right to do this; she was equally sure that he must do that. For a minute it seemed as if there were a parting of the ways. There was no assertion of authority on her part; there could be none. But he saw the dejection of sorrow on her face. And this was enough. He rushed back to her, yielded the whole point, and their one dispute was at an end. The story is worth telling, if only as an early and exquisite exhibition of the profound affection for others which is at the basis of Lowell's life. If to this loving-kindness you add an extraordinary self-control, you have the leading characteristics of his nature as it appears to those who knew him earliest and best, and who have such right to know where the motives of his life are to be found.

I am eager to go on in some reminiscences of the little Arcadia of Elmwood. But I must not do this till I have said something of the noble characteristics of the boy's father. Indeed, I must speak of the blood which was in the veins of father and son, that readers may be reminded of a certain responsibility

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ELMWOOD

"Mostly elms and pines." "The house . . . stands, therefore, in the midst pt a triangle of garden and meadow."

which attaches in Massachusetts to any one who bears the Lowell name.

I will go back only four generations, when the Rev. John Lowell was the Congregational minister of Newburyport, and so became a leader of opinion in Essex County. This man's son, James Lowell's grandfather, the second John Lowell, is the Lowell who as early as 1772 satisfied himself that, at the common law, slavery could not stand in Massachusetts. It is believed that he offered to a negro, while Massachusetts was still a province of the Crown, to try if the courts could not be made to liberate him as entitled to the rights of Englishmen. This motion of his may have been suggested by Lord Mansfield's decision in 1772, in the Somerset case, which determined, from that day to this day, that

Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free!
They touch our country, and their shackles fall!

But in that year John Lowell lost his chance. In 1780, however, he introduced the clause in our Massachusetts Bill of Rights under which the Supreme Court of Massachusetts freed every slave in the State who sought his freedom. Let me say in passing that some verses of his, written when he was quite a young man, are preserved in the "Pietas et Gratulatis." This was an elegant volume which Harvard College prepared and sent to George III. in 1760 on his accession to the crown. They are written with the exaggeration of a young man's verse; but they show, not only that he had the ear for rhythm and something of what I call the "lyric swing," but also that he had the rare art of putting things. There is snap and epigram in the lines. Here they differ by the whole sky from the verses of James Lowell, who was also the grandfather of our poet Lowell. This gentleman, a resident of Charlestown, printed a volume of poems, which is now very rare. I am, very probably, the only person in the world who has ever read it, and I can testify that there is not one line in the book which is worth remembering, if, indeed, any one could remember a line of it. This John Lowell, the emancipator, became a judge. He had three sons—John Lowell, who, without office, for many years led Massachusetts in her political trials; Francis Cabot Lowell, the founder of the city of Lowell; and Charles Lowell, the father of the poet. It is Francis Lowell's son who founded the Lowell Institute, the great popular university of Boston It is Judge John Lowell's grandson who directs that institution with wonderful wisdom; and it is his son who gives us from day to day the last intel-

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ligence about the crops in Mars, or reverses the opinions of centuries as to the daily duties of Mercury and Venus. I say all this by way of illustration as to what we have a right to expect of a Lowell, and, if you please, of what James Russell Lowell demanded of himself as soon as he knew what blood ran in his veins.

In this connection one thing must be said with a certain emphasis; for the impression has been given that James Russell Lowell took up his anti-slavery sentiment from lessons which he learned from the outside after he left college.

The truth is that Wilberforce's portrait hung opposite his father's face in the dining-room. And it was not likely that in that house people had forgotten who wrote the anti-slavery clauses in the Massachusetts Bill of Rights only forty years before Lowell was born.

Before he was a year old the Missouri Compromise passed Congress. The only outburst of rage remembered in that household when Charles Lowell, the father, lost his self-control, was on the morning when he read his newspaper announcing that capitulation of the North to its Southern masters. It took more than forty years before that same household had to send its noblest offering to the war which should undo that capitulation. It was forty-five years before Lowell delivered the Harvard Commemoration Ode under the college elms.

THE REV. CHARLES LOWELL

Father of James Russell Lowell, and for over half a century Minister of the West Church, Boston.

We are permitted to publish for the first time a beautiful portrait of the Rev. Charles Lowell when he was at his prime. The picture does more than I can do to give an impression of what manner of man he was, and to account for the regard, which amounts to reverence, with which people who knew him speak of him to this hour. The reader at a distance must try to imagine what we mean when we speak of a Congregational minister in New England at the end of the last century and at the beginning of this. We mean a man who had been chosen by a congregation of men to be their spiritual teacher for his life through, and, at the same time, the director of sundry important functions in the administration of public affairs. When one speaks of the choice of Charles Lowell to be a minister in Boston, it is meant that the selection was made by men who were his seniors, perhaps twice his age, among whom were statesmen, men of science, leaders at the bar, and merchants whose sails whitened all the ocean. Such men made the selection of their minister from the young men best educated, from the most distinguished families of the State.

In 1805 Charles Lowell returned from professional study in Edinburgh. He had been traveling that summer with Mr. John Lowell, his oldest brother. In London he had seen Wilberforce, who introduced him into the House of Commons, where he heard Fox and Sheridan. Soon after he arrived in Boston he was invited to preach at the West Church.

This church was the church of Mayhew, who was the Theodore Parker of his time.

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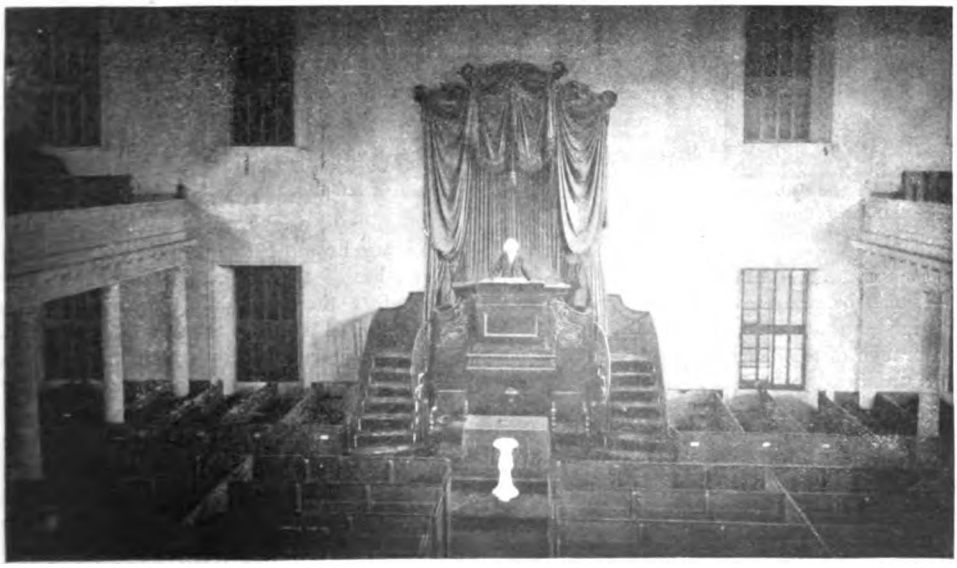
Mayhew was in the advance in the Revolutionary sentiment of his day, and Samuel Adams gave to him the credit of having first suggested the federation of the Colonies: "Adams, we have a communion of churches; why do we not make a communion of States?" This he said after leaving the communion table. In such a parish young Charles Lowell preached in 1805, from the text, "Rejoice in the Lord alway." Soon after, he was unanimously invited to settle as its minister, and in that important charge he remained until he died, on the 20th of January, 1861. It is one of my pleasant personal recollections that when I asked him to give his name, first among the clergymen of Massachusetts, in the enterprise for maintaining freedom in Kansas, he gave me his name readily, and asked God's blessing on the undertaking. This was in 1854.

Mr. Lowell was always one of those who interpreted most broadly and liberally the history and principles of the Christian religion. But he was never willing to join in the unfortunate schism which divided the Congregational churches between Orthodox and Unitarian. His unwillingness appears in this letter. He and Dr. John Pierce, of Brookline, to their very death, succeeded in maintaining a certain nominal connection with the Evangelical part of the Congregational body.

THE WEST CHURCH, BOSTON

My Dear Sir: You must allow me to say that, whilst I am most happy to have my name announced as a contributor toward any fund that may aid in securing freedom and religious instruction to Kansas, I do not consent to its being announced as the minister of a Unitarian or Trinitarian church, in the common acceptation of those terms. If there is anything which I have uniformly, distinctly, and emphatically declared, it is that I have adopted no other religious



INTERIOR OF THE WEST CHURCH, BOSTON

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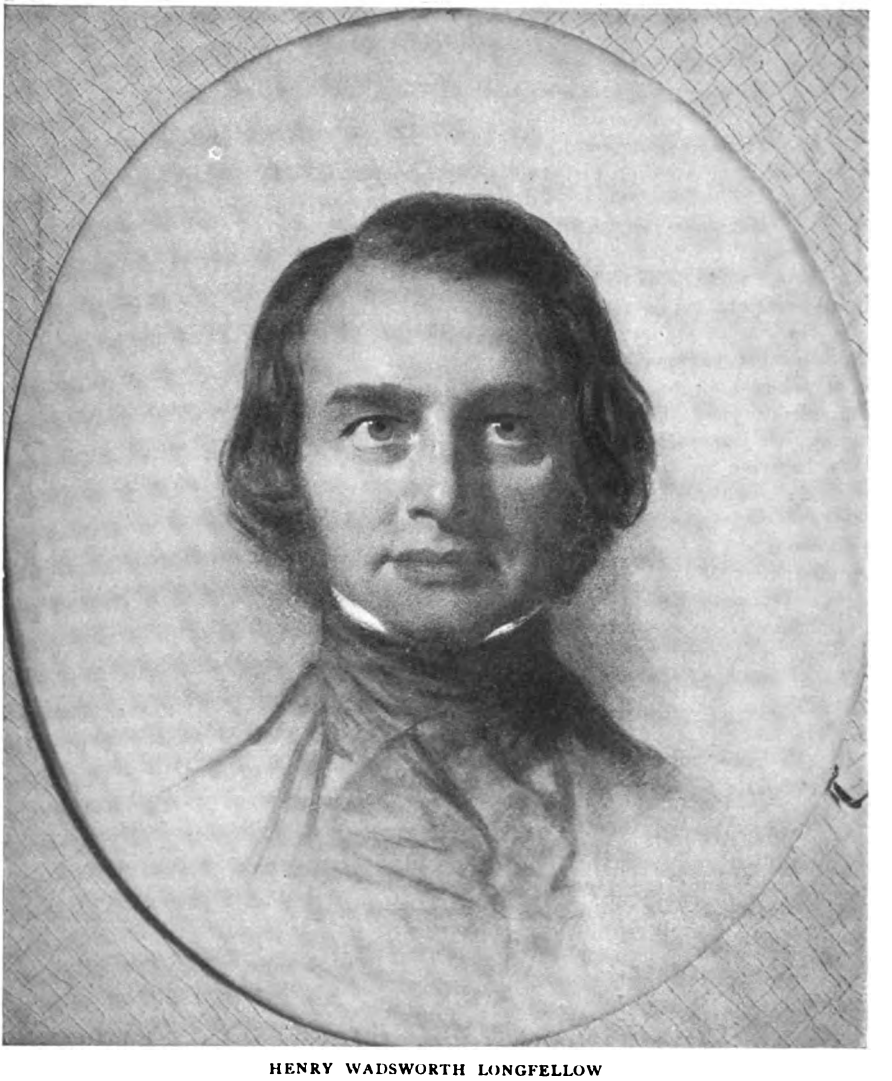

HENRY WADSWORTH LONGFELLOW

From the portrait by Eastman Johnson at Craigie House, Cambridge, Mass.

creed than the Bible, and no other name than Christian as denoting my religious faith.

Very affectionately your friend and brother,

CHA. LOWELL.

Elmwood, Cambridge, Dec. 19, 1855.

It may be said that he was more known as a minister than as a preacher. There was no branch of ministerial duty in which he did not practically engage. His relations with his people, from the beginning to the end, were those of entire confidence. But it must be understood, while this is said, that he was a highly popular preacher everywhere, and every congregation, as well as that of the West Church, was glad if by any accident of courtesy or of duty he appeared in the pulpit.

I could wish that I might publish here, in its full detail, a charming memorial which Mrs. Mary Lowell Putnam once wrote out, of the boy life of the poet. But readers must wait before they see that till Mrs. Putnam has completed it to her mind. The interesting and amusing life by which the children of the family made a world of the gardens of Elmwood was in itself an education.

The garden and grounds, as measured by a surveyor, were only a few acres. But for a circle of imaginative children, as well led as the Lowell children were, this is a little world. One is reminded of that fine passage in Miss Trimmers's "Robins," where, when

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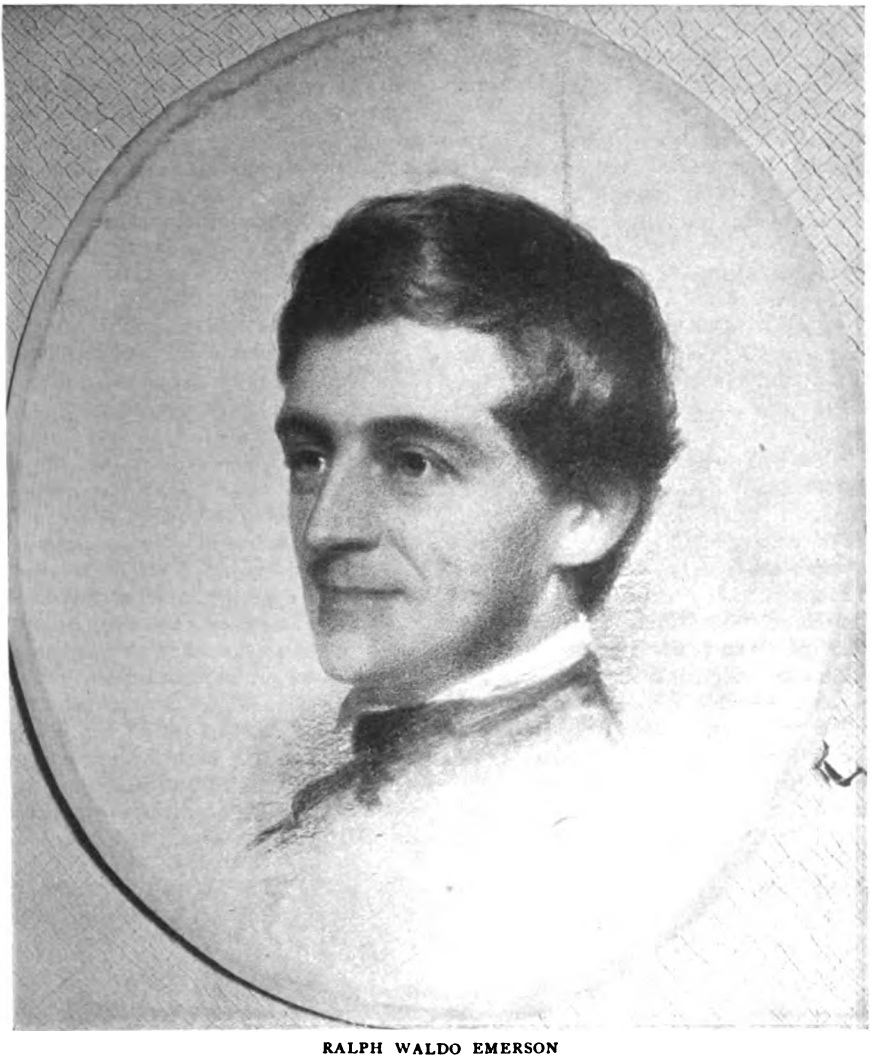

RALPH WALDO EMERSON

From the portrait by Eastman Johnson at Craigie House, Cambridge, Mass.

the four little birds have made their first flight from the nest into the orchard, Pecksy says: "Mamma, what a large place the world is!" Practically, I think, for the earlier years of James Lowell's life, Elmwood furnished as large a world as he wanted. Within its hedges and fences the young people might do much what they chose. They were Mary, who was the guardian; then came William; afterwards Robert, whose name is well known in our literature; and then James. The four children were much together; they found nothing difficult, for work or for pastime. Another daughter, Rebecca, was the songstress of the home; with a sweet, flexible voice she sang, in her childhood, hymns; afterwards the Scotch melodies and the other popular music of the day.

The different parts of the grounds of Elmwood became to these children different cities of the world, and they made journeys from one to another. Their elder brother Charles, until he went to Exeter to school, joined in this geographical play.

The father and mother differed from each other, but were allied in essentials; they enjoyed the same tastes and followed the same pursuits in literature and art. Dr. Lowell was intimate with Allston, the artist, whose studio was not far away, and the progress of his work was a matter of home conversation.

The reader who will refer to "The First

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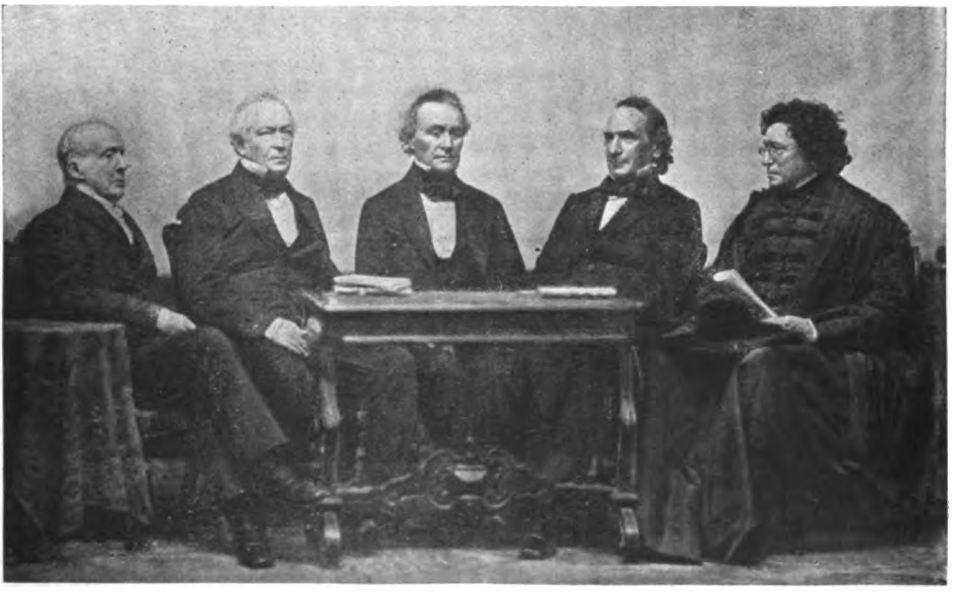
Snowfall" will find a reference to Lowell's elder brother William, who died when the poet himself was but five years old; and another trace of this early mèmory appears again in "Music."

To this open-air life we may refer the pleasure he always took in the study of birds, their seasons and habits, and the accuracy of his knowledge with regard to trees and wild flowers.

In the simple customs of those days, when one clergyman exchanged pulpits with another, he would drive in his own chaise to the parsonage of his friend, would spend the day there, and return probably on Monday morning. Dr. Lowell soon found that James was a good companion in such rides, and the little fellow had many reminiscences of these early travels. It would be easy to quote hundreds of references in his poems and essays to the simple Cambridge life of these days before college.

So soon as the boy was old enough he was sent to the school of Mr. William Wells, an English gentleman who kept a classical school in Cambridge, not far from Dr. Lowell's house. Of this school Dr. Holmes has given his memories, and Mr. Higginson. All the Cambridge boys who were going to college were sent there. Mr. Wells was a good Latin scholar, and on the shelves of old-fashioned men will still be found his edition of Tacitus, printed under his own eye in Cambridge, and one of the tokens of that "Renaissance" in which Cambridge and Boston meant to show that they could push such things with as much vigor and success as they showed in the fur trade or in privateering. A very good piece of scholarly work it is. Mr. Wells was a well-trained Latinist from the English schools, and his boys learned their Latin well. And it is worth the while of young people to observe that in the group of men of letters at Cambridge and Boston, before and after James Lowell's time, Clarke, Charles and James Lowell, John and Wendell Holmes, Sumner, Higginson, and other men of such schools, never speak with contempt of the niceties of classical scholarship. You would not catch one of them in a bad quantity, as you sometimes do catch to-day even a college president, in the mechanical Latin of his Commencement duty.

But though the boys might become good Latinists and good Grecians, the school has not a savory memory as to the personal relations between master and pupils. James Lowell, however, knew but little of its hardships, as he was but a day scholar. Dr. Samuel Eliot, who attended the school as a little boy, tells me that Lowell delighted to tell the boys imaginative tales, and the little fellows, or many of them, took pleasure in listening to the more stirring stories. "I re-



FIVE PRESIDENTS OF HARVARD COLLEGE: QUINCY, EVERETT, SPARKS, WALKER, FELTON

All were connected with the College while Lowell was an undergraduate, Quincy being President, Everett on the Board of Overseers, Sparks Professor of History, Walker of Philosophy, and Felton of Greek.

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HARVARD COLLEGE

With the procession of the Alumni from the Church to the Pavilion, September 8, 1836.

member nothing of them except one, which rejoiced in the central interest of a trap in the playground, which opened to subterranean marvels of various kinds."

CHAPTER II.—HARVARD COLLEGE

From such life, quite familiar with Cambridge and its interests, Lowell presented himself for entrance at Harvard College in the summer of 1834, and readily passed the somewhat strict examination which was required.

Remember, if you please, or learn now, if you never knew, that "Harvard College" was a College by itself, or "Seminary," as President Quincy used to call it, and had no vital connection with the Law School, the School of Medicine, or the Divinity School—though they were governed by the same Board of Fellows, and, with the College, made up Harvard University. Harvard College was made of four classes—numbering, all told, some two hundred and fifty young men, of all ages from fourteen to thirty-five. Most of them were between sixteen and twenty-two. In this college they studied Latin, Greek, and mathematics chiefly. But on "modern language days," which were Monday, Wednesday, and Friday, there appeared teachers of French, Italian, Spanish, German, and Portuguese; and everybody not a Freshman must take his choice in these studies. They were called "voluntaries," not because you could shirk if you wanted to, for you could not, but because you chose German or Italian or Spanish or French. When you had once chosen, you had to keep on for four terms. But, as to college "marks" and the rank which followed, a modern language was "worth" only half a classical language.

Beside these studies, as you advanced you read more or less in Rhetoric, Logic, "Moral Philosophy," Political Economy, Chemistry, and Natural History—less rather than more. There was no study whatever of English Literature, but the best possible drill in the writing of the English language. There was a well-selected library of about fifty thousand volumes, into which you might go on any weekday at any time before four o'clock and read anything you wanted. You took down the book with your own red right hand, and you put it back when you were done.

Then there were three or four society libraries. To these you contributed an entrance fee, when you were chosen a member, and an annual fee of perhaps two dollars. With this money the society bought almost all the current novels of the time. Novels were then published in America in two volumes, and they cost more than any individual student liked to pay. One great object in joining a college society was to have a steady supply of novels. For my part, I undoubtedly averaged eighty novels a year in my college course. They were much better novels, in my judgment, than the average novels of to-day are, and I know I received great advantage from the time I devoted to

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reading them. I think Lowell would have said the same thing. But I do not mean to imply that such reading was his principal reading. He very soon began delving in the stores which the College library afforded him in the older literature of England.

You had to attend morning chapel and evening chapel. Half the year these offices were at six in the morning and six at night. But, as the days shortened, morning prayers came later and later—even as late as half past seven in the morning, while afternoon prayers came as early as quarter past four, so that the chapel need not be artificially lighted. On this it followed that breakfast, which was an hour and twenty minutes after prayers, might be after eight in the morning, and supper at half past four in the afternoon. This left enormously long evenings for winter reading.

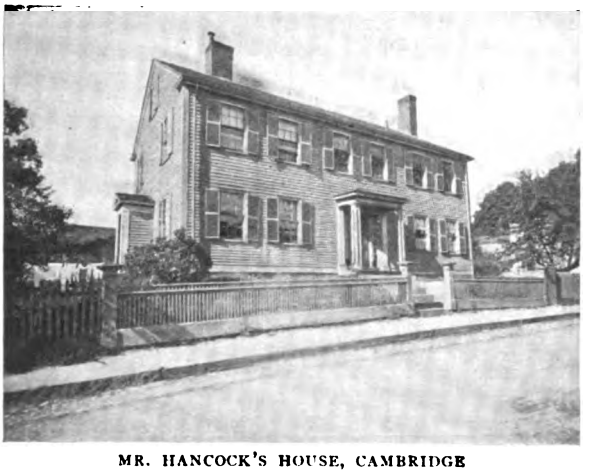
Lowell found in the government some interesting and remarkable men.

Josiah Quincy had been the Mayor of Boston who had most to do with ordering the system and precedents of its government under the new city charter. From a New England town, governed by the fierce democracy of Town Meetings, he changed it into a "city," as America calls it, ruled by an intricate system of Mayor, Aldermen, Council, School Committee, and Overseers of the Poor. Of a distinguished patriot family, Mr. Quincy had, for years of gallant battle, been a leader in Congress of the defeated and disconcerted wrecks of the Federal party. His white plume never went down, and he fought the Southern oligarchy as cheerfully as Amadis ever fought with his uncounted enemies. He was old enough to have been an aid to Governor Hancock when Washington visited Boston in 1792. In Congress he had defied John Randolph, who was an antagonist worthy of him; and he hated Jefferson, and despised him, I think, with a happy union of scorn and hatred, till he died. When he was more than ninety, after the Civil War began, I had my last interview with him. He was rejoiced that the boil had at last suppurated and was ready to be lanced, and that the thing was to be settled in the right way. "Gouverneur Morris once said to me that we made our mistake when we began, when we united eight republics with five oligarchies."

It is interesting now to know, what I did not know till after his death, that this gallant leader of men believed that he was directed, in important crises, by his own "Daimon," quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And, in after life, he ascribed some measures of importance and success to his prompt obedience to the wise Daimon's directions.

His wife was most amiable in her kind interest in the students' lives. The daughters who resided with him were favorites in the social circles of Cambridge. To Miss Susan Quincy's pencil we owe some of the pictures of Cambridge which illustrate this paper.

Most of the work of the College was then done in rather dreary recitations, such as you might expect in a somewhat mechanical school for boys to-day. But Edward Tyrrel Channing, brother of the great divine, met his pupils face to face and hand to hand. He deserves the credit of the English of Emerson, Holmes, Sumner, Clarke, Bellows, Lowell, Higginson, and other men whom he trained. Their English did more credit to Harvard College, I think, than any other of its achievements for those thirty-two years. You sat, physically, at his side. He read your theme aloud with you—so loud, if he pleased, that all of the class who were present could hear his remarks of praise or ridicule. "Yes, we used to have white paper and black ink; now we have blue paper, blue ink." I wonder if Mr. Emerson did not get from him the oracle, "Leave out the adjectives, and let the nouns do



MR. HANCOCK'S HOUSE, CAMBRIDGE
Where Lowell lived while at Harvard

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JAMES RUSSELL LOWELL

From an early crayon by his friend, William Page. Long in the possession of another friend, the late Charles F. Briggs, of Brooklyn, N. Y., and now owned by Mrs. Briggs.

the fighting." I think that is Emerson's. Or whose is it?

In 1836, when Lowell was a sophomore, Mr. Longfellow came to Cambridge, a young man, to begin his long and valuable life in the College. His presence there proved a benediction, and, I might say, marks an epoch in the history of Harvard. In the first place, he was fresh from Europe, and he gave the best possible stimulus to the budding interest in German literature. In the second place, he came from Bowdoin College, and in those days it was a very good thing for a Harvard undergraduate to know that there were people not bred in Cambridge quite as well read, as intelligent, as elegant and accomplished as any Harvard graduate. In the third place, Longfellow, though he was so young, ranked already distinctly as a man of letters. This was no broken-winded minister who had been made professor. He was not a lawyer without clients, or a doctor without patients, for whom "a place" had to be found. He was already known as a poet by all educated peo-

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ENTRANCE TO ELMWOOD, RESIDENCE OF JAMES RUSSELL LOWELL

"It was and is well screened from observation by high lilac hedges and by trees, mostly elms and pines."

ple in America. The boys had read in their "First Class Book" his "Summer Shower" verses. By literature, pure and simple, and the work of literature, he had won his way to the chair of the Smith Professorship of Modern Literature, to which Mr. George Ticknor had already given distinction. Every undergraduate knew all this, and felt that young Longfellow's presence was a new feather in our cap, as one did not feel when one of our own seniors was made a tutor, or one of our own tutors was made a professor.

But, better than this for the College, Longfellow succeeded, as no other man did, in breaking that line of belt ice which parted the students from their teachers. Partly, perhaps, because he was so young; partly because he was agreeable and charming; partly because he had the manners of a man of the world, because he had spoken French in Paris and Italian in Florence; but chief of all because he chose, he was companion and friend of the undergraduates. He would talk with them and walk with them; would sit with them and smoke with them. You played whist with him if you met him of an evening. You never spoke contemptuously of him, and he never patronized you.

Lowell intimates, however, in some of his letters, that he had no close companionship

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with Longfellow in those boyish days. He shared, of course, as every one could, in the little Renaissance, if one may call it so, of interest in modern Continental literature, on Longfellow's arrival in Cambridge.

I cannot remember—I wish I could—whether it were Longfellow or Emerson who introduced Tennyson in college. That first ittle, thin volume of Tennyson's poems, with Airy, Fairy Lillian" and the rest, was printed n London in 1830. It was not at once reprinted in America. I think it was Emerson's copy which somebody borrowed in Cambridge and which we passed reverently from hand to hand. Everybody who had any sense knew that a great poet had been born as well as we know it now. And it is always pleasant to me to remember that those first poems of his were handed about in manuscript as a new ode of Horace might have been handed round among the young gentlemen of Rome.

Carlyle's books were reprinted in America, thanks to Emerson, as fast as they were written. Lowell read every one of them attentively, and the traces of Carlyle's philosophy of life are to be found in all Lowell's life, as in the life of all educated Americans of his time.

I have written what I have of Channing and Longfellow with the feeling that Lowell would himself have said much more of the good which they and Longfellow did to all of us. I do not know how much his clear, simple, unaffected English style owes to Channing, but I am quite sure that he would have spoken most gratefully of his teacher.

Now as to the atmosphere of the College itself. I write these words in the same weeks in which I am reading the life of Jowett at Oxford. It is curious, it is pathetic, to compare Balliol College in 1836–7 with Harvard College at the same time. So clear is it that the impulse and direction were given in Oxford by the teachers, while with us the impulse and direction were given by the boys. The boys invariably called themselves "men," even when they were, as Lowell was when he entered, but fifteen years old.

Let it be remembered, then, that the whole drift of fashion, occupation, and habit among the undergraduates ran in lines suggested by literature. Athletics and sociology are, I suppose, now the fashion at Cambridge. But literature was the fashion then. In November, when the State election came round, there would be a little spasm of political interest, but you might really say that nobody cared for politics. Not five "men" in college saw a daily newspaper. My classmate, William Francis Channing, would have been spoken of, I think, as the only Abolitionist in College in 1838, the year when Lowell graduated. I remember that Dr. Walter Channing, the brother of our Professor, came out to lecture one day on Temperance. There was a decent attendance of the undergraduates, but it was an attendance of pure condescension on their part.

Literature was, as I said, the fashion. The books which the fellows took out of the library, the books which they bought for their own subscription libraries, were not books of science, nor history, nor sociology, nor politics; they were books of literature. Some Philadelphia publisher had printed in one volume Coleridge's poems, Shelley's, and Keats's—a queer enough combination, but for its chronological fitness. And you saw this book pretty much everywhere. At this hour you will find men of seventy who can quote their Shelley as the youngsters of to-day cannot quote, shall I say, their Swinburne, their Watson, or their Walt Whitman. In the way of what is now called science (we then spoke of the moral sciences also) Daniel Treadwell read once a year some interesting technological lectures. The Natural History Society founded itself while Lowell was in college; but there was no general interest in science, except so far as it came in by way of the pure mathematics.

In the year 1840 I was at West Point for the first time, with William Story, Lowell's classmate and friend, and with his sister and mine. We enjoyed to the full the matchless hospitality of West Point, seeing its lions under the special care of two young officers of our own age. They had just finished their course, as we had recently finished ours at Harvard. One day when Story and I were by ourselves, after we had been talking of our studies with these gentlemen, Story said to me: "Ned, it is all very well to keep a stiff upper lip with these fellows, but how did you dare tell them that we studied about projectiles at Cambridge?"

"Because we did," said I.

"Did I ever study projectiles?" asked Story, puzzled.

"Certainly you did," said I. "You used to go up to Pierce Tuesday and Thursday afternoons in the summer when you were a junior, with a blue book which had a white back."

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CHARLES DUDLEY WARNER IN HIS STUDY

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"I know I did," said Story; "and was I studying projectiles then? This is the first time I ever heard of it."

And I tell that story because it illustrates well enough the divorce between theory and fact which is possible in education. I do not tell it by way of blaming Professor Pierce or Harvard College. Story was not to be an artilleryman, nor were any of the rest of us, so far as we knew. Anyway, the choice of our specialty in life was kept as far distant as was possible.

The Picturesque in American Life and Nature[1]

By Charles Dudley Warner

As Interviewed by Clifton Johnson

NOT long ago I was in the little village of Charlemont, low in the valley of the Deerfield River among the hills of western Massachusetts. Here our now famous essayist and novelist passed several years of his early life, and it is the recollections of this period that make up a large part of the graphic and witty chapters of his "Being a Boy."

It was my impression that Mr. Warner was at present living in Hartford, but when I inquired about him of a Charlemont boy I overtook driving a half-dozen cows to pasture through the fog of an autumn morning, I was informed that Charles Dudley Warner was dead. The boy pointed out the house he used to live in, and said that he was buried just up the hillside beyond the house, and I could find a monument there over his grave. He was the first settler in the valley, the boy continued, and the Indians killed him. Did I notice that big sycamore in front of the house right by the side of the road where the watering-trough was? Well, they said that had grown from a crotched stick that Charles Dudley Warner, this early settler, had stuck into the ground there and left. He had used the crotched stick to rest his gun on when he was hunting bears and savages, and it took root and grew.

I don't know how much more information of the sort this boy held, for I interrupted with some doubting questions, and he acknowledged that he had lived in Charlemont only three years. But, at any rate, these were the things the other boys had told him.

There certainly was a monument on the hillside amid a scanty group of lesser stones, and the man it commemorated was killed by the Indians. The name, however, of this early settler was Captain Moses Rice. The house down the hill is a gray old building that is very much the same as it was in the days when Mr. Warner was a boy there, and the great sycamore, the murmuring river, the ancient covered bridge, and the steep, scrubby pastures have all their earlier characteristics.

Plainfield, eleven miles distant on the hilltops, was Mr. Warner's birthplace, and there he lived till he moved down into the valley when he was seven or eight years of age. The farm-house and the wide-spreading gray barn across the road still stand.

I got the impression in Charlemont that Mr. Warner had become a myth and a legend among his native hills, but, later, when I visited Hartford, I found him very much alive. His home is in the suburban part of the city, a modest house of brick, pleasantly secluded in a little grove of tall trees well back from the street. Indoors are everywhere the marks of culture and wide travel—pictures, curios, books without end. It was natural that in seeing all this, the spoils of many wanderings, I should ask Mr. Warner his impressions of the picturesque in our life and nature as compared with those of other lands.

But we did not have our talk amid the color and variety of these lower rooms. We went upstairs to the author's study, a comparatively barren apartment at the top of the house. The room had a decided air of business, with its plain shelving, its many drawers, the long rows of pigeonholes, and its ample desk in the center strewn with papers.

In what was said we perhaps did not stick to the subject very well, for we continually wandered into asides, but often these were just as interesting as the main topic, and I include them with the rest. My first question was as to how wide an acquaintance Mr. Warner had made with the world in his travels.

"I've been about this country pretty well—that is, the United States—and I've made excursions into Mexico and Canada. As to

[1] The accompanying illustrations are from photographs taken for this article by Mr. Johnson.

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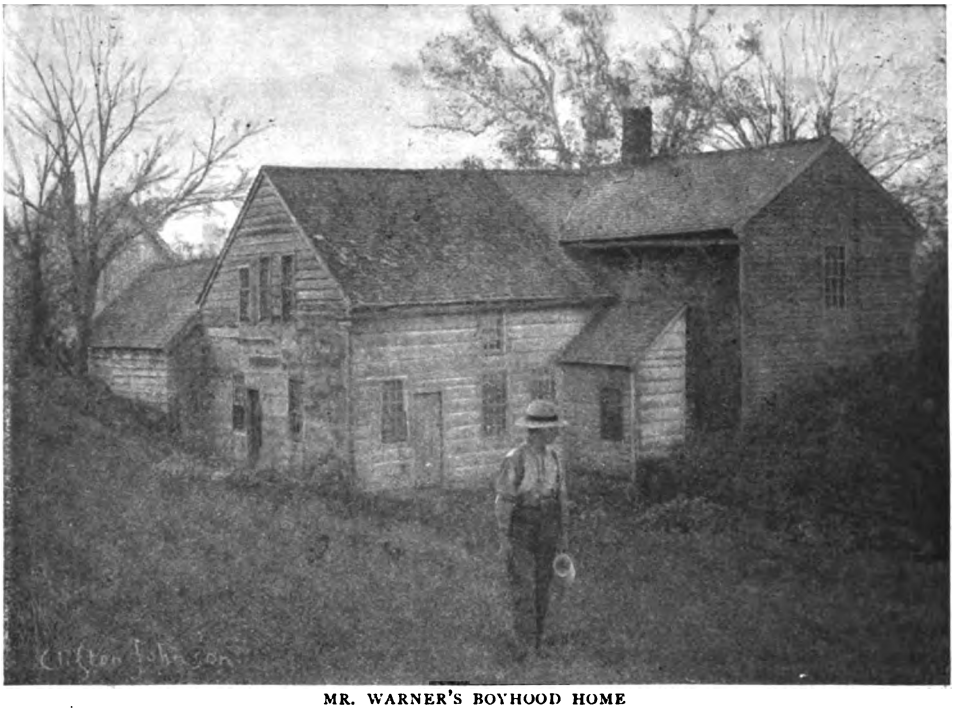

MR. WARNER'S BOYHOOD HOME

Canada, there was great talk at one time about annexation, and I went up to see about it. I wanted to find out about Canada, and I talked with business men, farmers, politicians, all classes. I saw the people who were running things up there, and I saw the lower classes, the laborers and mechanics. When I stopped at a station, I'd talk with whoever I could get hold of. If I saw a woman over a fence, I'd talk with her—and I really got valuable information from chance ordinary people. They told the truth. I could find out what the Canada weather was from them, while the others would all lie about it—give you a biased view in accord with what it was for their interest for you to believe. The promoters of annexation would say the weather was so and so—never have severe cold or intense heat, or drouth, or floods, etc. The same way about the crops, education, and everything else. But when I wanted facts, I preferred the woman over the fence.

"In the first place I went up to Quebec, and then I went across by the Canadian Pacific to Vancouver. I went in a private party, and we had a whole train at our disposal. We did not travel nights, and I saw the whole country, both going and coming, by daylight. Then, when any one looking out of the car window saw a place specially attractive, he'd say, 'Hello! let's stop here!' and we'd bring the train to a standstill and go out and look around. It was a very delightful trip. But the sum of the whole annexation stir was that the Canadians were very loyal and they didn't want it, and we didn't want it. The excitement was one of those newspaper performances that we have to have about once in so often.

"Another part of Canada that I know something of is Nova Scotia and Cape Breton. Twichell and I had been up in the Adirondacks a good deal, but we always thought we'd like to see Canada, and finally we started. We went to Nova Scotia, through the Evangeline country, etc., and then we concluded we wanted to get to Baddeck—that is, Cape Breton. It was curious, but it was an unknown country then, and we couldn't get any information about it at St. Johns or anywhere.

"The trip was purely for pleasure, and I returned without a single note and no intention of writing anything. But on my way home I stopped in to see Howells, who was then in Boston editing the 'Atlantic.' I told him some of our experiences, and he said, 'Can't you give us a paper about it?' I said No, I hadn't any memoranda whatever to work from. But he was urgent, and the result

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was that when I got home I sat down to write a little article about Baddeck. To my surprise, my first paper hardly got me out of Boston Harbor, and by the time I was through I had a book. It never would have been but for Howells's insistence, for I hadn't it in mind to write a single line. The book sold a good deal when it first came out—and it sells still, for that matter. It made that country known up there, opened it up, and attracted tourists.

"But in most of my writing I don't depend on memory to the extent I did in 'Baddeck.' Still, nearly everything I write is from very small notes. You can't get the reading public's attention simply by exactness and faithful detail. It's the general impression they want—what you carry away with you. I find that a very well-defined memory of sights and experiences stays with me for a long time. It's a queer thing, but there it is in my mind, and I can pull it out like a thread if I get hold of the end.

"For mountain scenery I prefer the Canadian Pacific route to our own. It runs through deeper chasms, and, though the mountains themselves are no higher, they seem so as one looks up at them. It is very like Switzerland. In the warmer countries the chief beauty of the mountains is in the contrast they offer. Take Ætna in Sicily. The water that laps its base is exquisite in color, and the mountain rises straight up before your eye from a semi-tropical shore to a height of ten thousand feet. The contrast is even more striking in the case of Popocatapetl in Mexico. On the lowlands you might think you were in Central Africa Then, as you ascend, the palms meet the pines, and far above is the white crown of never-melting snow.

I've been abroad, of course, a number of times. The first time was in 1866, when the trip from New York to Liverpool was fourteen days. Scandinavia and Russia I have not seen at all, but most of the rest of Europe I am rather familiar with. In Asia I have visited Palestine, and in Africa I have been a couple of winters in Egypt. I spent one whole summer in Venice. It was there I wrote 'My Winter on the Nile.' I had a habit then of diaries. Here they are in this drawer. See, they are all much like this one—a note each day of the weather and of places visited, and that's about all. 'To-day I saw the Sphinx.' 'To-day I visited the Pyramids'—and so on—suggestions to spur the action of my memory. Aside from my diaries, I would get a great deal of help from the guidebooks. It was to them I went for names,

MR. WARNER'S BOYHOOD HOME

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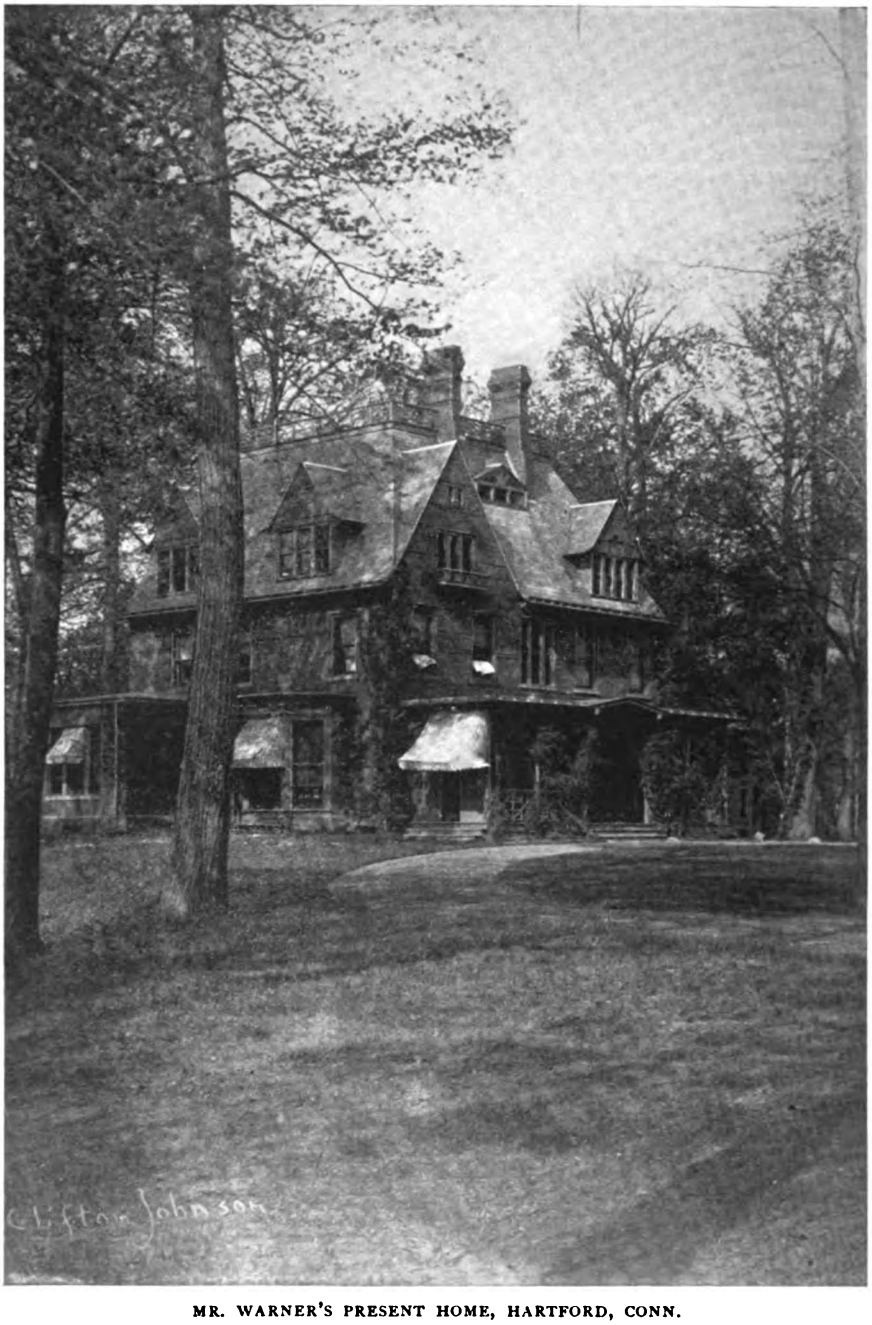

MR. WARNER'S PRESENT HOME, HARTFORD, CONN.

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dates, and facts. I haven't a good verbal memory, and such things escape me. But my mind does carry impressions. I don't lose them, and there's no apparent fading until I get them on paper. Then they are gone. I seem to discharge myself of them, and if I were to read my books now they would be as new to me as to any one.

"For picturesqueness in nature there are some parts of the West that have a peculiar individuality. For one thing, there's the prairie country; only this, with the coming of settlers, is entirely disappearing. I lived for two years on the rolling prairies of upper Missouri. That was in 1853 and 4. It was a beautiful country, with oak groves that made it look like an English park. Yes, it was noble landscape before any one got in there to spoil it. At that time, below Chicago, the country was pretty much all bare, flat prairie. There were no trees except for now and then a line of cottonwoods along the streams, and no houses save a few dismal huts. If I were to make a picture of Illinois as I saw it then, I would make the main feature a shanty with a lone man leaning up against the door-post shaking with fever and ague. But the country has been transformed absolutely since then. The settlers planted trees, beginning with the locusts and others that grow quickly; farms multiplied, villages grew, and now the country is covered with verdure and you see the church spires peeping out here and there, and get a very pleasant impression of it as you whirl through on the train.

"But there's nothing that touches the imagination more in the West than the Arizona desert. If you've been there once, you have a perfect longing to go back. I traveled across it from Flagstaff to the Grand Cañon, a distance of seventy-five miles. It's a wild, forsaken sort of district, and about all the life you see is an occasional antelope, or an Indian hunting. You look off, and 'way in the horizon—what's that! Why, that's the painted city—the New Jerusalem! You see the roofs, the temples and turrets. It is one of the desert visions that the shimmer of the heat and the color of the tropic atmosphere conjure up. The formation of the desert, with its wastes of rocks in splinters and boulders and plateaus, lends itself to the impression.

"You don't get so much of this mirage in the North African desert. There the desert is not a plain, but is made up of hills of pebbles and drifting sand, with now and then a withered bush sticking up in the waste. In the wind the gritty sand drifts like snow. But you like it. There's the fascination of desolation, and you joy in the freedom of it, in its big horizon and in the power of its black hills.

"Yet I've never seen anything so grand, so exquisite in color, as the Arizona desert. Color is the wonderful thing about the great Cañon. The Cañon is a world in itself—full of mountains, chasms—full of everything. But its color! The rocks hold every tint you know. Photographs or paintings never show what it really is. You can't catch its atmosphere. The only way to get a proper realization of it is to go there and see it. The artists can't get it. Their efforts amount to about the same as those of the amateur who goes out to paint a tree. He gets the tree as green as green can be, and you can't say but what it is the color of the tree. Yet it doesn't give you the right impression. So with the fellows who picture the Grand Cañon. They sit down and copy the rocks, and the result looks like a spilled paint-box.

"That reminds me of a very curious fellow we found up in the Yellowstone. He kept an eating station there. The Yellowstone Park is all full of bubbling devilment, you know, and among other things there's a spring of mineral paint. Well, this fellow had just taken that mineral paint and painted a picture of the 'Gate to the Yellowstone.' You enter the valley through buttes or towers of colored rock, and he had drawn these correctly and painted them with the very colors of which they were made. It was a match, you couldn't dispute that, but it made a very strange effect. That picture is one of the nicest comments on realism you could have, if you have a mind to follow it out.

"In a broad sort of way—in a very broad sort of way—you can generally tell an American from a European. There is a difference in physiognomy and manner. There is something that differentiates an inhabitant of a new country from those of the older civilization. But except for this the difference between us and other peoples is much smaller than the differences you can find within our own country. It's not easy to say what a typical American is. Is it a Maine man or a Florida man? You can't find anything more different than a New England woman and a Louisiana woman. Then take Boston and New York. The people in each city have a character of their own. You get on the cars

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and go out around Boston. How different the people from those you see under like conditions about New York! Culture is a marked feature of the public you see about Boston, and it isn't of the people you see about New York.

"In speech the Americans have a good many local peculiarities. You know there's a lot of talk about our dialect, but I've heard in London all the varieties of speech you can discover here. Yes, in England you can find all our dialects, nasal twang and all, and a number of others that we haven't imported. They have a more distinctive character there, too, for they have hung on to the dialects more than we have. The English are settled, and they are so staid that they don't change habits and manners as we do. Our people are continually moving around. We're in a state of fluidity yet. But we'll develop, and then we'll have a new kind of people here. Just what it will be we don't know—it's a fusion of so many distinct elements. In a way we are following in the steps of England. England is made up of many different races very much mixed. But the mixing was begun when the peoples were still in the savage state, and it's taken a thousand years for the original Britons to assimilate these elements and get a distinct type.

"We are trying fusion here on an entirely new plan. The different peoples that make our nation are all from old countries, and they have been acted on and molded by centuries of civilization. They start much further apart than would members of races of half-developed savages. Notice those ignorant Italians that come here from Calabria—but they are not barbarians. Their race is not in its childhood. They are the product of a very old civilization. They are dyed through and through with feelings and customs peculiar to their race. Take the Arabs—there are enough in New York to publish a newspaper—they have their ways, and they are very set in them; and this is as true of the lowest grades as it is of the higher. Take any of the Oriental peoples and it is the same.

"There is an aristocracy of vice even. We haven't reached that point in America yet. You see the people on the race-track at Henley, and they are people who are set apart for racing, betting, and that sort of thing. There's a kind of tribe of them, and a continuous perpetuation of ways and traditions. You find this lineage among the fellows who run the peep-shows in Vienna; and this is true all over Europe of those who run the coarser amusements or pander to vice. But you take our Coney Island, and it's decidedly different. The vice is not simply vulgar—it's that, but it's rustic, too.

"I think our people are more sharp-angled than those of other countries. Maybe that's partly due to the climate, but it is more due to our envy of our neighbors who dress better or have finer houses than we have—to our feverish desire to get rich. Now, in Tuscany, for instance, the people live on their farms from generation to generation in the same condition. They never have any strikes there, or labor troubles of any sort. The farmer has just as much right as the landlord. He is a tenant at will really, but he belongs there and he stays—there are no evictions.

"In a general way, these Tuscan characteristics apply to much of Europe and to Mexico as well. Life in Mexico is at present more European than American, and the people, in spite of small wages and cheap houses, are satisfied with their lot. Whether the railroads which have been building so rapidly down there and the multiplication of schools will change all this is a question. Some districts of Europe are very much ground down by taxes, or are otherwise handicapped, but there is more modest, well-to-do contentment among the poorer classes than with us.

"One thing very peculiar in most of the European countries, from the American point of view, is the division of society into ranks. With all its advance, there's no feeling of equality in England. The idea hasn't come with democracy so far. How funny it would seem to us to be addressed as the Queen did the English in her recent Jubilee letter, '*My* subjects—*my* people—I am touched by *your* loyalty to *me*.' She talks as if she owned them. It strikes us as ridiculous. But they accept these class lines over there. The populace wouldn't do without the gentry if they could. Even in an election they prefer to send a gentleman to Parliament rather than one of their own class. A man runs the political race all the better if he has a little blood in him.

"Class lines do not stop even outside the doors of their churches. The Church has been a curious solvent in the mixture of things. You know, long ago here in New England, they used to seat the congregation

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according to rank. Those highest in the social scale had the best seats, while at the tail end there was the riffraff that had to go up in the gallery with the negroes. That is the plan in England still. The front pews are reserved for the gentry as their right.

"The tendencies of our American life at present lead away from picturesqueness. Certainly in New England, much of the picturesqueness I used to know is gone. When I was a boy up in the little hill-town of Plainfield, our ways of farming were much more interesting than they are now. There was the old sugar camp, for one thing, in the maple orchard. There couldn't be anything more picturesque than that camp at night.

"I think, too, they built more picturesquely then. Even their churches—some of them were about as bare and ugly as they well could be, but there was a certain kind of sincerity about them that these little gimcrack churches they build now haven't. It's a pity we don't build more permanently. Suppose, up in the hills, they had built their farmhouses of stone, as the English do. Then, with the vines climbing the walls and the old garden and the trees round about, the house would be all the time growing more beautiful.

"In our manner of living there's very little that's really picturesque. About all we attain to is the mediocre and the commonplace. Our houses are so much alike, so uninteresting. They are more comfortable—better to live in—than the Europeans' houses, no doubt, but they are far less attractive. They haven't charm. You strike that the minute you land across the Atlantic, I don't care where it is.

"The ways and the homes of the European are comparatively mellow in aspect. Their life, national and local, has been continuous. Their art instincts have kept straight on. But our people in settling here made an absolute break. They left their pleasant English villages and went into the wilderness to build a shanty with a hole in it to shoot the wolf from. You go to Spain and you see the town halls dating back for generations. The cottages are old, too, and the churches.

"Climate has something to do with the lack of architectural beauty in our homes.

MR. WARNER AT HOME

You can see that as soon as you go down South far enough. They don't build so smugly down there. They run galleries around their dwellings, and the square old houses with these galleries are far more picturesque than they would be without them. They may not be so neat as our New England homes, but artists like them. Artists have a pretty tough time with our Northern houses. They are as ugly as sin—all of them. Yet there are some of our old farm-houses that are attractive. But our village houses are

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almost uniformly petty and offensive. You'd think they were hacked out with a jig-saw.

"Architectural smartness seems to be what the average person admires and aspires to now. Still, there are signs that we shall grow into better conditions. A great deal better taste is being shown in interiors, and you can see out in the country that they are making some real improvement in the farm-houses. The girls who have been off to school, or the city man buying a country home, have a good influence. They throw out a piazza, put in a bay window, or make some such simple change that transforms plain severity into attractiveness.

"In its life our New England is probably the most picturesque section we have. But I would have to except the colored element in the South. You take a half-clothed darkey with a banana and you get something right off. But you take old Nantucket, and Plymouth, and the other early coast towns, and there's a quaintness about them and an interest in their colonial background, with its pioneering, its seafaring, its buccaneers, etc., that other sections haven't. Then, almost every New England village has among its inhabitants some curious type. You get that in Miss Wilkins's writings, only she exaggerates so that you get the impression that our country folk are all oddities.

"One might think that the material for novelists in this country was rather barren, and that they would be at a disadvantage as compared with their fellow-craftsmen abroad. But this is not so. Just as good work can be done here as anywhere, if we only have an artist to do it. Nothing could be more vulgar than the characters in Dickens's 'Pickwick Papers.' But there is genius to picture the vulgarity, and that makes the work delightful.

"In one respect we've led off in this country—that is in the use of nature in our stories. Cooper did a great thing in making the prairies and the woods a background for the action of his novels. But there's danger of overdoing. It shouldn't be dragged in or forced. Burroughs is right about that when he says he doesn't want nature to pose. After all, what attracts in a story is the human interest. You mustn't tire with details and geographic descriptions. But a certain amount is all right. I feel a tempest, I feel the influence of sunshine, clouds, cold; and I ought in my stories to bring in the weather as a part of the life of my characters. Thackeray says very little about nature, but what he does say is very much to the point. He opens the window when he rises and looks out, and in three sentences he sets before you all the sweetness of the morning.

"Have you ever noticed that in 'The Arabian Nights' and that class of books there is no weather whatever? They go right along with the story. That isn't our way. You can't have a picnic without a thunder-storm. Here you get a fellow and a girl alone together on a rock, and there would be a declaration only a thunder-clap stops them. Perhaps we feel the effect of the weather that we live in. We have a greater variety of it than they have anywhere else; changes are sudden, and no particular sort lasts long.

"There is an impression that the Americans excel in humor, that our wit has an unequaled picturesqueness. But I doubt it. Such interest as our early humorists have all comes from the use they made of the raw conditions of a new country. Our rude life and manners in contrast with something more finished and civilized was an entertaining subject for contemplation. Any strokes of real wit are probably as old as the Sanscrit, but the details, the situations, grow out of conditions. I think we have a little exaggerated conceit of our humor. There is something individual about it, but it's a question whether it is at all superior to that produced abroad. A friend got off a good bit of true American wit the other day. I've lived in Hartford thirty years, and our public ways have been in a state of turmoil all that time. It's nothing but dig up and dig up continually. Well, this friend said, "Hartford was settled in 1636, and it has never been settled since." Now there's something a little diferent in that from what a European would have said—a little different turn in it.

"Of course we hope, as time passes, we shall develop an increased appreciation for what is beautiful and harmonious, and in ourselves a sturdier character. Naturally we look to our schools for help in our problems. But the present effect of education is to produce the commonplace. The machinery of it hampers. We get into a groove, and the result is mediocrity. Each person should be himself, should form himself. But people don't take the trouble to make up their own minds—if they have any. They accept opinions ready made. That's the way it is in politics. They all go in a lump, or slump. Something catches them, and off they go.

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The more isolated people of fifty years ago used to make up their minds. They were hard thinkers. Now we don't take the time, or haven't the patience. But education will have to change this. Education doesn't consist in giving encyclopædic information. It isn't anything in the world but the training of a man's own mind. Then it becomes an instrument that he can bring to bear on things."

Sloyd: The Swedish Manual-Training System

By W. S. Harwood

IN a dingy corner of a dark room in a quaint old building hard by the central portion of the city of Stockholm I saw not long ago a series of ancient utensils which were interesting not only because of their antiquity but because of their definite illustration of the fundamental principle of one of the most important educational movements of the last half of this century. They were homely, crude, semi-savage in their suggestiveness if you will; they were stained by the sweat and grime of peasant hands; they were, mayhap, two centuries old and possibly three, or, if not that old, they were precisely like those which had been in use for perhaps half a thousand years. They were, if you will, uninteresting from some points of view, but they were intensely interesting as illustrative of the prehistoric days of sloyd. In the sloyd which has distinguished Sweden among the other nations of the world in educational progress one may find the spirit of those who made these ancient utensils; or, if one would be more precise, the same spirit in more primitive type. I think it is quite fair to say that. Speaking broadly, the sloyd of to-day has evolved itself by a natural and legitimate law out of these coarse tools, these humble flour-mills grinding for a family, these home-made plows and looms and child's queer cradles, and the whole gamut of kitchen and living-room objects.

It would be hard to say how or where or when the word sloyd originated, and I do not find any very satisfactory lexicographical foundation for it. The people have been sloyders for the centuries. Only in a circumscribed sense have they wielded influence, however, and it has been set for the task of modern Sweden to develop that which they so stubbornly wrested from their surroundings. But while we may not trace the word sloyd nor know much of its history, we can take it as it stands to-day in the stir and strife and tremendous energy of modern education and call it in truth one of the most potent factors in modern life. Perhaps that should be qualified somewhat in so far as extent is considered, for sloyd has but recently, comparatively speaking, set out on its conquering career.

It would be difficult to express in words the tremendous influence of Swedish sloyd. It is an influence quite like some of the other great influences that have moved men—silent, subtle, it may be, always unpretentious, never wearying. It takes the boy and the girl in that precious formative age when God alone knows how great the influences of environment and example and suggestion are, and it leads them steadily and consistently and with many a pleasant fascination past many of the deadly blight-spots of young life. It makes the boy busy; it takes up a corner of his heart and his mind where many a meaner thing might dwell; it trains

CO-OPERATIVE BATHING

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GIRLS ENGAGED IN KITCHEN SLOYD IN STOCKHOLM CITY SCHOOL

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him in habits of good thinking; it is suggestive of the pure and wholesome.

Would you have the boy deft of hand and gentle of touch and keen of eye, and, in a homely word, "handy" the whole day long? You will not lead him away from but into the paths that turn to these if you place in his little restless hands the tools of the sloyder. They are hands, too, these tools; they grip him in a strong, loving grasp, and they hold him steadily to the right. It is not only that sloyd is becoming popular all over Europe and advancing in America; it is not this that interests us so much in a study of its workings as the tremendous force of its influence for purer lives and healthier bodies and wholesomer brains. Sloyd is not a panacea for sin. It will not unbind the brutal cords that some coarse spirits bind about them, but it will so fill in the otherwise unoccupied corners in the boy's life that he will not find room for the bad that might have lodged itself.

Let one go through the model school building on the grounds of the World's Fair in Stockholm, held in that city during the past summer, or walk through the long galleries of the Museum of the North where the sloyd exhibits were displayed, or visit the exhibit in the building of the city of Stockholm, and it would be sufficient to dissipate any lingering doubts, if such existed, as to the practicality, so to use the word, of the sloyd of Sweden. The exhibits, which covered, one would almost say, acres of wall and floor space, were the tangible evidences of the practical side of sloyd, the results of the training of the children in the home of the system. These exhibits would demonstrate to you, not only that there is theory in sloyd, but that there is practice in it as well—the most practical of practice.

Mention any article you will which has value and significance in domestic economy, mention any article which enters into the affairs of the kitchen or the dining-room or the living-room, any article which is in use in the shop or on the farm or in the store or in the office—any article makable by hand—and you will not have far to fare before you shall find it, beautifully, substantially, intelligently made by the hands and the brains of these Swedish boys and girls.

I have stood in front of one of these exhibits and tried to think of something in use in the common life of the every-day world which was perhaps a trifle difficult to make—a fine, keen tool of some specialized nature, a pair of shoes, a dress; have wondered if I should find some such thing as the handiwork of a Swedish lad or lass; and it was always there for the looking. You cannot mention any article of common use in modern life susceptible of manufacture by hand and hand-held tools which these children have not made. They have taken the rough plank and made it into a substantial, handsomely carved dining-room table, and they have made the saws and the chisels and the beautifully finished planes and the hammers and mallets and carving tools with which it was constructed and adorned. They have taken the raw flax, have spun it into delicate threads with spinning-wheels which their own little hands have made, and then have woven it into fine or strong or beautiful fabrics in looms which they themselves built with precision and care and skill. They have taken a bar of iron or steel, and out of it, at forge and on anvil and by planer and shaper and what not, they have made such tools as might put to shame many a one you would pay a round price for in the tool-maker's shop. They have made penholders and penwipers, bread-boards and hat-racks, chairs and choice draperies, window-curtains and stepladders, baskets and paper flowers, petticoats and music-racks, match-safes and broiling-irons, straw hats and picture-frames, shears and bed-sheets, ice-picks and sad-irons—where shall we stop?

Pick up that boxwood plane before you. Is it not symmetrical in form, beautifully finished, well fitting to the hand, keen in its steel blade? Every portion of it was made by a boy. Look over that little girl's dress is it not fine in its fit, taut and snug in its sewing, attractive in its simple ornamentation? Not a hand has been at work on it but the hand of a girl scarce into her teens. Sit down to that dinner—if so be you are fortunate enough to be invited—which has been spread for the poor children of the schools who cannot pay perhaps more than one *ore*, far less than a cent, but who, if possible, must pay something to keep away the sad savor of pauperism—do you need a daintier, more appetizing, more wholesome repast, better bread or toothsomer roast mutton, or better-flavored vegetables? And yet not an article in the bill of fare but has been taken from its raw state and made into its present edibleness by the hands of some young girl whose father may be a leader in the nation's parliament,

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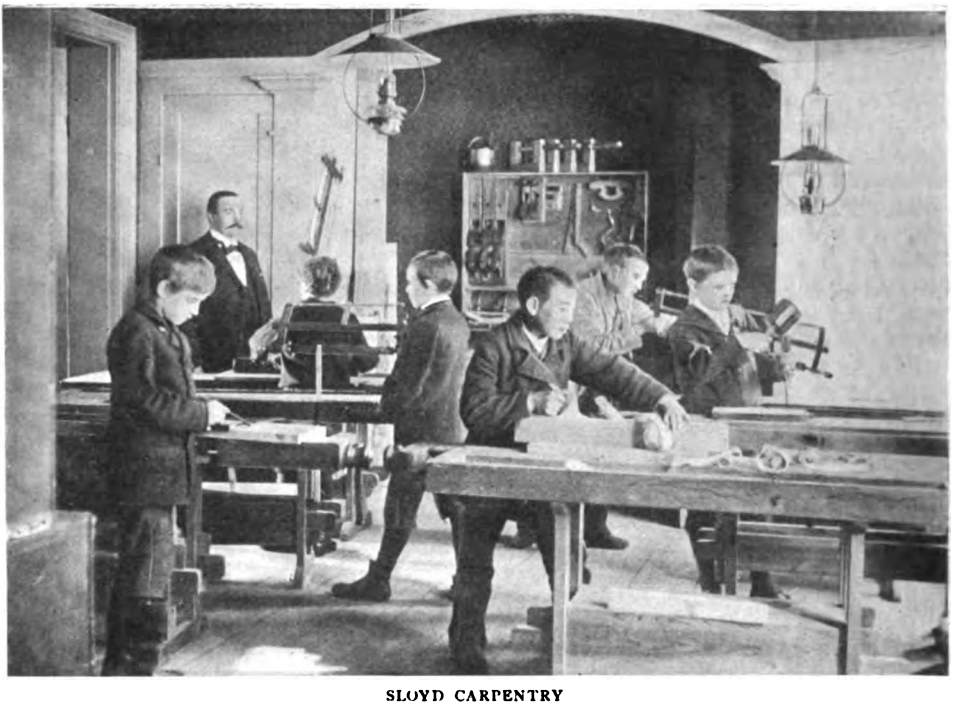

SLOYD CARPENTRY

or a professor in a university, or a merchant prince along the Drottningotan, or a day laborer on the streets of Stockholm.

And, best of it all, the children are delighted with their labor. It cannot in truth be called labor, and yet it is not by any means play; it fills in that large middle, oftentimes empty, ground in the child's life when to be employed at what will dignify and elevate and strengthen for the future life is so seriously important.

It has been less than a round quarter of a century since the spirit of those ancient utensils of the mediæval times stepped out of its long hiding-place and started to lead the children of Sweden in the paths of sloyd. And yet so great has been its progress that there is scarcely a child in the realm who has not been touched and inspired by its magic wand.

When the principles of sloyd were first introduced into the schools of Sweden, about twenty-five years ago, the chief aim, primarily, was to overturn the old method of overworking, to give the child's brain plenty to do, but to steadily guard against overcrowding it, by introducing into the course of study systematic training in sloyd, so attractively presented that the question of compulsion never enters into the child's thoughts. Sloyd has been emphatically a labor of love. Early in the decade from 1870 to 1880 the movement gained steadily in strength, many private schools for the teaching of sloyd alone having been established. In addition to the work in public and private schools, the work of the Naas Normal College, situated not far from the city of Gothenburg, had an important bearing upon the system. A wealthy gentleman named August Abrahamson, interested in sloyd to a marked degree, established this college on his private estate. The main object of the College is to train men and women in the teaching of sloyd—the most important sloyd training-school in the world. There is no charge whatever for instruction. the aim of the founder being to facilitate, in all ways possible, the work of those who have determined to give up their lives to teaching sloyd to children. Here the method of instruction has ample scope for illustration. The school is in a beautiful place on a great estate where to nature's art has been added the art of man. The students are given every opportunity for the development of their best powers. There are no restrictions, either, as to nationality, and all the world is free to study sloyd at Naas. In the year ending with the spring of 1897 there was a large attendance. Up to that date there had been in the school 2,627

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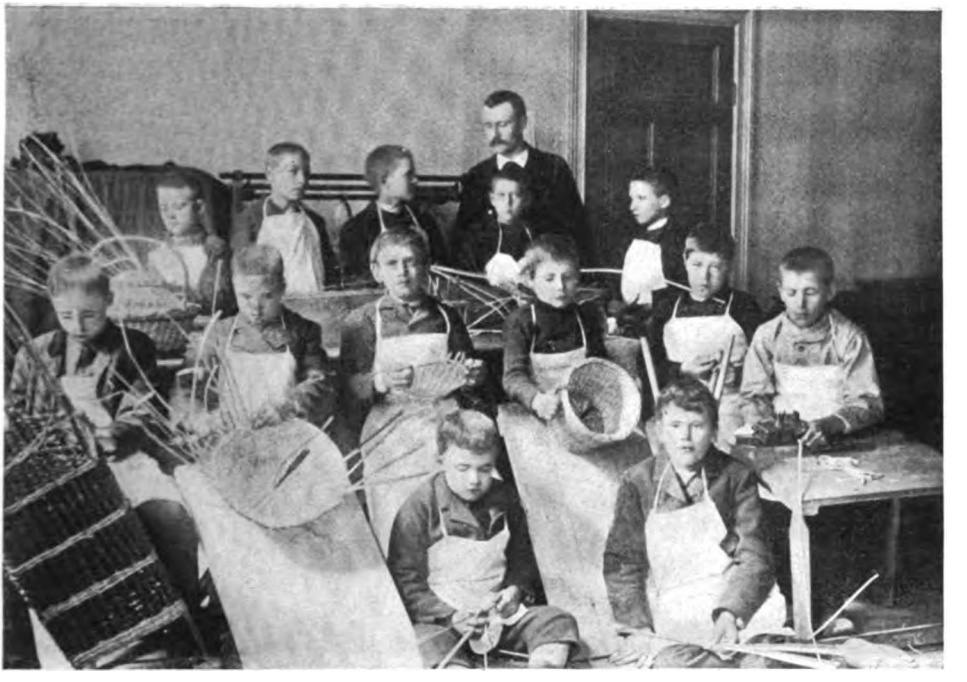

BASKET WEAVING

teachers seeking instruction. Of this number 1,957 were natives of Sweden, and only 53 were from Norway. It is possible that the political differences between these two people of one crown have been barrier enough to prevent the Norwegians from entering. England and Wales sent 265, Finland 60, and the United States has had 46 students at Naas already, the number steadily increasing all the time. There is hardly a nation of any progressive spirit in the world which is not represented by students in sloyd at Naas—Japan, Chili, Italy, Hungary, Iceland, Uruguay, Russia, Switzerland, Spain, Holland, and all the rest, while even far-away Abyssinia has had students at work in this great training-school. The influence which these teachers exert as they go out in the world to carry the principles of sloyd still further away from its home cannot easily be estimated.

I do not know that the practical side of sloyd, as demonstrated in Sweden, can any more easily be shown than in a few words on the kitchen work. There is so much in all its branches which might be described, but which must be omitted in an article of this length.

The children begin the sloyd work in the schools of Sweden at the age of seven years. They continue it until they are fourteen. In certain schools of the city of Stockholm there are complete kitchens fitted up. I was in such a kitchen, and it was, if you will not think it exaggeration, a perfect kitchen. It certainly was as near perfect, to be more exact, as such a kitchen could be made. The girls, of, say, ten to thirteen, here meet at regular hours through the week for instruction and for participation, too—for the practical side of the work is never neglected. The whole system of cooking is taught these girls. They learn in a simple but effective way what the food is composed of, how the raw material comes to be converted by heat into food fit for consumption, and what particular kinds of food are best suited to the building up of various parts of the body.

There are poor children in the city of Stockholm, as elsewhere in the world, and there is constant effort in their training to keep them from becoming paupers and mendicants; so that an effort is made to have them pay enough, for the one meal a day which is the result of the cookery of these young girls, to at least take from the food the flavor of charity.

The room where the girls of such a school cook is fitted up as a model kitchen. The ranges are all modern in type, the kitchen utensils of every kind are of the very best

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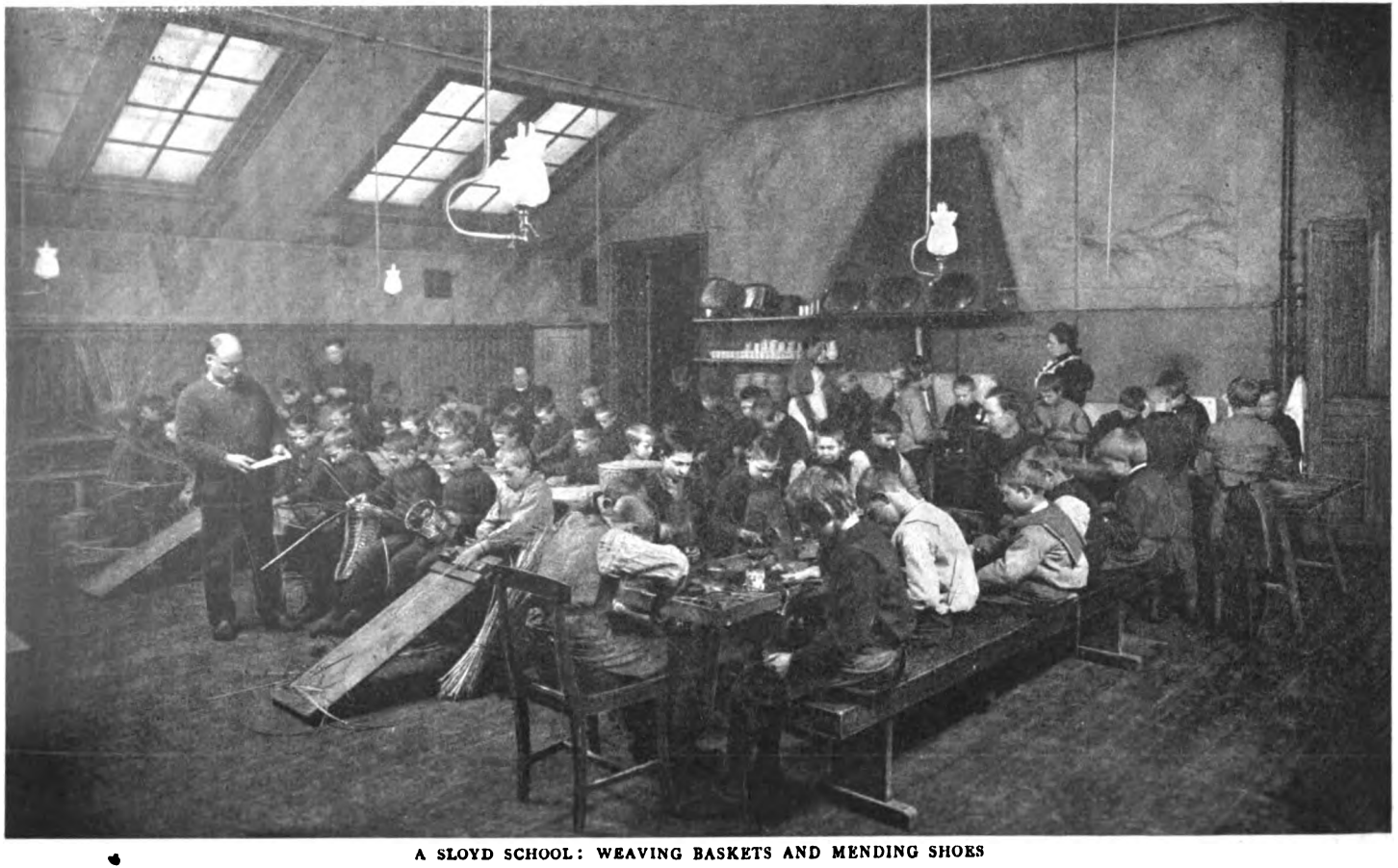

A SLOYD SCHOOL: WEAVING BASKETS AND MENDING SHOES

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and newest designs, and the ranges themselves are of just the right height to accommodate the young girls at their work.

Under the instruction of the teacher of cooking sloyd, the girls take the raw material —meat, vegetables, flour, and what not—and convert it into food, cooked with all the care of the most particular *chef*, and with far greater interest in its preparation. The dishes prepared, to be sure, may differ materially in type from those which American girls might cook, but you may rest assured that they are both toothsome and edible, for a two months' inspection of Swedish cooking has convinced me of its general excellence. On the walls of the room are shelves and books for utensils, and there are drawers of all sorts and sizes for the storing of provisions. Everything is the most complete and modern in type, and every facility is offered to instruct and aid the girls.

And a word, too, about another phase of the work which all comes under the general head of sloyd—though this is not creative in any sense: the care of the health of the children. In a large room in the school building, fitted up admirably for the purpose, you may see perhaps a dozen boys of the poorer classes, each one in a commodious bath-tub, being taught a lesson in cleanliness. The tubs are near to one another, and at a given signal the lads in the midst of the bath place their hands upon each other's backs, as shown in the illustration, and with a coarse bath-mitt kindly scrub the cuticule of their neighbors. Many points in sensible hygiene are elaborated and entertainingly enforced.

In the exhibits which I have seen in the rooms of the Exposition in Stockholm, the various "lans" or shires of the country have departments, each one sending a complete object-lesson view of the work of the schools of the province. Each scholar's name is placed on the article he has made. These articles comprise everything in the whole system, which, as noted above, for convenience, is divided into paper sloyd, cloth sloyd, wood sloyd, and metal sloyd.

But more interesting to me in some ways than anything shown from the cities of Stockholm or Gothenburg or from any of the provinces in the middle or lower part of Sweden, was the exhibit of Lapp sloyd. The Laplanders in a large measure are still closely allied in habits and general characteristics to our own Indians. They live nomadic lives, or, at least, they travel much with their reindeer, and the permanent home in city or town of their white relatives is not much known to the Lapp. In a trip up into the Arctic Circle last July, where I expected to find in Lapland many Lapps with their reindeer, I found that the whole population of the region, save the few more civilized ones who had settled down in the tiny hamlets or on the farms, had taken their reindeer and gone on to the colder regions beyond to remain away until the long winter set in.

So one would not look for much that is suggestive of progress or advancement among the Lapps. And yet I saw an exhibit of Lapp sloyd which was quite as well made, quite as complete, quite as illustrative of the life of the Lapps, as the work of the children of any of the other provinces of Sweden was illustrative of their region. Many of the articles were far different in character, to be sure, and looked odd enough beside the fabrics and the utensils of the southern provinces, but it was only because Lapland is Lapland, requiring for its clothing, its utensils, its toys, and its implements of use far different types than those of the warmer regions. Lapland, one must remember, is nearly two thousand miles north of the city of New York.

The Lapps in their cloth sloyd produced a fine array of the heavy, warm garments they need. Some were in furs, too, of fine make and beautiful to look upon. Some of their wooden tools for farm and dairy work were very curious, and high upon the wall I saw a wooden baby-jumper, to give it a homely name, fashioned and put together by the hands of a little Lapp boy. To me there was in this exhibit of Lapp sloyd one of the most powerful tokens of the tremendous influence—tremendous is a large word, but I think it is used with moderation—which this work has exerted upon the life and character of these semi-savage children.

There are four main branches of what we may call fundamental sloyd as taught to Swedish boys and girls—the branches of paper sloyd, cloth sloyd, wood sloyd, and metal sloyd. While they are more or less intermingled in their development, the order given indicates their natural sequence, though the metal and wood are interchangeable. It is fascinating to go into an exhibit of the paper sloyd. It is the field of the tiniest sloyders. You shall see at their little low desks all manner of curious and interesting objects made out of paper, few of them in the round, of course, but losing nothing by

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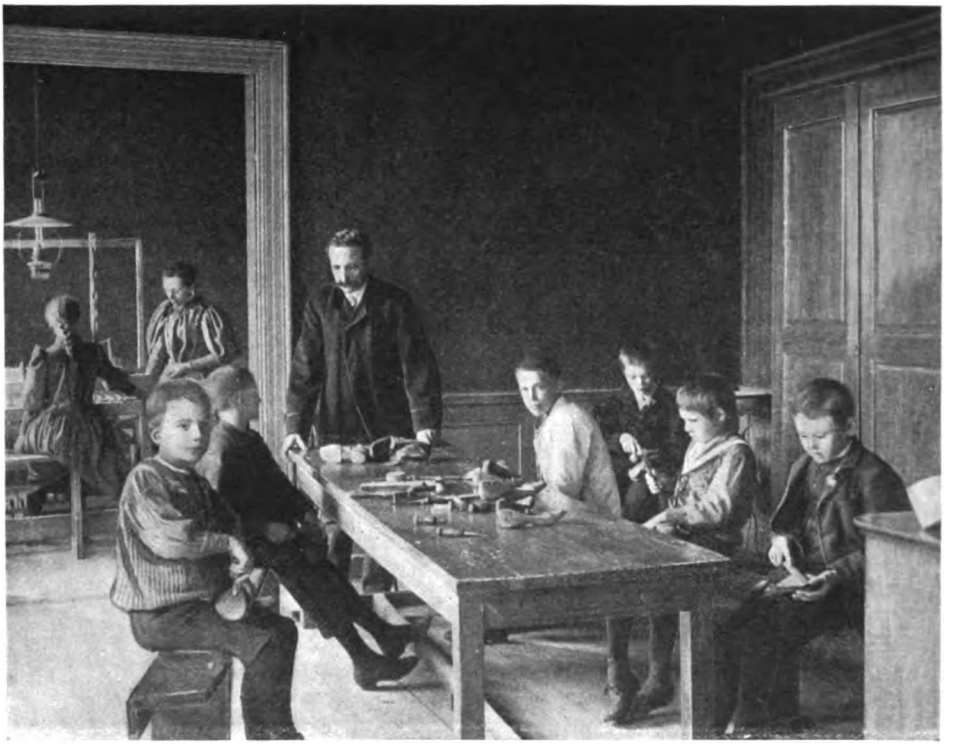

BOYS REPAIRING SHOES

being in flat surfaces. Here, as at every step, the aim is to create, yes, but not only to create, to suggest. In other words, to suggest to the childish mind, by the pattern of a paper doll or a paper house or what not, something of the future; to give a hint of clothes-making to come, or house-building some day to follow. Whoever may think there is nothing but theory in so working upon the child's mind in a simple and unharmful manner that he will be given the initiative for future practical labors—whoever thinks this is only theory has failed to recognize the enormous receptiveness of a child's mind. The word enormous is used advisedly; there is none other which will so fitly suggest the vast capacity—taking the future into consideration—of the mind of a little child.

From the paper sloyd with its pretty figures and its gay colors is but a natural step to the cloth sloyd. And this is not wholly a girls' department, be sure. The little lads are taught how to sew various of the common seams. how to patch their clothes with neatness and dispatch, how to darn a stocking as deftly as the dearest old New England grandmother you ever knew. And the boys take to it, too; they are as fascinated with this line of the work as with any other. A well-known teacher in the sloyd work of Stockholm told me that it was difficult to restrain her laughter sometimes when she saw the nervous antics of some of these lads when they were for any reason delayed in getting to work at their sewing. They were fascinated with the novelty. Of course there is not the faintest suggestion on the part of the teachers that sewing or knitting or crocheting is humiliating to a boy, that it may not as well be done by a boy as by a girl. The all-important thing is to train the boy's hand and eye in deftness, and to give him at the same time some practical information that will bear good fruit in the patching, darning, button-sewing days of his bachelordom.

Naturally the cloth sloyd leads the girls further on than it does the boys, and the boys before long drop the cloth sloyd to enter upon the metal or wood sloyd, departments which more naturally and legitimately fall in the line of a lad on the road to the industrial days of manhood. The girls continue their cloth sloyd, however, until they are the neatest, completest little dressmakers you could ask to see.

There are large rooms devoted to the

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metal sloyd. In the leading schools in Stockholm and other Swedish cities ample provisions are made in the way of machinery and power. The boys learn not only what a tool is for, and how it is made, but they learn how to make it—at every turn they meet the practical. A healthy boy's mind is like a revolving interrogation point, presenting an insistent query at every revolution. The instructors in metal sloyd no less than in the other departments know this, and are ready for it, and the boy largely answers his own queries. That is to say, so carefully is he directed when it comes to the making of a steel saw or an adz or a hammer, or a simple electric motor, that his curiosity is satisfied by his own investigation. It were fairer to the boy, however, when he stands in the metal-sloyd room, to term it inquiry rather than curiosity. A paper might easily be devoted to metal sloyd and its manifold possibilities, and, indeed, its manifold actualities.

Even broader in a country like Sweden, for instance, is the wood-sloyd field. Sloyd in Sweden is by no means confined to the cities. It has spread over the entire country. In many of the provincial places wood is much more easily obtainable, and, of course, much more easily worked, than metal. One must be phlegmatic indeed not to experience a lively interest in the product of the Swedish wood-sloyder. Matching, dovetailing, sawing, planing, carving, the niceties of construction, all these and more are developed. The ingenuity of the boy is stimulated and encouraged. Whatever the lad's future position in life, he will be a helpfuler man, for himself and his fellows, including his wife, for having been so sensibly trained in the use of tools and the actual making of things.

The teaching of sloyd to the children must be done by those who, in at least a certain circumscribed meaning, are consecrated to the work, if the teaching is to be fruitful in the richest sense. Not every man nor every woman may become a successful sloyd teacher, but when the teacher has established his fitness for the duties, then the deeper and the more unselfish and the more abiding his consecration, the nobler must be the results.

On the walls of the permanent building in Stockholm devoted to an exhibition of sloyd you may see photographs of various groups of teachers who have gone from Sweden back to their native countries to carry on the work in their own lands. It is not easy to estimate the influence for good which the introduction of sloyd may accomplish among the poor and criminally inclined children of the great cities of Europe.

There is one more point upon which I may touch in this general survey of a system to which only a volume would do justice—what I might term the industrial-commercial side of

SLOYD SPINNING

SLOYD WEAVING

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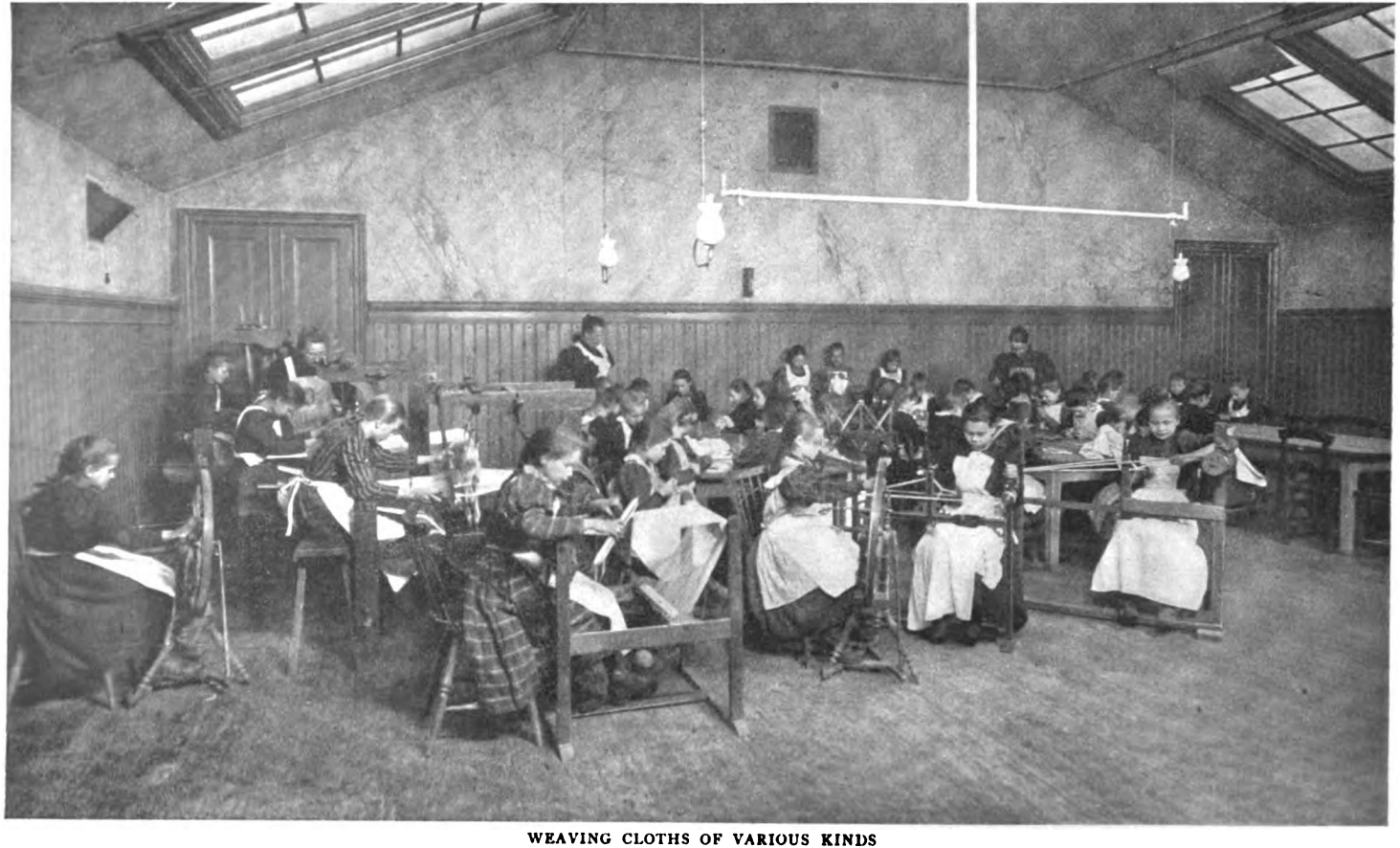

WEAVING CLOTHS OF VARIOUS KINDS

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TEACHER-STUDENTS AT OUTDOOR GAMES

sloyd, or, rather, the absence of such a side. There is no attempt to teach these children trades. There is no effort, however slight, to help them to a position where they can take the bread out of the mouths of the laboring men. They are helped, no doubt admirably helped, by this preliminary training of hand and eye, to a better understanding of a trade, should they in maturer days enter upon the work of one; but there is no intent that their work shall run in competition with that of the artisan of any line.

Even for the, in some ways, broader field of art there is in this training of hand and eye much that is helpful for the future. The boy or the girl who has had a course in Swedish sloyd, and whose bent is for art, will be a better painter or sculptor or architect for having had such training.

The work which has been carried on in Swedish sloyd the past quarter of a century has progressed with the usual quietness and absence of noise and display which constantly characterize the people of this nation; and the importance and the influence of the work one will come to understand and appreciate best only after having seen it, even in a casual way, in this the home of sloyd. I think it is not entering the field of exaggeration to say that it is one of the important educational movements of the century; nor is it lingering in the pleasant regions of imagination to maintain that it will be the means, wherever introduced and sensibly kept up, of exciting a large and increasing influence on the future lives of the children who come in contact with it.

Stockholm, 1897.

❀

In a collection of autographs lately sold in London the following letter from Dr. Samuel Johnson to his godchild brought £12: "To Miss Jane Langton, in Rochester, Kent, 1784. My dearest Jenny: I am sorry that your pretty letter has been so long without being answered, but when I am not well I do not always write plain enough for young ladies. I am glad, my dear, that you write so well, and hope that you mind your pen, your book and your needle, for they are all necessary. Your books will give you knowledge and make you respected, and your needle will give you useful employment when you do not care to read. When you are a little older I hope you will be diligent in learning arithmetic, and, above all, that through your life you will carefully say your prayers and read your Bible. I am, my dear, your most humble servant,

"SAM. JOHNSON."

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THE NEW YORK PUBLIC LIBRARY

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THE · NEW · YORK · PUBLIC · LIBRARY

BY

JOHN · S · BILLINGS

DIRECTOR · OF · THE · LIBRARY

ON the 23d of May, 1895, a formal agreement was executed, whereby the Astor Library, founded in 1849, the Lenox Library, founded in 1870, and the Tilden Trust, finally established in 1892, were consolidated into one corporation, under the name of the "New York Public Library, Astor, Lenox, and Tilden Foundation," for the purpose of maintaining a free public library and reading-room in the city of New York, and for the promotion of the several objects and purposes of the original individual trusts—more especially, of maintaining a reference library for scholars and students.

The Board of Trustees, composed of seven members from each of the three foundations, proceeded to effect an organization, appointed a Director, and, after further consideration, decided that the time had come when the city of New York should have a broad and comprehensive library system, adequate to furnish instruction and recreation to all, and that, while the resources of the consolidated libraries would be far from adequate to supply such a system, they would, nevertheless, furnish an excellent foundation upon which to construct it, and that the city should be given the opportunity to secure this foundation before a definite decision was made as to the scope of the work to be undertaken by the new organization and as to the site and character of its building.

An appeal was accordingly made to the municipal authorities in 1896, setting forth the resources of the Library and stating that "If the city of New York will furnish a proper site and provide the means to locate thereon a suitable building for the purposes of the New York Public Library, then the Library can, through the sale of its present sites, obtain such an addition to its funds as will justify it in providing for the circulation of books from its main building. If further funds can be supplied from private benefactions or otherwise, sufficient to establish and maintain an adequate number of branches, for circulation, it is certain that the city of New York can and will have a free public library on the broadest and most comprehensive plan."

The result of this appeal was the obtaining, with the approval of the city authorities, of State legislation authorizing the city to grant, as a site for the proposed library, the ground occupied by the Reservoir lying between Fortieth and Forty-second Streets and Fifth Avenue and Bryant Park, and to construct thereon, at a cost not to exceed two and a half millions of dollars, a suitable fireproof building, in accordance with plans to be made and prepared by the Trustees of the New York Public Library and to be approved by the Board of Estimate and Apportionment in the city of New York. The said Board of Estimate and Apportionment in New York City was further authorized to enter into a contract with the New York Public Library for the use and occupation by such corporation of the building so to be erected, for use as a public library and reading-room, and for a free circulating branch in said library.

This act being approved in May, 1897, the Board of Trustees immediately proceeded to secure plans for the library building by two competitions, the first open to all architects doing business in the city of New York, the second being among six architects selected from the first competition and six others especially invited by the Board of Trustees. The result of these competitions was the selection of the plans designed by Messrs. Carrere & Hastings, architects of New York City, in accordance with specifications furnished by the Board of Trustees, which plans were approved by the Board of Estimate and Apportionment, December 1, 1897.

These plans provide for a building about 350 feet long from north to south, and 250 feet deep from east to west, the east front being about 75 feet from Fifth Avenue, and the Fortieth and Forty-second Street fronts about 50 feet from these streets, respectively.

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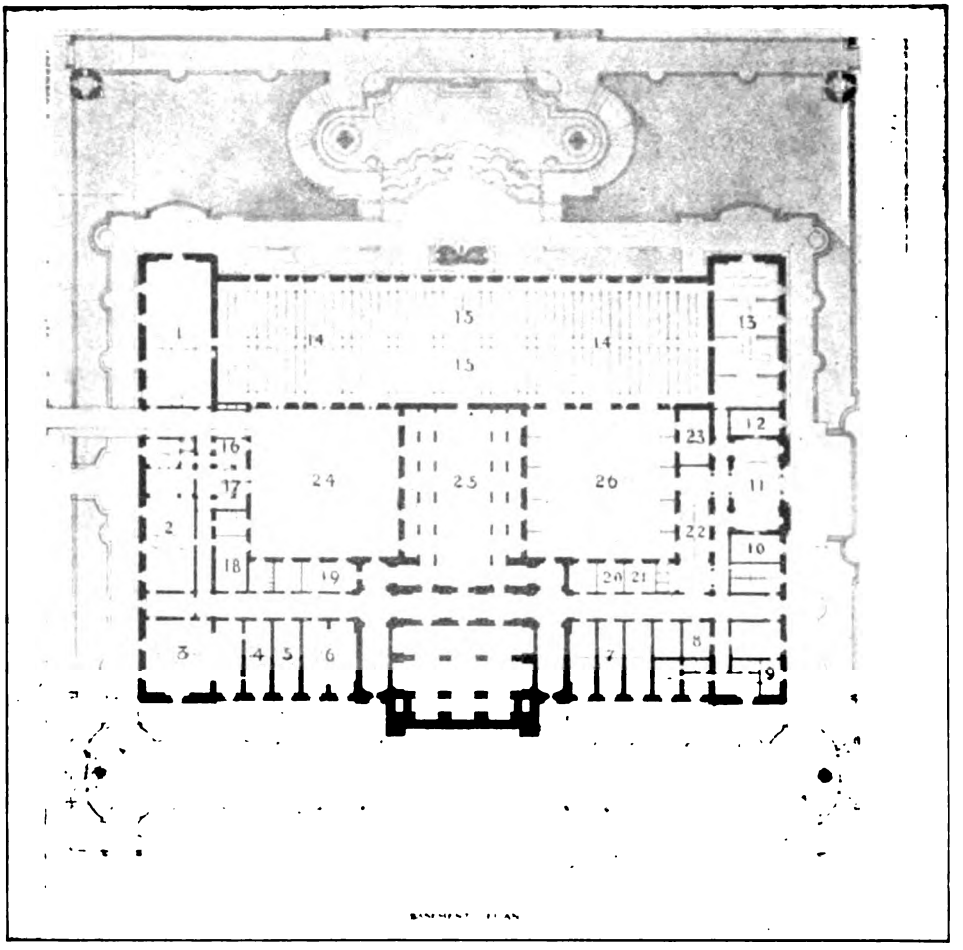

1. Packing and Issue. 2. Stores. 3. Printing. 4. Bookbinding. 5. Bookbinding Stores. 6. Lunch-room. 7. Stores. 8, 9. Janitor's Apartment. 10. Parcels or Coats. 11. Hall. 12. Bicycles. 13. Patents. 14. Stack. 15. Electric Lift and Staircase. 16. Watchman. 17. Stairs. 18. General Stores. 19. Workshop. 20. Stores. 21. Scrub-women. 22. Stairs. 23. Coats and Parcels. 24. Open Court. 25. Ventilating Machinery. 26. Lending Delivery.

The building contains two open courts, each about 80 feet square. The essential feature is a huge stack-room, 250 feet long by 70 feet wide, situated on the west front of the building, toward Bryant Park, while the east front comes to the two courts above referred to. The administrative part of the building is at the south end. There is ready access to the stacks of each floor in the center and at each end, while the great reading-rooms are placed on the top of the stack, having access to it by stairs and lifts.

The style of architecture is Renaissance, the Ionic order in columns or pilasters being used on the Fifth Avenue front.

Entering from Forty-second Street upon the basement floor, which at this point is about two feet above the level of the street, we pass through a vestibule having a cloak and parcel storage-room on the one side and a bicycle-room on the other, and go directly across the corridor to enter the lending delivery-room, which is about eighty feet square, lighted from above, and has shelving for about 16,000 volumes, from which the public who wish to take books can select. It communicates freely with the lower floor of the stack, in which 50,000 volumes for circulation can be readily stored. This room will have seats for 150 persons waiting, and a delivery counter sixty feet long, a special index catalogue, bulletin-boards, and a small reference collection of dictionaries, encyclopædias, atlases, etc., for the use of persons in haste who merely wish to verify a reference, a date, a location, etc., and who do not wish to go

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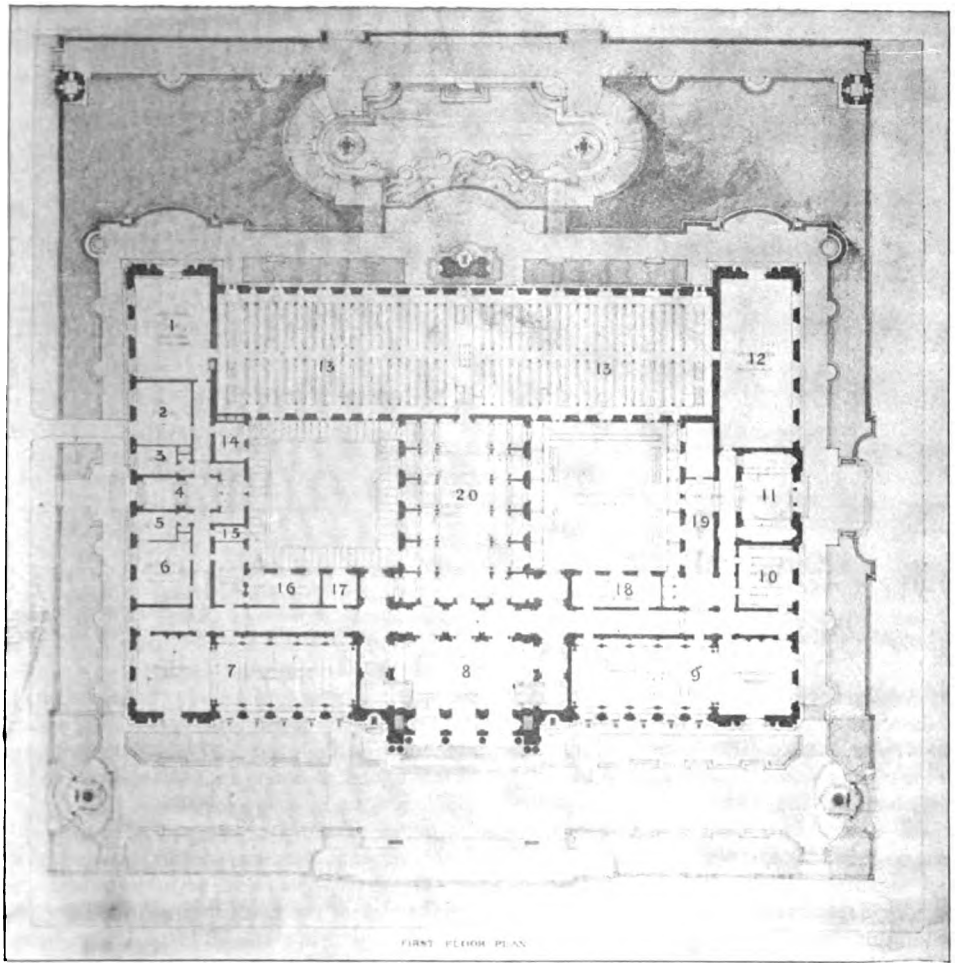

1. Receiving and Checking. 2. Extra. 3. Extra. 4. Hall. 5. Superintendent. 6. Business. 7. Children's room. 8. Main Hall. 9. Periodical-room. 10. Reading-room. 11. Hall. 12. Newspaper-room. 13. Stack. 14. Stores. 15. Telephone. 16. Reading-room. 17. Lavatories. 18. Reading-room for Blind. 19. Gallery. 20. Exhibition-room.

upstairs to the general reference library. On the right of the main entrance is the entrance to the patents-room, which occupies the northwest corner of the basement floor, opening into the north end of the stack. This has shelves for about 16,000 volumes and seats for about twenty-five readers. On the left of the entrance are three elevators for the use of the public, and also stairs, by which access can be had to the upper floors. The quarters of the janitor occupy the northeast corner. The bindery is in the southeast corner; next comes the printing-office, and in the southwest corner is the receiving and packing room, opening directly into the south end of the stack.

Passing up the broad flight of steps from the Fifth Avenue entrance, we find ourselves in the great hall on the first floor, this hall rising up through the second floor, and having a grand staircase on either side. Immediately opposite the entrance is a large exhibition-room, in which will be placed cases of books to illustrate the history of printing, maps, etc. From this room, through large plate-glass windows, the visitor can look directly through the stack, observe its arrangement and the working of its machinery on this floor. On the right of the Fifth Avenue entrance is a periodical-room about 120×40 feet, having seats for 100 readers and shelving for over 2,000 periodicals. On the left of the entrance is a children's room 120×40 feet. It will have seats for 100 readers and shelving for 10,000 volumes. Immediately opposite this room, across the corridor, is a lava-

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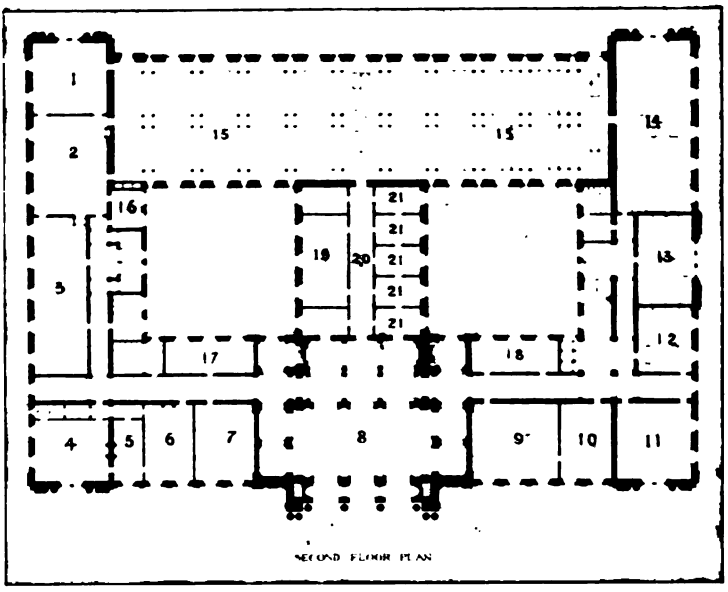

1. Accessions. 2. Cataloguing. 3. Order-room. 4. Director. 5. Director (Private). 6. Trustee. 7. Class-room. 8. Upper Part of Great Hall. 9. Special Reading-room. 10. Special Reading-room. 11. Maps. 12. Music-room. 13. Special Reading-room. 14. Public Documents. 15. Stack. 16. Catalogue. 17. Reading-room. 18. Reading-room. 19. Bibles. 20. Corridor. 21. Special Study-rooms

tory for the special use of the children. On the northwest corner of this floor is the newspaper-room, about 100×40 feet, with racks for newspapers, and a storeroom in the adjacent stack for the bound volumes of newspapers preserved for reference. On the south front on this floor are the office of the Business Superintendent, and the receiving and checking department of the Library. On the second floor, to which access is given by the main staircases, by a special staircase on the north front, and by the elevators, are four large reading-rooms for special students; on the northeast, a map-room, and a large reading-room on the southwest corner for public documents of all countries. From this last room there is a direct entrance to the stack, to provide for the storage of this large and rapidly increasing collection. On the south side of the main hall is a class-room with 150 seats for meetings of the Library staff and for special lectures, the Trustees' room, the Director's office, and the order-room, the catalogue-room, and accessions department; the last two opening directly into the south end of the stack. In the center of the building, lighted from the large courts, are seven small reading-rooms for special students, each about 10×15 feet, being large enough to contain a desk, seat for typewriter or stenographer, and 200 or 300 volumes relating to the special subject which the occupier may have on hand. Here, also, is the Bible-room for the large collection of Bibles belonging to the Lenox Library and those loaned by the American Bible Society.

On the third floor, above the stacks, are the two great reading-rooms, each with a capacity for 350 readers, with the reference and catalogue room on the north with seats for about fifty readers, and the central delivery located between the three. The center of the Fifth Avenue front on this floor is occupied by the Stuart collection, to the north of which will come the Lenox picture gallery, and on the south the exhibition-room for prints, engravings, etc. On the south front is the manuscript department of the Library; on the north, two special reading-rooms. In all the special reading-rooms there will be special collections of books relating to particular classes of subjects; for example, one room will contain Oriental literature, especially Hebrew and Arabic, another room may be devoted to chemistry and physics, and a third to medicine, etc. These rooms are intended for the benefit of special readers and investigators, and are not open to the general public. Admission to them will be by card, the same as in the British Museum.

At the time of consolidation the three libraries contained in all about 365,000 volumes;

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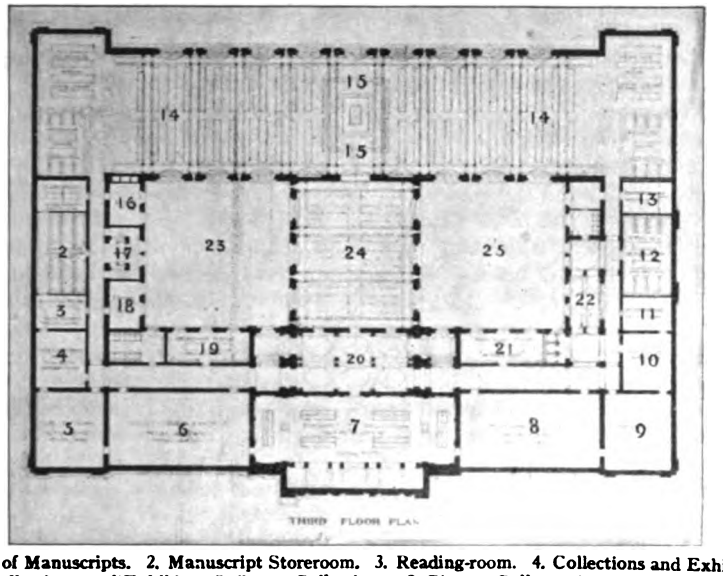

1. Librarian of Manuscripts. 2. Manuscript Storeroom. 3. Reading-room. 4. Collections and Exhibits. 5. Collections. 6. Collections and Exhibits. 7. Stuart Collections. 8. Picture Gallery. 9. Picture Gallery. 10. Picture Gallery. 11. Reading-room. 12. Special Reading-room. 13. Photographers' Collections. 14. Main Reading-room. 15. Staircase, Elevator. 16. Extra. 17. Stairs. 18. Extra. 19. Reading-room. 20. Main Hall. 21. Reading-room. 22. Stairs. 23. Open Court. 24. Reference and Catalogue. 25. Open Court.

at the present time the number is over 400,000, excluding duplicates. of which there are from ten to fifteen thousand, and the whole forms an excellent general reference library which is especially rich in the departments of American history, in Egyptology, in English and American government publications, in periodicals and transactions of societies, and in the literature of the industrial arts for the last thirty years. It contains the large and valuable collection of Bibles made by Mr. James Lenox, with which is shelved the collection of the American Bible Society; the Bancroft Library, the Thomas Addis Emmet collection of manuscripts and books relating to American history, and a number of valuable special collections relating to widely different subjects—as, for example, Bibliography, Shakespeare, Bunyan, Semitic literature, Railroads, Shooting and Fishing, the South Sea Bubble, etc., etc.

It contains comparatively little fiction and an unusually small amount of rubbish, and while it does not contain so many volumes as the Congressional Library or the Boston Public Library, it is probable that the three libraries are about equal in value to the scholar and the investigator. The reading-rooms at both the Astor and the Lenox buildings are now lighted by electricity, provided with good collections of books on open shelves, so that readers can make their own selections, and are well filled with readers—at times being overcrowded.

With this brief sketch of the present condition of the library we will leave that part of the subject and proceed to consider, also briefly, its future. What may the people of New York City, and the scholars, teachers, and writers of the State and of this country, hope and expect from the New York Public Library, after it has moved into its new quarters? What are the lines in which it can be most useful, and what are its needs?—what should it do for the people, and what should the people do for it?

The main purpose of the Library is educational—it furnishes post-graduate courses. At present it provides more especially for high-school, college, and university graduates, for advanced students, authors, and teachers, for the historian, the statistician, the scientific investigator, and the scholar. All this it must continue to do, and in its new building arrangements are made to secure ample access to books and quiet for this class of readers, by means of special reading-rooms in which collections of books on special subjects may be freely used, while the users are not annoyed by sightseers or those who come for amusement only.

In its new field of work the Library is to provide also for instruction in the lower grades for the great mass of the people. It is

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to be a common school and a high school as well as a university. It is to circulate books as well as to offer them in its reading-rooms; it is to provide for the children as well as for the adults; it is practically to become a part, and a very important part, of the free public-school system of the city.

For a very large part of the community it is also to furnish the means of recreation and amusement; and a very considerable part of its educational work must be done through these means. In the new building these means include the large room for children, well supplied with the most interesting books; the periodical-room, with its two thousand current journals; the picture gallery and the other art collections on the upper floor; and they must form an important and carefully considered part of the lending department, so that the pleasure may extend to the homes of the users.

With the means now in its possession, and with the aid which it may fairly hope to receive from personal and private gifts, the New York Public Library is justified in promising to carry out all of the above-named objects, so far as the work in its new building is concerned.

But all this will not provide the comprehensive public library system which is needed by New York City. The books must be brought nearer to the homes of the people than it is possible to do for the great majority by means of a single central building. There must be many branches for circulation, since each branch can properly supply only those living within half a mile of it; and therefore between thirty and forty of such branches will be required. Some of these branches might perhaps be merely lending delivery stations supplied from the central store, but at least half of them should have a reading-room and a stack of several thousand books for the borrowers to select from. The New York Free Circulating Library already has seven such branches, and circulates about 800,000 volumes a year, and the Aguilar free libraries and the free library of the General Society of Mechanics and Tradesmen are doing similar work, and doing it well so far as they go.

But the field of circulating library work in this city is too wide to be filled by these libraries, and by the central lending department of the New York Public Library, and the time is near at hand when there should be systematic co-operation in furnishing a free circulation of books among the people of New York in order to secure the best results at a minimum cost. As a large part of the funds required for this purpose must be furnished by the city, it is evident that the free library corporations must soon give careful consideration to the matter of unifying and extending their work. If the benefit of the public is made the main object, the problem is not a difficult one. As yet no definite plan for this purpose has been proposed, but in some way consolidation and expansion should be secured.

It will probably require three years to complete and equip the new library building, which ought to be opened to the public at the beginning of the twentieth century.

In the meantime it is desirable that the men and women of New York should fully appreciate the fact that the New York Public Library is their library, organized and managed for their benefit, and should do what they can to make it what it ought to be.

Its stores of books should be greatly increased in every department; it ought to have a million volumes by the time the new building is ready to receive it.

A great library like this must be omnivorous; it should have the rare and costly books which are otherwise inaccessible to scholars, and it should also have the ephemeral pamphlets of the day which have no commercial value when they appear, but which ultimately become historical documents, to be sought for by some anxious inquirer.

It should be a huge encyclopædia, kept always up to date; it should have a special newspaper fund like that recently given to the Boston Public Library; it should have the published reports and documents of every country and great municipality, and of every corporation and association in the city of New York; it should have the latest records of science, technology, and art, as given in journals and transactions of societies; and it should have the means to have all these things rapidly catalogued, indexed, classified, and made promptly and fully accessible to all inquirers.

Moreover, it should not wait passively for inquirers, but should strive to create them, to educate the coming generations in the desire for and use of the best books which contain the best thoughts of the wisest and best writers of all countries and of all times.

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All this is not a mere dream, a bit of visionary enthusiasm; it has been done to a considerable extent elsewhere, and it can be done better and more completely in New York than it has ever been done—if—if each individual will join in the work, first, by using the library; second, by gifts of money or of books or of pamphlets; and, third, by using his or her influence to induce the municipal authorities to consider the public library as one of the most important of all the public interests which are under their charge and for which they are responsible.

"As of the green leaves on a thick tree some fall and some grow, so is the generation of flesh and blood: one cometh to an end and another is born"—but thoughts and ideas do not die, and of these the free public library is the storehouse and the distributer. That which is given to it or done for it remains as a monument to the givers, and an inexhaustible treasure for the benefit of humanity.

The Life and Letters of Paul

I.—Introductory: The Point of View

By Lyman Abbott

THE literary history of the world furnishes no parallel to the influence exerted by the writings of Paul, except such as is afforded by the history of the Bible in which those writings are found. Of the life of the man himself we have but a fragment—perhaps I should rather say a series of fragments. The story of his life, as it can be gathered from the Book of Acts, includes nothing of his youth or early education, nothing of his closing years and death. What we know on these subjects we are left to gather from autobiographic references in his Epistles and from a not too trustworthy tradition. The story in Acts begins at his conversion, when he was probably over thirty years of age. It ends with him a prisoner in Rome. Thus a mere fragment of his life is all that is afforded us. And his writings are mere fragments. He has left no treatise; no work on philosophy. One of his letters may perhaps be regarded as a summary of his general teaching, but that was not written for the purpose of furnishing such a summary. Jowett's translation of Plato occupies four volumes, in the revised and new edition five volumes, of considerable size. A part of these volumes is taken up, it is true, with introductions; but if these were taken out, and we had simply the dialogues of Plato, we should have not less than three octavo volumes of considerable magnitude. If we accept all the extant letters which any one supposes Paul has written, we have a little less than sixty pages of a moderate-sized octavo. If we take those letters which by the common consent of modern scholars are attributed to Paul. we have a little over forty pages. That is all.

These letters are all we have, and probably all we ever shall have, of the writings of Paul. They are letters written to particular churches to meet particular exigencies. In writing them Paul had no conception that he was writing for future generations. He did not dream of his own immortality. He did not consciously write for posterity. He formulated no system, was not ambitious to be the founder of a philosophy. And yet no writer outside the Bible has ever been studied as Paul, and no writer within the Bible has ever been studied as Paul, save only Christ himself. There are libraries in Europe and in this country in which there is a measurably complete collection of what the great Shakespearean scholars have written concerning Shakespeare; but it could almost be said of the books written and of the sermons preached concerning Paul, as John said, hyperbolically, of the things which Jesus did, If they were all recorded and brought together, the world itself could not contain them. For eighteen centuries men have been speaking in interpretation of this writer, and they are likely to continue speaking in interpretation of him for centuries to come. The literary history of the world furnishes no parallel to this phenomenon.

How happens it that this Jewish rabbi of the olden time has produced such an impression? How happens it that, whereas the classical authors of that time are studied by only the few, and the rabbinical authors of that time are studied by scarcely any—how hap-

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pens it that this man, only a fragment of whose life we possess, and only fragments of whose teachings we possess, has been and still is studied with such passionate enthusiasm by the many? It is partly, doubtless, because he is enigmatical; we are all interested in solving riddles. But the principal reason is this: Paul is the interpreter of Christian life into the intellectual forms of Europe.

The Hebrew was not a philosopher. It might almost be said of him that he did not think, he acted. He concerned himself with truth only as it was life, and for truth apart from life he cared not. A farmer goes to his door in the morning and looks at the clouds. Is it going to rain or clear to-day? he asks. Not because he cares anything about the clouds; he cares only whether he shall get in his hay or not. But the scientist looks at the clouds to learn what is the truth of meteorology. The teacher goes to the school-room and studies there child-nature, simply that, by understanding the nature of the children before him, he may better be able to instruct their intellect, to inspire their life, to broaden their horizon, to make them wiser, better, larger men and women. The psychologist goes into the same school-room to study child-nature, plying the children with hard questions even more thoroughly than the teacher, but he does this, not for the pupil's life, but that he may, out of the questions and answers, construct a philosophy of child-nature. The Hebrew character was like the farmer's character and the teacher's character. He cared for truth only as it had a bearing on life.

We have in the Old Testament a collection of Hebrew literature; in that collection there is not a book that can properly be called a book of philosophy. There are three volumes which are called "Wisdom Literature" —Job, Proverbs, Ecclesiastes. But no one of these is a book of philosophy in the modern sense of the term. The Book of Job discusses the problem of suffering, but it reaches no conclusion. It is a great epic poem, not a philosophical treatise. It begins with life and suffering a mystery; and it ends with life and suffering a mystery. The teaching of the Book of Job is this: Philosophy is vain and idle. The answer to the enigma of life which we have borrowed from other nations is false. There is no answer to the question, How could a righteous God have made a suffering world? It is all a mystery. The Book of Proverbs is a collection of coined aphorisms, ethical precepts, spiritual precepts; but it contains no generic philosophical system. Out of them, perhaps, we may construct a philosophy, but they do not of themselves embody a philosophy. Ecclesiastes discusses the mystery of life from three points of view—that of the pleasure-seeker, that of the cynic, and that of the student—but ends with simply this: Fear God and keep his commandments. The whole result of the discussion is no philosophy of life at all, only the practical conclusion—do right.

Accordingly, in the Bible we never find definitions. We find some quasi-definitions, such as that of the prophet, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" but of the kind of discussion of what religion is and how it is to be defined, which we find in Max Müller, for instance, there is no illustration from Genesis to Malachi. We find in the Old Testament no creeds, no theological system, and no attempt to formulate a system. The Hebrew was content to live. He reverenced God, but he did not define him. He urged men to practical duty, but he did not discuss the theoretical basis of practical duty. He had no theories of life. He lived; that was all. When Jesus Christ came, he also made no attempt to formulate a philosophy. He disclosed the spirit of life with greater clearness than it had ever before been disclosed. He brought new impulse and new inspiration into life. But he did not define. He did not philosophize.

On the other hand, the Greek cared comparatively little about righteousness in life, and very much about truth in thought. He cared also about beauty, both in form and in conduct. Indeed, the word he chiefly used to express excellence of character was a word which means beauty—nothing else. Paul, coming at a time when Hebraism was breaking from its shell, when Christ was giving to it a new life, translated the new life into terms of Greek thought. He enabled men to think what before they had only done. He is the link between life and philosophy, the intellectual interpreter of spiritual life. This is the reason why he is studied and admired; it is also the reason why he is by so many repudiated. For there are still these two elements in the community. There are many men who do not care to think; they only wish to do. They do not want a philosophy of life. They are quite willing to live empiri-

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cally. Indeed, this notion that life is sufficient without thought has been revived in Germany, under a teacher whose name is Ritschl; it is, therefore, called Ritschlism, though I suppose some advocates of that particular philosophy will take exception to this definition. But, on the other hand, in the West—in Europe and America, and particularly in the Germanic races—the Greek type of man dominates intellectually. We are not content simply to live; we desire to harmonize our life and our thinking. And especially the children of the Puritans desire to do so. They wish to think truly as well as to do righteously.

Paul is in this sense the founder of theology, as Copernicus was the founder of astronomy, Bacon the father of the inductive system, and Plato the originator of modern philosophy. Paul was the first man to attempt to translate the Hebrew vision of life into the Greek form of thought; the Oriental perception of life as conduct into the Occidental conception of truth as thought. He is the intellectual interpreter both of the Old Testament and of the New; both of Moses and of Christ.

In our study of Paul we are, first of all, to realize that Paul is a prophet, a seer. Some men grope their way to truth; some men rise like birds upon wings, and, looking down upon truth from above, see it spread out beneath them in God's sunlight. These are the poets and seers. Such a man was Isaiah, Plato, Carlyle, Emerson, Browning; such a man was Paul. He has been studied as though he were a logician, a deducer of truth from premises, a formulator of a system for the system's sake, an ancient John Calvin. The student has been puzzled to trace the logical connection in his Epistles; often there is no logical connection. Paul is not a logician; he is often unlogical, often illogical. He uses arguments, not because they are philosophically sound, but because they will accomplish his purpose. His mind is not of the type of Aristotle; it is of the type of Isaiah.

He was not a student of philosophy. There is in his writings nothing to indicate that he was familiar with Greek philosophy; nothing to indicate that he had even heard of Plato or Socrates. He probably had heard of them, but he never refers to them. His life was not that of a philosopher. It was not spent among books, but among men. He was an evangelist, traveling from province to province and from city to city, preaching sermons and occasionally writing letters of counsel to groups of Christ's disciples who were his friends. He did not use truth as a philosopher uses it—that is, as one who admires truth for its intellectual beauty, or a system of truth for its harmonious proportions. To him truth was instrumental—a means, not an end. He used it to help men. "All scripture which is inspired," he writes to Timothy, "is profitable." Profit, not symmetry, is the measure of inspiration. "I kept back nothing," he says to the Ephesian elders, "that was profitable unto you." Profit to the hearers is his standard in teaching. So far as he could see that truth would be profitable to men, he used it—and no further. He was born and bred in a dialectic age, educated in a dialectic school, and speaks to audiences trained in dialectics. He therefore uses the dialectic method. But he does not arrive at truth by logical processes; he perceives it. It is, he says, "spiritually discerned." He is a seer and prophet, overlaid by rabbinical education, and using the dialectic method to commend truth to an age pervaded, alike in Hebrew, Greek, and Roman communities, by the dialectic spirit.

Such a man as this puts language to a severe test. and it breaks down under his use. A pioneer in truth never can use words in their old-time meaning. The missionaries in China to-day are divided into two parties on the question which Chinese word they shall use in order to teach the simple proposition that God is love; because the Chinese have no word that means God, and this is because they have no conception of God. A personal Father who loves his children has not got into their consciousness, and therefore it has not got into their language. Paul had ideas that ran beyond the consciousness of his age, and ran, I sometimes think, beyond the consciousness of our age; and he had to take the language that existed in his time and put his ideas into that language. Words cracked under Paul's use of them. He wishes to tell men what righteousness is, but he has no word which will represent righteousness—that is, his conception of righteousness. He wishes to tell men how divine righteousness can be obtained, and there is no language by which that idea can be expressed. The language does not exist, because the idea does not exist. He takes old words and puts new meanings into them. Scholars have gone back to the Septuagint to see how the Greek word was used there. They have gone to the classic Greek to find

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out how it was used there. But Paul does not use the pivotal words in his teaching as they were used by the Septuagint or by the pagan Greek. We are to learn Paul's meaning by studying Paul's use, by comparing word with word and phrase with phrase and passage with passage, that we may grope our way to the transcendent life which broke in fragments the words which he employed to utter life.

Paul was a seer and a prophet; and as seer and prophet, not as philosopher and theologian, he is to be studied. He used Greek words to express ideas which the Greek mind had never entertained, and we must learn their meaning and clothe his words therewith. He was, moreover, an orator. The orator always thinks of his audience when he speaks or writes. He is not interested in the simple exposition of truth; he is interested to get this particular truth at this particular time into the minds of the particular men and women before him—whether in fact or in imagination. Whether he is a writer or a speaker, if he has the oratorical temperament, his object is to put his intellectual life into the life of other men and women; that was emphatically Paul's character. Men have taken what Paul said was said of him by his enemies as though it were a true description of him: "His bodily presence is weak, and his speech contemptible." Why do they not go to the life itself? Look at this man in certain critical epochs of his life. He is set upon by a mob in the temple, beaten, half killed, rescued from the mob by the soldiers, and there, with his garments all disheveled and covered with dust, asks, "May I speak to the mob?" raises his hand, and the mob hushes and listens. Henry Ward Beecher himself, in England, never won a greater triumph of oratory than did Paul on the temple stairs at Jerusalem. A mob seizes two of his friends and rushes into a theater with them. Paul can hardly be dissuaded from rushing into the theater to rescue his friends, because he feels sure of his power to calm that audience with his words. He preaches before Felix, and Felix trembles, who never was known to tremble before or after—hard, insensitive, callous Roman that he was. Paul is an orator, and he uses language in oratorical forms. He puts himself into the mental attitude of men. He makes it his business to understand the men he is talking with. To the Greek he became a Greek; to the Jew he became a Jew; he became all things to all men. There was no man he did not aim to understand; no man in whose place he did not try to put himself that he might put life into him.

This man with a life too great for the language of his time, enthralled by his dialectic education and breaking through it, using logical forms but not logical processes, logical in his speech but not in his mental structure, full of a passionate devotion to truth, but only because truth ministers to life, Hebrew of Hebrews, and using the dialectic method only that he may impart Christian life to the Greek world, and through Greece to the heart of Europe—this man is over-full, and his words pour out of him as water pours out of a bottle when you hold it upside down. Sometimes he quotes an objection and dismisses it without an answer; sometimes he answers it; sometimes you cannot tell whether he is a critic or an advocate of a doctrine; sometimes, like Browning, he hardly knows himself which he is.

Nor is this all. He sometimes addresses himself; argues with himself; does not see the truth clearly before he begins to utter it, but thinks, as it were, aloud, feeling his way to the truth in his writing. He was born a Pharisee, bred a Pharisee, educated a Pharisee. In his writing you can sometimes see him struggling to free himself from the Pharisaic bands that bind him, and finally emerging and carrying his audience with him by the very struggle.

This man—prophet, not philosopher—poet, not logician—orator, not scholastic—has written no treatise, only letters, and a letter is never the sole product of the man who writes it. To know Paul's writings you must know not Paul only, but the men to whom he writes. He writes in one way to the Colossians, in another way to the Thessalonians, in another way to the Corinthians. He does not care whether he is consistent with himself or not. To him, as to Emerson, consistency is the vice of small minds. He only cares to convince men and win them to himself and to his Christ.

Finally, Paul's style has all the vices of letters proceeding from such a man, and dictated extemporaneously: for Paul did not write, he dictated. It abounds in parenthesis, interpolations, corrections, and involved sentences; sometimes the sentence is left unfinished. When the letter was ended, he sometimes added a postscript in his own hand. See what big letters I have written, he says—for he was half blind, and wrote as half blind men do, in large characters.

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Imagine, then, this man writing one of these letters. He has seen a vision of the truth; he would lay down his life to give that truth to the men he loves—loves, as he says, the more, the less he is loved. But they do not see; and he cannot understand why they are so blind. He thought they understood him, and they did not. They have fallen away again; they have gone away from the truth which they once received from him. His heart is full. He sees before him those to whom he wishes to speak; they are as though they were present with him. He begins to talk with them, as he paces up and down the room; the amanuensis keeps pace as well as he can with the increasing torrent; the speaker thinks as he speaks, and corrects, modifies, inserts parentheses, and, as it were, interlineations, as he dictates. The thought grows in expressing; the inadequacy of language oppresses him; he turns the truth back and forth in endeavor to shed its light. He phrases an objection and sweeps it away in one short sentence or leaves it contemptuously to refute itself, or the transcending truth of his own experience passes beyond all bounds of exposition and he breaks forth into a rhapsody of praise or prayer. When the letter is finished, he has neither time nor patience to revise. He adds a salutation, sometimes a longer postscript, sends it in haste, and then goes about other work which is pressing upon him.

This is the Paul whom we are to study. Not a John Calvin, rather a Browning; but a Browning on fire with a moral intensity such as Browning never knew; a Browning who believes that the kingdom of God is close at hand; a Browning who believes that every day brings it closer and still closer; a Browning who believes that the night is almost gone and the day-dawn is at hand; a Browning who believes that he possesses the secret which will abolish injustice from government and fear from the hearts of men, and will usher in the kingdom of righteousness and the glory of God.

Philosopher among poets is Browning; poet among philosophers is Paul: prophet, seer, preacher, orator, interpreter of Christ's spirit to the thought of the world. This is the man whose early education and conversion will form the theme of the next paper in this series.

Some Seventeenth Century Liberals

III.—Benjamin Whichcote, 1609-1683

By E. A. George

WHILE the Westminster Assembly was preparing its rigid Confession, and Puritan theology was at its height, there was preaching in Trinity Church, Cambridge, a man quite of the modern type. "Being disgusted with the dry, systematical way of those times, he studied to raise those who conversed with him to a noble set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases): in order to this, he set young students on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example, as well as a wise and kind instructor." For twenty years in the University, and later at St. Lawrence Jewry in London, sermons were preached by Benjamin Whichcote, which would commend themselves to a congregation of to-day. The old-fashioned "s" and an occasional obsolete word are the only reminders to the reader of the present that he is reading sermons nearly three hundred years old. There were seventeenth-century men of nineteenth-century theology, just as certainly as there are nineteenth-century men of seventeenth-century theology (and it is almost a pity that the centuries cannot arrange an exchange). Whichcote would be a welcome presence in modern theology.

It would be difficult to find in our own time a more vigorous advocate of reason in religion, of a rational Christianity. Instead of making revelation and reason foes, after the fashion of his times, he insisted that they were friends. Truth is not foreign, but natural, to the mind. "Truth is the soul's health and strength," is "akin to man's mind." "The mind makes no more resistance to truth than the air does to light; both are thereby beautified and adorned." "No sooner doth the truth of God come into the soul's sight, but the soul knows her to be her first

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and old acquaintance; which, though they have been by some accident unhappily parted a great while, yet having now through the divine providence happily met, they greet one another and renew their acquaintance as those that were first and ancient friends." With truth and man's mind in such correspondence, it is only an abnormal, unnatural state of mind that can separate them. "There is light enough of God in the world, if the eye of our minds were but fitted to receive it, and let it in. It is the incapacity of the subject, where God is not; for nothing in the world is more knowable than God. God only is absent to them that are indisposed and disaffected. For a man cannot open his eye, nor lend his ear, but everything will declare more or less of God. It is our fault that we are estranged from him: for God doth not withdraw himself from us, unless we first leave him: the distance is occasioned through our unnatural use of ourselves." Religion in this view is natural and vital to man. "The seat of religion is the inward man; it is the first sense of his soul, the temper of his mind, the pulse of his heart." "We are as capable of religion as we are of reason." Revelation and reason do not contradict each other, for "there is nothing of after-light of God in Christ reconciling subject to reproof of the former light of God creating." "Man is not at all settled or confirmed in his religion until his religion is the selfsame with the reason of his mind; so that when he thinks he speaks reason, he speaks religion; or when he speaks religiously, he speaks reasonably; and his religion and reason are mingled together; they pass into one principle; they are no more two but one; just as the light in the air makes one illuminated sphere, so reason and religion in the subject are one principle." "I receive the truth of Christian religion in a way of illumination, affection, and choice: I retain it as a welcome guest; it is not forced into me, but I let it in." In answer to the criticism that his preaching is too philosophical, he replies: "I have always found in myself that such preaching of others hath most commanded my heart which hath most illuminated my head."

With this high appreciation of reason in religion is associated a profound respect for human nature as a whole, for "the grandeur of our being," in striking contrast with the prevailing views of human depravity. In times when men were being disparaged as worthless worms, it is refreshing to find estimates of another sort. "Nothing of the natural state is base or vile. . . . For our Saviour himself took flesh and blood, and that is the meaner part of human nature. . . . That which is vile, base, and filthy is unnatural, and depends upon unnatural use and degenerate practice." "There is nothing in the world hath more of God in it than man hath." "Have a reverence to thyself, for God is in thee."

The trustworthiness of reason and the nobility of human nature point toward man's redemption through the use of "resident forces," and not exclusively through divine grace. Two beautiful phrases express his theology of redemption, "A divine nature in us, a divine assistance over us." With those who saw only the vile in human nature, salvation of necessity became a heavenly transaction, of a legal type, through which Christ's righteousness was imputed to the Christian in something of an artificial way. Whichcote's interest is in the human side of redemption; to him reconciliation with God is not legal but vital, righteousness is not imputed but real, salvation is not a heavenly award but an earthly fact. It is not enough for Christ to do something for us with God, unless he does something for us with ourselves. "Christ doth not save us by only doing for us without us: yea, we come at that which Christ hath done for us with God by what he doth for us within us." Christ is to be acknowledged as a principle of grace in us as well as an advocate for us. "They therefore deceive and flatter themselves extremely, who think of reconciliation with God by means of a Saviour acting upon God in their behalf, and not also working in or upon them, to make them Godlike." "Some look at salvation as at a thing at distance from them: the benefit of some convenient place to be in; exemption from punishment; freedom from enemies abroad: but it is the mending of our natures, and the safety of our persons, our health and strength within ourselves." Christ is a principle of divine life within us as well as a Saviour without us. It is not enough that Christ is sacrificed for us, unless Christ be formed in us. The beauty and inspiration of such a thoroughly vital Christianity over against the current legal type require no commendation. Such a Christianity is being preached far and wide to-day; we welcome its appearance under the eaves of the Westminster Assembly. With all the set judicial phrases of the Westminster

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divines there were mingled in the preaching of the day the living sentences of Benjamin Whichcote, as fresh and full of meaning now as when first uttered—such sentences as these: "Religion is the introduction of the divine life into the soul of man," "Regeneration is nativity from above," "Had we a man that was really gospelized, were the gospel a life, a soul, a spirit to him, he would be the most lovely, useful person under heaven." Over against the phrases of a formal theology are those fine expressions which Whichcote loved, "heartsease," "spirituality," "heavenly-mindedness," "participation in the divine nature;" and has conscience ever been given a name more beautiful than his name for it—the "Home-God"?

With Hales and Chillingworth, Whichcote was always advocating Christian unity in his words and in his life. This unity was a unity, not of opinion, but of spirit. Unity of opinion was not to be expected. Different tempers, constitutions of mind, environments, education, and habitual modes of thought produce differences of opinion. "Some men's apprehensions cannot possibly hit in anything: they are, as it were, cast in different molds; and they can no more help this than they can make their faces alike." "We may maintain the unity of verity in point of faith, and the unity of charity in point of communion, notwithstanding all difference in point of apprehension." The introduction to his sermon on Philippians iii., 15–16, deals with this subject in a masterly way, and is a good example of Whichcote's lucid exegesis:

> 1. There is that in religion which is necessary and determined, fixt and immutable, clear and perspicuous; about which good men, they who are of growth and proficiency in religion, do not differ. "As many as are perfect are thus minded." 2. There is also in religion that which is not so necessary and immutable, clear and plain, in which good men may happen to be otherwise minded one than another; or otherwise than ought to be. "If any be otherwise minded." 3. There is reason to think that God will bring out of particular mistake him that is right in the main. "God shall reveal even this unto you." 4. They who agree in the main, but differ in other particulars, ought nevertheless to hold together as if they were in all things agreed. "To walk by the same rule, to mind the same things."

The closing words of the sermon must be added; it is difficult to believe that they belong to the seventeenth century:

> Give a fair allowance of patience to those who mean well; be ready to shew them, since there is ground of expectation that in a little time they will come out of their error. . . . Nothing is desperate in the condition of good men; they will not live and die in any dangerous error. They have a right principle within them, and God's superintendency, conduct, and guidance. The devil is thrown out of his stronghold where there is holiness of heart; and being dispossessed of his main fort, he will lose all his holds, one after another; all errors and mistakes will be discovered successively. The sun having broken through the thickest cloud, will after that scatter the less; and the day will clear up. There is reason to think God will bring out of particular mistake him that is right in the main. God shall reveal even this unto him.

With differences of opinion thus frankly acknowledged, and not altogether deplored, Christians are to unite in spirit, for religion demands unity. "Religion is a bond of union between God and man, and between man and man; and therefore cannot be an occasion of distance or separation." "If it be a difference concerning religion, it must be so upon account of religion; and religion requires concord. We cannot pretend to do that for religion itself which is unnatural to religion, which is contrary to religion, and which religion forbids."

In his correspondence with Tuckney, Whichcote gave a splendid example of his principles in practice. Tuckney, who had been one of his professors in Cambridge, wrote him a letter remonstrating with him for his views. To Tuckney's mind his preaching was too philosophical, being addressed to the mind and understanding rather than to the heart and will. The emphasis on inherent righteousness, he feared, was clouding the divine side of redemption. The difference of opinion between the two men was great, but throughout their controversial letters there breathes a spirit of personal regard and affection too deep for any debate to disturb. Tuckney beseeches God that "both you and I may be kept in the faith and may follow the truth in love," and the prayer was answered. The eight letters which passed between these Christian gentlemen of the seventeenth century deserve wider recognition. They sweeten the history of theology. "I aver that it is everybody's right to be fairly used and handsomely treated," was one of Whichcote's maxims, and in this correspondence he practiced what he preached. Irreconcilable as their intellectual positions were, the men remained friends, and it is pleasant to know that a few years after their controversy Whichcote joined with the six other electors in raising Tuckney to the

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Divinity Professorship. Whichcote's quotation from a great schoolman ought to be added to his own words on Christian unity: "For men to differ about matters of particular persuasion and opinion, it is not inconsistent with that imperfect state which we are in, while in the way to heaven; when we come thither, we shall be consummated, and more fully harmonize: but to differ in opinion is not repugnant to peace in the way, though the difference shall be taken away when we come home." Doubtless the difference between these two fine spirits has been taken away in their home-coming.

We are fortunate in having preserved to us the prayer with which this noble preacher usually opened the service of worship. A few selections from it give a beautiful summary of his theology, with all its faith in the grandeur of human nature and the reality of the indwelling divine life: "O naturalize us to heaven. May we bear the image of Christ's resurrection by spirituality and heavenly-mindedness. O Lord, communicate thy light to our minds, thy life to our souls: as thou art original to us by thy creation of us, so be thou also final by our intention of thee. Go over the workmanship of thy creation in us again: to mend all the defects we have contracted, and to destroy out of us, by the working of thy grace and spirit, whatsoever we have acquired unnatural to thy creation of us. Transform us into the image of thy Son, conform us to His likeness, make us body and soul an habitation for thyself by thy Holy Spirit."

Little Studies in Griggsville

By the Rev. Uriah Xerxes Buttles, D.D.

AS I go up and down Turkey Street and the other thoroughfares of Griggsville seeking to assist my people in their problems, I am daily impressed with the curious antipodal qualities I observe in the same man. Nay, I often discover the most unreasonable contradictions in myself, so I am compelled to believe these antitheses are mysteries ingrained in the race, regardless of color or locality. For example, nothing equals a man's dense impenetrability to new impressions and ideas save his greedy receptivity and fatuous credulity when, by some subtle shifting of his mental machinery, his blind side is exposed.

Last summer Senator Bradawl visited Yosemite and Yellowstone Park, and brought home with him several dozen of photographs, and about a peck of specimens of rock. He is a fluent talker, and naturally his mind was full of mountains, cañons, geysers, and hot springs, and he made a little party to show us his pictures and tell us his adventures. No one in Griggsville had seen these wonders of the earth. Had we paid a dollar to hear him we would have given him courteous attention and felt well rewarded. As it was, I say it with shame, we let him tell us just as little as possible. I say we, to be precise, for I did my part. I caught myself interrupting a description of the Grand Cañon of the Yellowstone to tell how Billy Fitch, a town goat, had succumbed during the Senator's absence to old age and perhaps too great an indulgence in scrap-iron.

My own turn came later. To my surprise, I had an opportunity to visit Canada in September, and of course I came home full of what I had seen. But did I find Griggsville waiting with bated breath to listen to me? Not a bit of it. Perhaps I did iterate and reiterate a trifle too often the phrase, "When I was in Montreal," or "When I was in Quebec," such chances as offered, namely, at prayer-meeting, for I tired Deacon Doolittle. He did not tell me so in plain words. What he did say was: "'F I was you, Doctor, I'd save up what I see in Canada, an'—write a book!"

This same mysterious power of resistance has met me actively, even menacingly, whenever I have ventured to present to my people any new Biblical exegesis. Certain ones like me to give now and then the original Hebrew or Greek words of a passage. The sounds seem to impress them. But it is not wise for me to indulge in a reading differing from the King James's version of the text. When I ventured to say that the author of the Book of Daniel was perhaps some one who assumed that name, and that Ecclesiastes was not written by King Solomon, there was a murmur not to be misunderstood. Even Deacon Budge, usually dispassionate, and always full of human kindness, became coldly severe. "I didn't 's'pose you was one to be led off,"

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he said. He visited me on Monday, for it is his way to be direct, not to talk behind one's back. "An' I mus' say I don't know what's a-goin' to become o' us if you keep on as you sot sail yistiddy. It 'pears to me there's enough infidel-makers without your goin' into the business."

"My dear sir, the authorship of the books of Daniel and of Ecclesiastes were the only points I touched upon," I protested, "and it seems to me all the question involved in the case is, Who is correct?"

"My, my!" exclaimed the Deacon, sorrowfully. Then he grew stern, perhaps from a sense of responsibility, and added, "We don't hire ye, Dr. Buttles, to onsettle our faith, or to stir up Griggsville over p'ints of learnin'. What we want to know is, how to get to heaven."

I need not relate the rest that was said to me. I had my lesson. I shall never again risk my bread and butter and the rations of my family, not to speak of my standing in the denomination, for the sake of airing my reading in the pulpit.

Last spring, through house-cleaning time, we had a hard-headed Swede girl who one morning complained of sore throat. Mrs. Buttles gave her some chlorate of potash and quinine, and told her how to use them. Christina, like "Brer Rabbit," said nothing, and that evening went to Dr. Blinker, who charged her fifty cents for a prescription, and she paid another fifty to have it filled. "I vas been to th' doctor," she announced on her return, and showed the packages to my wife. "Why," exclaimed Mrs. Buttles, "this is just what I gave you, chlorate of potash and quinine. What made you go and spend money?"

"Pecause you was—you, an' th' doctor vas th' doctor, an' how vas I to know as you did done as would do th' doctor already?" replied our suspicious but now chopfallen maid.

I had last week almost the same experience with Nancy Falls, who might be a Daughter of the Revolution if she could pay the fees. It was a chilly Monday, and Nancy was suffering from toothache. I offered her a little laudanum and oil of cloves I had found soothing, but she waved it away. "No," said she, decisively, "I'll go and see Minkley this evening, an' I'll git such comfort's I can out s'polio till then. Goin' round's I do, ef I was to try all th' things as is offered me, I'd be dead a dozen times over."

"And how," I asked, "do you use sapolio?"

"Oh, just put a little hunk on the 'goom' over the tooth. I s'pose it kind o' stim-a-lates it."

I did not argue the matter. Had I done so, the very most I would have gained after an hour's talk would have been a condescending promise from Nancy "to ask Dr. Blinker if sapolio is hurtful to the mucous membrane."

I might go on, but I think I have sufficiently indicated the nature of the impenetrability I have in mind, and which we can each assume as an armor, and do often to our own hurt and undoing. Now for its opposite. Granny Blake, who lives on the edge of Big Thunder swamp, makes a good living selling an ointment which she says is from an "Indian recipe." Her father, when I first came here, was one of those quaint survivals, a familiar of every wood and field for miles around. He knew every bird and beast and fish and plant and tree, and got his living digging wells. He found the springs with a witch-hazel stick. It is probable the ointment is of his own compounding. But on his credit not a nickel's worth could be sold. As an "Indian remedy," however, it goes off about as fast as Granny can make it, and keeps her in modest independence.

Another Indian beneficiary is Dr. Nicholas Onderdonck. He comes to our place once a month and puts up at the Butterfield House. He sends out a herald on a piebald horse to announce the fact. The herald wears a scarlet livery and carries a bugle. After a flourish on that instrument, he raises his voice, which must have had some cultivation, and sings the following:

The only Onderdonck is here
To treat your ills, acute or chronic;
Come one, come all! He'll cure you up
With his red pills and bracing tonic.

For a dollar this mountebank will go into a trance, when, possessed by the spirit of an ancient Onondaga medicine-man, "he can see right through you." I quote from his advertisements. "And" (of this a great deal is made by the simple) "he will be able to tell you just how you feel!"

The fellow makes money. He has a fine home at Excelsior, and lives in luxury.

Dr. Zebidee Mitts, another traveling doctor, advertises a "Compound Regulator and Vitalizer," made from "Australian herbs." I have been assured by people of average intelligence that this "compound" is not only excellent for many internal complaints,

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but is also a valuable external application for scald-head, warts, and "crick in the back." And this man makes money.

Then there is Miss Katurah Flandreau, the Christian Scientist, who in one breath will tell you there is no such thing as illness, and in the next will agree to cure you of anything afflicting you by "treatments at a dollar each." Mrs. Buttles at one time tried to persuade me to go to Miss F. and take treatments for my baldness.

"No use," I replied. "It runs in the family. My father was bald at thirty."

"Well, it isn't natural," argued Mrs. Buttles. "And it makes you look older than you are. Miss Flandreau won't hurt you, and if by putting her mind on you she could make the hair grow, I, for one, would be glad. She says if we are in the right thought we will be well, and that, of course, means we won't be bald-headed."

Nothing, I admit, daunts Miss Flandreau's courage, or shall I say assurance? Not even cancer or atrophy of the optic tract. And on Sunday afternoon she holds a meeting, and has organized her followers in therapeutics into a club known as "The Church of Christ."

"The quack fills a want," Dr. Blinker asserted when we were talking the matter over one day in Martin Pegg's drug-store. "The unknown appeals to some depth in us as yet unexplored. I can quack myself."

Across the way Amos Pegg, Martin's cousin, was going along painfully on crutches, for he was suffering. as usual in cold weather, from chilblains.

"I'll try an experiment," he continued, at my exclamation of surprise. "I will undertake to cure Amos of his chilblains through his mind." Taking a four-ounce bottle, he put into it three ounces of water. Then he colored it red, and added drops of various essences—wintergreen, sassafras, and others—till it had a mingled odor impossible to designate. Pouring wax over the cork, he stamped it with an English shilling which he always carried about "for luck." For a label he used a lozenge-shaped, unused price-label, deftly pulled from a handkerchief-box he was taking home to his wife. On this he wrote in red ink: "Put up by Mulford Crabtree, M.D., F.R.S.M., London." As he worked, he let Martin into the secret. "Tell Amos it's a great English remedy, and if he is cured the charge will be $2.50, and if he is not, it will not be anything. Warn him not to keep the bottle in the light, or where it is too hot or too cold, and that it must be kept upright, and be shaken when taken. He is to take three drops three times a day, and at bedtime, when he is also to use the remedy externally, rubbing it well into the feet after a hot bath."

Amos, who was suffering torments, fell into the trap. And—his chilblains were cured in less than a fortnight! He told me himself of the Great English Remedy.

Even more gullible is a certain contingent about investments. Western land and mining companies have long fattened from the credulity of money-pinching, careful folk suspicious of all the little world they know, and equally ready to be gulled by strangers. Not less credulous are men on their spiritual side. We have in this town of about ten thousand souls churches of all the Protestant sects, including Campbellite, Second Adventists, Free Methodists, Free-will Baptists, Universalist, and Swedenborgian. The Lutherans have a large church, and the Romanists have two. Then there is a society of Spiritualists, a church called "The Star of Truth," and the Christian Science congregation before alluded to. But there are needs still ungratified. Within the year has come into being an association calling itself "The Exodus Club." Some of the members used to attend my church. They tell me they have outgrown all "isms," and the Bible. They crave with keen soul-hunger something more—"illimitable." I think that was the word used. Last winter they had a series of lectures by a learned Hindu, Suami Solidbrass by name. He was really a splendid being to gaze upon, and it is not surprising the ladies thought him inspired. His orange and lemon colored draperies, his big black eyes, his melodious voice, drew with wonderful magnetism. He was a good talker. I am told he is expected again this season, when he will lecture on "Occultism," whatever that may be. Meanwhile his followers hold themselves loftily, and talk about "psychic research," soul vibrations, the "astral body," "Mahatmas," and other matters quite beyond the average Griggsville comprehension. Obadiah Scrann is of this elect company. Only this morning I bought a peck of beans of him, and he did me out of a cent. He invariably does you out of something. How marvelous is man! In one quarter of his head he may meditate upon "the secrets of atmospheric globules" and the "realization of the Ego" (Obadiah has told me these are

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some of the subjects occupying his thoughts), and in another section of his brain he may carry an epitome of the grocery business, while both his eyes are wide open for stray margins of profit. More. He is so subtly constituted that he may ward off intruding knowledge of every variety, and in place of receiving wisdom make his own every folly. No other animal has such supreme privilege.

Christian Co-operation in Maine

By the Rev. T. J. Ramsdell

IT is nearly seven years since the Interdenominational Commission of Maine was organized. It is composed of representatives from the Baptist, Christian, Congregational, Free Baptist, and Methodist denominations. The first article of its constitution declares that the object of the Commission is "to promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in the destitute regions." It is not the purpose of this article to set forth at length the good results of the Commission's labors throughout the State, but rather to give in some detail a concrete instance showing to good advantage the working of this plan of Christian co-operation.

Seven years ago the site of the present thriving village of Rumford Falls was a wilderness. But shrewd capitalists had kept an eye for years upon its vast water-power. The whole volume of the Androscoggin River goes dashing down a series of precipices, affording the greatest water-power in New England. At length the property was purchased, a railroad giving connections with the outside world was constructed, and the work of subduing the river to the service of man was pushed with vigor. After the huge dams were finished, other capitalists were attracted to the place, and factories and stores as well as dwelling-houses sprang up with a rapidity supposed to be more characteristic of the West than of staid New England. Many intelligent and influential people came to make their homes in the new community. Of course the rapidly growing village was looked upon by the various religious bodies as a most desirable field for new churches. Under the old order of things there would have been a rush to take possession, and three or four struggling churches, representing as many different denominations, would have been founded. But the influence of the Interdenominational Commission made itself felt. It was found that the great majority of church members who had come to make their homes in the new town were either Baptists or Methodists. It was evident that the right of way must be accorded to one or the other of these denominations. It was decided that the Methodists should be the first to occupy the ground, as they already had churches within a few miles of the place. Members of other evangelical bodies cheerfully acquiesced in this decision, and took hold with a will under the lead of a Methodist pastor. A neat and commodious house of worship was built, a flourishing Sunday-school organized, and the interest of the whole community enlisted in the new movement. The actual membership of the church was not large at first, but Christians of other denominations worshiping with them gave hearty co-operation; serving on the building committee, teaching in the Sunday-school, and giving liberally of their means to forward the work. And all the people knew that it was a genuine Methodist Church that was being built up in their midst—not a nondescript organization for which no religious denomination was responsible.

Thus matters went on till the spring of 1896, when it was felt that the time had come for the Baptists to form an organization of their own. A Universalist pastor and a Catholic priest were already on the ground to minister to the spiritual needs of the people of their respective beliefs, but up to this time the evangelical Protestants of the community had all continued to worship with the Methodists. By the advice of the Secretary of the Baptist State Convention and with the cordial concurrence of the Methodist Presiding Elder of the district, the separation was effected with the best of feeling, a pastor was secured, and a Baptist church organized. It has grown steadily, and is already on the highroad to self-support. In its letter to the Association, written a few weeks ago, this Baptist church makes mention with evident

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satisfaction of the continued prosperity of the Methodist church as showing that no injury has resulted to the older church from the formation of another. So evangelical Christianity in Rumford Falls is represented by two vigorous and active young churches instead of three or four struggling mission churches with little prospect of ever attaining self-support. This is not the only instance where the moral influence of the Interdenominational Commission has made itself felt. At the last annual meeting of that body, held in the city of Bangor in May, 1897, five denominations were represented, and no one of them had any complaint to make of encroachment on the part of any other. Surely such a result speaks volumes for the influence of the Commission. It is true that in the application of its principles as to the founding of new churches it does not labor under the difficulties that a similar body would meet in States where new towns are multiplying. Notwithstanding this, may not its principles, or some adaptation of them, be applied in the establishment of churches in the growing towns on the frontier, to the great and lasting advantage of the cause of Christ?

About People

—A bust of the late General Francis A. Walker, of the Boston Institute of Technology, will be unveiled in Huntington Hall, of the Institute, on January 5, the first anniversary of his death. It is a gift of the students.

—The widow of Sir John Simeon has presented to the library of Trinity College, Cambridge, the first manuscript of "In Memoriam," subject to Lord Tennyson's wish that the variations in it from the published text shall never be published.

—It was a Chicago woman, the "Congregationalist" tells us, who hastened up to Dr. Berry, after one of his addresses in that city, and, extending her hand, said, "Oh, I'm so glad to see you, Dr. Berry. I've so often wanted to meet the author of the 'Little Minister.'" The Englishman was quite equal to the situation, and replied in his blandest tones, "Madam, I *am* the little minister."

—Adele Maria Juana Patti, better known as Adelina Patti, was born February 19, 1843, and is, therefore, nearly fifty-five years old. She has a castle in Wales, and is reported to be worth over $1,000,000. She receives $4,000, however, for singing in concert, and, although her voice is not what it was ten years ago, she still appears frequently in London and the provinces.

—It now turns out that there was no truth in the published story about the cycling performance of the young Queen of Holland. She never bought nor was presented with a bicycle. In fact, she is understood not to approve of cycling for women. But she does not wish to put any restraint upon others in this respect and so, cycling being much in vogue at the Hague, ladies of the court freely practice the sport.

—The Supreme Court of the German Empire in Leipzig has just spoken the last word in the lawsuit over the inheritance of Emin Pasha's property. The claims of the widow of the Turkish general Hakki Pasha (who had married in the meantime) to have been the wife of Emin, and who, therefore, claimed a portion of his property, are declared to be unfounded. Therefore, Ferida Schmitzer, the explorer's daughter, has come into possession of all that he left. As another consequence of this decision, the papers and letters of Emin Pasha, announced some time ago for publication, will soon appear.

—Mr. Aaron Smith, editor of the Mount Pleasant (Texas) "Times-Review," was born without arms, but, in spite of this handicap, he became a lawyer and met with success. Some years since he purchased the "Times-Review." "Under his editorial management," says a correspondent of the Boston "Transcript," "it has become one of the best weekly papers in Texas, and Mr. Smith's editorials, indited with his toes, or with the pen held in his teeth, or printed on the typewriter with a stick held in a similar manner, are widely quoted for their terse, epigrammatic style, their rich humor, and their apt presentation of his views on subjects of current interest. He has as ready and graceful a style as a writer as he has as a speaker, and he is almost invariably on the right side of a question. His ability, fairness, and fearlessness have made him popular as a journalist."

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For the Little People

The Window Artist

By Mary F. Butts

'Tis passing strange, my children dear,
You cannot see, you cannot hear,
Though you look and listen and look again,
The artist that draws on the window-pane.

Upon the winter wind he rides,
Behind the window-curtain hides,
And while the hour grows cold and late
His fair frost-pictures doth create:

Hills that climb to the frozen skies;
Magic meadows that dip and rise;
Roads that run through the landscape bright
Over rivers and out of sight;

Noble castles with turrets high,
Lords and ladies riding by;
Many a wondrous tropic tree;
Forests of fern etched airily.

On frosty mornings the children run,
Outspeeding the weary winter sun,
With curls in tangles and faces bright,
To see what the artist has done in the night.

The Crooked Fir-Tree

By Florence E. Pratt

Two little fir-trees grew out in the woods, quite close together. When they first grew out of the dark soil, they were both as straight and perfect little trees as one would wish to see; but while they were very young, a great storm broke off a bough from an old tree near by, and it fell heavily upon one of the baby trees, which was crooked from that day.

It used to look at its straight, tall brother and then at itself, but without envy. It was proud to have so beautiful a brother. Besides, the birds seemed to love its twisted branches, and the wild woodland creatures liked to brush through its cool, low-hanging boughs when the days were warm.

The two trees were not very old when one winter set in—a winter of strong gales and heavy snow. The straight tree was always glad of a strong wind, for then all its lusty boughs would stretch and strain and wave joyously, singing a merry song; but the storms hurt the crooked fir.

One day a strange thing happened. An unusual noise was heard in the woods, and all the trees stopped rustling to listen. Suddenly some of the older ones shivered, for they recognized the creak of a wood-sled and the cries of the ox-driver, and knew it meant that one of them was to fall. Very soon they came in sight—two tall men in coonskin caps and big boots, a yoke of oxen, and a sled; and on the sled sat a rosy child. The two fir-trees had never seen such things, and were greatly excited.

"Hush!" said the older trees, in a rustling whisper; "hush, or they'll see you, and cut you down."

It was too late. The child saw them, and clapped his hands.

"There's a beauty!" he cried. "Just the size they wanted, too. Oh, do get that one!"

So the men strode over and looked at the straight fir-tree, which was on tiptoe with pride.

"Yes, that's a good one," said one.

So, without waiting to look further, they got two bright axes from the sled, and began to chop down the little fir. A cry went up from all the trees, but the men did not observe it. Only the little boy cried:

"Listen to the wind up there!"

Before long the little tree was chopped down and tied on to the sled and drawn away. The crooked fir had its first heartache.

"Never mind," said one of its friends, a little gray squirrel. "I'll follow our friend, and see what becomes of him."

So off he scampered, keeping the sled in view. It seemed a very long time before he came back to the anxious woods, and then what a story he told, to be sure! It kept the trees gossiping for months. It was nightfall when he returned, and he ought to have been in bed, but he stayed up a few minutes to tell his news. He told how he had followed the sled a long distance, leaping from branch to branch and at last running on the ground; and how the fir-tree was taken to a great house where a woman paid for it and the men carried it indoors. The trees were very much excited to hear this. They had heard of houses, and could not understand why a tree was wanted in one.

"I would have stayed to find out," said the squirrel, "but it is after my bedtime."

"Ill go," said an owl which had just waked

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up. So off he set in solemn flight, and it was late and the stars were shining before he returned.

"The fir-tree is standing up in a room," he said, settling himself on a convenient branch. The tree which held him boasted of the fact for a long time.

"There is a bright light there like the sun, and it hurt my eyes, but I saw a little. The tree has its branches all covered with snow and icicles, and every branch has lights on it."

"Is the snow like ours?" timidly asked the crooked fir.

"Oh, much finer!" said the owl, disdainfully.

"I love my snow. It keeps me warm," said the crooked tree, softly.

"On its branches were lovely things whose names I don't know, but they must be some kind of rare fruit. They are colored like the rainbow and the sunset."

The little crooked brother for a moment felt a twinge of envy, then it shook its twisted branches as if to shake out the ugly thought.

"And on top," said the owl, "is a great blazing star."

"We have stars too," cried the little fir, looking loyally at the bright night sky.

"You haven't that kind of a star," said the owl, huffily ruffling its feathers and staring. "Besides, around him were ever so many children, all dancing and holding hands, and looking admiringly at him."

The trees began to talk the moment the owl ceased speaking, and were full of questions. The little fir asked none, but it kept a brave heart.

"I am glad my brother is so happy," it said. "I do not covet the beautiful things, but I do wish I could see the children dancing."

That night it was very still in the woods. It is so every year on a certain night which comes in the winter. And the little fir dreamed beautiful dreams, for the lovely spirit of Christmas came and stayed by it all the time.

The next day, and every day, the squirrel went to look at the Christmas-tree, which did not recognize him any more. At last he came back with a sad tale. He had seen the tree lying by the back gate, its foliage all yellowed, and all its fruits and ornaments gone. The squirrel spoke to it, but it was quite dead.

All the woods mourned for the Christmas fir, forgetting its proud behavior. They had not thought of such a misfortune.

The crooked fir bowed its patient head.

"Poor brother!" it said. "To think that I have the real stars and the real snow, and you are not here to share them! Besides, in my dreams the children dance around me every night!"

"That's a great joke!" cried the disagreeable owl. "To dance around a crooked thing like you!"

But the little fir did not hear him. It was looking with love upon the true stars.

A Long-Felt Want

One day wee Willie and his dog
  Sprawled on the nursery floor.
He had a florist's catalogue,
  And turned the pages o'er,

Till all at once he gave a spring.
  "Hurrah!" he cried with joy;
"Mamma, here's just the very thing
  To give your little boy!

"For when we fellows go to school,
  We lose our things, you know;
And in that little vestibule
  They do get mixed up so.

"And as you often say you can't
  Take care of 'em for me,
Why don't you buy a *rubber plant*
  And an *umbrella tree?*"

—*St. Nicholas.*

To a Strange Land

Frequently the ships that come from Europe bring little children to friends or relatives in this country, tagged as express packages would be tagged. Only the other day five little children arrived in New York. One little girl of five years came from Russia. She wore a shawl over her head and carried a handkerchief full of playthings. Her father was in this country trying to make a home for her and her mother, but the mother died in Russia, and the little girl was sent to her father here. Her name was Itke. Another one, nine years old, whose name is Ilona, came with a little sister of seven from Russian Poland; and the little girl of nine years, the officers on the steamship said, was a little mother to her sister all the way over. Two more little sisters named Freda and Ganna came from Austria. Both wore tags about their necks with the names and addresses of their relatives in this country to whom they were coming.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. Please name some great men who were Christians, notably scientists. A friend of mine holds that one cannot be a Christian if he agrees with geology and other similar branches of science. Is this so? 2. Did God really "harden Pharaoh's heart" at the time when He sent Moses to him? Was that just, or do I not understand the passage? 3. Did we get our Bible from the Roman Catholics? They claim that Christ preached to the spirits in purgatory. Have they any Scriptural right to say that that was where "the spirits" were? 4. Do you believe that the dead go either to heaven or hell immediately after death? Will the suffering in hell be physical or not? Will we be clothed in our bodies or will we be as spirits? 5. Do you believe that human friendships will be resumed at the other side, or, when Christ spoke of there being no marrying, etc., did he mean that all such relations would end here? P. R. H.

1. Four names representative of a larger number at once occur: Asa Gray and Louis Agassiz, of Harvard, James D. Dana, of Yale, and Joseph Le Conte, of California—the last three being geologists. 2. We must refer to our recent notes on this, December 18 and November 27. 3. The Bible is older than any of the divisions of the Church. *Roman* Catholicism, as distinct from the primitive Catholicism, dates only from the Middle Ages. Protestants get their Bible from Roman Catholics only in the point of view which recognizes that the original Protestants brought their Bibles with them when they separated from the Roman Catholic Church. As to Christ preaching to the spirits, see answer to "B. R. H." last week. 4. Heaven and hell consist in what we are, not in where we are. The blessedness and the wretchedness are in the conscience and the consciousness of the individual, not in his environment. Into such experiences we pass directly from this world, with no break in the continuity of conscious life. The terms "heaven" and "hell" suggest opposite extremes, but there must be a great variety of conditions according to the infinite variety of characters in gradations of good and evil. Wherever living beings exist there will be bodies of some sort. Life is everywhere a body-builder, and can manifest itself only through some kind of form. 5. What pertains to flesh and blood is limited to the world of animal existence. What is mental and moral is not thus limited. Christ's teaching points to the perpetuity of true friendships.

1. I have never felt it my duty to take the "bread and wine" as a Christian rite. 2. Is not the request of Christ with reference to foot washing just as much a command as the sacramental rite? Please mention some book or discussion on the necessity of a Christian's taking the Lord's supper. J. C. R.

1. The estimable body of Friends is of your mind. Disagreement with the almost unanimous conviction of the Church, ancient and modern, is not necessarily erroneous, but needs to have very strong ground to preclude the probability of error. 2. It does not seem so to us. Compare the explicit terms, "This do," etc. (Luke xxii., 19), with the absence of any such in John xiii., 14. The fact that the "breaking of bread" was observed among the first disciples, but not foot-washing, indicates that they understood the latter in a figurative rather than a literal way, as we do. But the true point of view regards the Lord's Supper not as an obligatory rite so much as a desirable means of entering through the religious imagination into a warmer moral fellowship with Jesus. Accordingly, we can name no book that would convince you of "the necessity" of the ordinance. But as indicating how it has seemed to a devout Unitarian see Bulfinch's "Communion Thoughts" (American Unitarian Association, Boston; 80 cents).

Kindly suggest a list of a dozen or more modern, and especially recent, works on Socialism which emphasize its ethical and moral aspects. I should like to read something from all the representative writers of the present day along that line. A. H. W.

Get Professor Ely's "Socialism and Social Reform" (T. Y. Crowell & Co., Boston), and consult bibliography there presented. Of this year's books read Bellamy's "Equality" and Zenker's "Anarchism."

Will you kindly inform me through your columns whether Dr. Lyman Abbott believes in the divinity of Jesus Christ, and greatly oblige

A.

Dr. Abbott has announced again and again his belief in the divinity of Jesus Christ; and

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as that phrase is a somewhat ambiguous one, he has announced more specifically that he believes that Jesus Christ is the supreme manifestation in history of God, in the only way in which such a supreme manifestation is possible—namely, in the terms and experiences of a human life. His belief respecting Jesus Christ is expressed by the phrase "God manifest in the flesh." For fuller statement our correspondent is referred to Dr. Abbott's "Evolution of Christianity" and his "Theology of an Evolutionist."

Be kind enough to inform your readers why the Revision of the New Testament—and all the translators as well—render the same original word as "Holy Spirit" at one time and "Holy Ghost" at another. If it be, in the latter case, an attempt to suggest personality as distinct from influence—as I suspect but am not sure of—it is interpretation, not translation, and seems unjustifiable. B. C.

This is one of the points in which the American Revisers differed from the British. Why the suggestion of the Americans, "For 'Holy Ghost' adopt uniformly the rendering 'Holy Spirit'" (see Appendix to the Revised Version of the New Testament), was not adopted we do not know. In the American edition of the Revised Bible, to be issued in 1899, the irregularity you criticise will disappear.

Will you kindly answer the following questions: 1. What is the best, most concise and comprehensive treatise on Socialism? 2. Do Socialists publish an organ, daily, weekly, or monthly, for the propagation of their principles? 3. Are there any statistics showing the numerical strength of Socialists in France, Germany, England, and the United States? J. V. W.

1, 2. Read Ely's "Socialism and Social Reform," and subscribe for the "American Fabian." 3. No.

1. Kindly inform me where I can get a copy of "Matthew's Memoirs of Jesus Christ," by James Morrison. 2. Also, best Commentary on St. Matthew. C. W. B.

1. Can any one inform us? It is not in our catalogue of theological literature. 2. We should prefer to await the forthcoming volume in the International Commentary Series.

I have been told that Oxford University, England, does not indorse the so-called higher criticism, but scrupulously adheres to the old views on those points with which the higher criticism deals. Is this correct? J. B. McC.

Professors Cheyne, Driver, and Sanday, all of Oxford, who have done more in the higher criticism than any other three men in England, may be taken as fairly representative of the influence of the University on that subject.

X.—Professor Nathaniel Schmidt's address at the Nashville Congress of Religion on "Biblical Criticism and Theological Belief," now that it has been put in pamphlet form by the journal in which it was first published, puts within reach of all those who are interested in the "higher," or, as Professor Schmidt prefers to say, the "historical" criticism, the most full and satisfactory account of it that can be given in so brief compass. It can be had by addressing the publisher of "The New Unity," Chicago, with inclosure of ten cents.

"H." asks as to an old song:

"Death comes down with reckless footsteps
To the hall and hut;
Think you death will tarry knocking
Though the door is shut?"

"H." can find this hymn, number 183, in "Gospel Hymns Consolidated," embracing Numbers I., II., III., and IV., words by the Rev. A. C. Coxe, D.D., music by George F. Root, page 159 of the book. A. H. McK.

I have a very noble poem entitled "Athanatopsis; or, A Vision of Immortality," beginning

"I, who essayed to sing in earlier days
The Thanatopsis and the Hymn to Death,
Wake now the Hymn to Immortality."

It is like in style to Bryant and his famous ode. Can any one help me to the authorship and history of this hymn? I.

For "A Reader" (Dec. 11 issue).—"Trinities and Sanctities: Lessons of the Days," by Miss E. Merriam, was published by T. W. Ripley (Boston, 1891), and is to be obtained of H. H. Carter, Somerset Street, Boston. I do not know the price. H. W. K.

How can I find a copy of a poem entitled "The Man with a Musket," beginning:

"They are building as Babel was built, to the sky
With clash and confusion of speech."

F. D. S.

Can any one give me any information as to who is the author of the following quotation: "Where two fight the strongest wins, and truth and love are strength"? L. O. S.

Will some one quote Professor Huxley's famous definition of an educated man in which he speaks of the mind as "a clear, cold logic-engine"? B. J. T.

Whence is the quotation, "The Lord of Hosts shall arm the right," found in T. B. Read's "Revolutionary Rising"? Z. H. C.

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Books and Authors

Christian Institutions [1]

This volume is the sixth in the International Theological Library. It has been foreshadowed by the author's Lowell Lectures on the same theme, though it is evident that this volume is not the mere publication of those lectures, but a volume of which those lectures were a sort of first-fruit. It deals, in successive books, with the History of the Church, the Catholic Creeds and Development of Doctrine, and Christian Worship. It therefore covers substantially the same ground as that covered by the volume with the same title by Dean Stanley, and somewhat the same ground covered by the two volumes of Professor Hatch, "The Organization of the Early Christian Churches" and "The Influence of Greek Ideas and Usages upon the Christian Church." But it is more comprehensive in its scope and more complex in its treatment than any one of those three works. Professor Allen's point of view is that of an evolutionist. He holds that there is a growth in the spiritual life, and a consequent growth in the manifestation of that life, whether in ecclesiastical organization, liturgical forms of worship, or theological formularies of doctrine. This has come to be the now accepted point of view of all scientific students of history, but not of all ecclesiastical scholars. There are still some, perhaps many, of the latter who hold with Dean Burgon that there is a radical difference between theology and all other science; that whereas natural science is and must be progressive, theology is and must be stationary, not to say reactionary; that whereas all human sciences must look forward for their ideals, theology is a divine science and must look backward; that whereas the former are based on human experience and therefore must grow with the growth of human experience, the latter is based on a divine revelation and must be unchanged and unchangeable. As Dr. Hatch has shown, those who hold this view do not hold to it consistently; they believe, apparently, in an evolution, both ecclesiastical and theological, which came to its consummation in the fourth century, and reached its final fruition theologically in the Nicene Creed, and ecclesiastically in the Episcopate; and they neither allow that there has been any spiritual progress since that time, nor go back to the Sermon on the Mount for their creed and the Mission of the Twelve for their Church organization. Dr. Allen belongs, as all who have read his "Continuity of Christian Thought" know, to the progressive or evolutionary or scientific school. This volume assumes Christ's own theory of the kingdom—that it is "as if a man should cast a seed into the ground, . . . and the seed should spring and grow up, he knoweth not how." The Christianity of Jesus Christ is to Dr. Allen a seed; he traces the process of its growth, as that growth is manifested in Christian institutions—that is, in ecclesiastical organizations, theological beliefs, and Christian worship. It is perhaps not unjust to assume that Dr. Allen regards the question of the Church as the most important question of our time, for he devotes one-half of his volume to tracing the growth of the Church, and divides the other half between Christian Creeds and Christian Worship. We shall here follow this estimate, and consider exclusively his treatment of the question of the Church.

The notion that Jesus Christ framed an organization and prescribed the rules for its government, or even the principles to be observed in its ecclesiastical organization, has as little foundation as would the notion that he prescribed a theological formulary which all his disciples must accept. This doctrine of Apostolic succession is declared by Dean Alford to be a "fiction of which I find in the New Testament no trace." Professor Hatch, Dr. Lightfoot, and now Dr. Allen, have historically verified this assertion by tracing the process through which the episcopate grew up. It was adopted gradually out of the Christian life which Jesus Christ came to impart. In some sense the historical view confirms the wisdom of the episcopate, and certainly puts it upon a more tenable and stable foundation than the old unhistoric notion that it was let down out of heaven like the New Jerusalem which John saw ready built descending out of heaven to the earth. But placed on a saner and more stable foundation, its character is changed. It is perhaps no less a divine institution, since growth

[1] *Christian Institutions.* By Alexander V. G. Allen, D.D. Charles Scribner's Sons, New York. $2.50.

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is a divine process; but it is not an institution imposed by divine authority upon men, and to be accepted by all men everywhere, in all ages and under all circumstances and conditions. Christianity is a life; Church organizations, creeds, and liturgies are the expression of that life—a language in which it is uttered, a body in which it dwells—and not to be confounded with the life itself.

The first indications of anything which can really be called an ecclesiastical organization appear in the Pauline writings. The references in the Gospels are prophetic, not historic, and neither from the mission of the Twelve nor from that of the Seventy can any conclusions be justly drawn respecting the permanent principles of organization. We are inclined to think—though in historical and exegetical criticism of Dr. Allen we speak with diffidence—that he places greater stress on some of the indications in the Pauline writings than they will justly bear. Paul's references to pastors, teachers, evangelists, prophets, etc., by no means necessarily imply that there were separate orders or offices designated by these phrases. Indeed, in one sentence Dr. Allen himself implies as much—though he appears to us not to recognize the implication in his general treatment. He says: "These three offices or spiritual functions—apostle, prophet, and teacher—may be said to have belonged to the ministry at large," etc. Which were they, offices or functions? That is a very grave question, and on its determination very much concerning the vexed question of Apostolic authority for Church orders depends. In "The Cure of Souls" Dr. Watson has one chapter devoted to Problems of Preaching, and one to The Work of a Pastor; but it would be a great mistake to suppose that Dr. Watson regards the preacher and pastor as separate offices. They are separate functions which may be performed by separate officers, as they are in some of our larger churches, or by the same officer, as they are in the great majority of our churches. In an analogous manner, there is almost nothing to indicate that in the Apostolic age there were any distinctive officers at all. The laity were preachers (Acts viii., 4), the deacons were preachers (Acts vi., 8, 10, 11), the elders were overseers or bishops (Acts xx., 17, 28), and both were preachers (Titus i., 9; 1 Tim. v., 17), and all were pastors (John xxi., 15, 16; x., 2) and teachers (Matt. xxviii., 18–20; Rev. xxii., 19), and might be prophets or evangelists. The differentiation of function in different officers grew up gradually, as the Church grew in magnitude and complexity. At first there was no organization—just a life and life-bearers, a message and messengers. Even the distinction between Apostles and other preachers was very vague and indeterminate. And Paul, who had never been elected to an apostolate, and never received ordination from the Twelve or any of them, and had never even so much as seen Christ in the flesh, insisted that he was an Apostle because he had seen Christ in spiritual vision and had received a commission directly from him to preach the Gospel to the heathen.

In one other point, too, we should differ—though still with diffidence and hesitation—from Dr. Allen. He recognizes the influence of pagan and Jewish forces on ecclesiastical growth, but it appears to us that he recognizes it too little. A chief value of Professor Hatch's work is his discernment of the fact that Christianity could not enter into pagan life without taking on something of pagan spirit and much of pagan forms. It is in the variety of the forms of life in the great Roman world that the secret is to be found of the variety of ecclesiastical forms in the early Church. Where the community was Greek the Church took on the form of the Greek community, and tended to become democratic and congregational; where the community was Jewish the Church took on the form of the Jewish community, and tended to become oligarchical and to vest the government in elders; and where the community was Roman it took on the Roman form, and tended to become monarchical and to vest the ecclesiastical power in a single head, first a local bishop, eventually the Metropolitan of Rome. Since Rome in organization dominated the world, as the Church pervaded the Roman Empire it assumed naturally, if not necessarily, the Roman form. Thus each of our denominations, in appealing to the early Church, has equal authority for its peculiar organization—that is, no authority at all. For the authority of the Papal and Episcopal Churches is Roman, that of the Presbyterian is Jewish, and that of the Congregational Church is Greek.

These questions concerning Dr. Allen's book are questions of emphasis rather than of fundamental principles. That ecclesiastical organization and theological creeds are both matters of growth, not of specific and divine revelation, must, we think, now be re-

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garded as substantially accepted by all scholars who accept and employ the scientific method in their study of Church history. The government of the churches differed in different places, and at different times in the same place. The prophets and teachers were at first the pre-eminent functions—they can hardly be called offices. But as time went on and Church administration grew more important, the overseers or episkopoi, who assumed or were intrusted with the administration, first of the charities of the Church, later of its varied work, grew in importance. As prophecy died out, and teaching based on tradition or early documents took its place, these overseers or episkopoi became first the guardians and then the guarantors of the documents which constituted the basis of the traditional teaching. Thus the functions were in time reversed, and the bishop became the superior, and the pastors and teachers the subordinates. Sometimes the bishop was assumed to be in the place of the Apostles; sometimes in the place of Christ, with his ministry under him as the Apostles were under Christ; sometimes neither analogy was recognized or regarded: sometimes in the smaller parishes the same man fulfilled both functions. and was at once both teacher and administrator, or pastor and bishop. Against the tendency to create a hierarchy, with archbishops and metropolitans, there was at first a vigorous struggle. Cyprian, who exalted the bishopric, also contended, though in vain, for the equality of all the bishops. The monarchical spirit of the Roman Empire was too strong for the democratic spirit of the primitive Church, and the bishopric tended irresistibly to become a papacy, with a supreme oversight over all the churches, or over the universal Church, by the Bishop of Rome. How far this growth, first of a bishopric and then of a papacy, was a corruption of an earlier simplicity, and how far it was a necessary protection of the Church in the period of transition from the unseen influence of a world-dominating power, is rather a question for the philosopher than for the historian. The one indisputable fact, which history has now established beyond all rational question, is that the philosopher is perfectly free to consider this question, that the form of Church organization is not determined for the Church by a divine revelation which it is impious and disloyal to disregard, but was determined by the Church in the endeavor to meet the conditions of its life and the exigencies of its work, and may be and should be determined by the Church in our time with the same freedom and by the same considerations.

Social England [1]

"Social England," edited by Mr. Traill, and made up of the contributions of some fifty or more writers, each more or less of a specialist in his own particular field, is a work of many merits and many defects. In an undertaking of this kind, in which an attempt is made to present the material, moral, and intellectual life of the English people through the medium of many pens, it is inevitable that, in spite of well-written articles and careful editorial work, the many variations of style and forms of presentation, the many degrees of historical accuracy, and the many shades of liveliness and dullness, will tend to make the work an encyclopædia rather than a history, a series of articles treating of a common subject and arranged in chronological order, rather than a continuous record of the progress of a nation. The relation of cause and effect, the interaction of forces and influences, the element of progress so indispensable in all modern historical work, will be wanting except so far as the reader is able to make the connections and to trace the relations for himself.

This want, which is inevitably a part of the method that the publishers have adopted, is in this case enhanced by unsatisfactory editing. Mr. Traill is a well-known writer of biography and an essayist of eminent ability; but there can be little doubt that had he fully realized the responsibilities of his position and shown himself willing to do thoroughly the more laborious parts of his work, the results would not have left so much to be desired. Especially in the earlier volumes, he has overlooked many redundancies and repetitions, has allowed some serious contradictions to stand, and in general has not exercised his editorial prerogatives to the extent of making opinions harmonize and correcting glaring faults of style. Mr. Traill should not have believed that his duty was done when he had selected a subject and contributors and written an introduction. It is reasonable to believe, however, that the publishers were in haste to issue the work, that contributors were slow

[1] *Social England: A Record of the Progress of the People.* By Various Writers. Edited by H. D. Traill, D.C.L. G. P. Putnam's Sons, New York. 6 Volumes. $3.50 each. 1894-1897.

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in sending their articles and not disposed to take kindly to editorial supervision, and that time was not at the editor's disposal to revise, rearrange, cut down, and exclude matter as he would have liked to do.

There are in this work too many contradictions. In the first volume three writers give us three views, which are hard to reconcile, of the local institutions of the Anglo-Saxons, while the anonymous articles on manners and customs after the Norman conquest quote largely from Sir John Mandeville's "Voiage and Travayl," which Mr. Beazley, in the same volume, shows to be a collection of fashionable travelers' tales without any historical value. In Volume V. there are two contradictory accounts of Lord Melville's naval administration; in Volume II., page 24, an anecdote is attributed to Clement VI., while on page 147 the name of the Pope is Clement V.; while in the same volume on page 69 Canterbury Hall is spoken of as having been a Benedictine house in 1363, and on page 109 another writer states that it did not become Benedictine until 1372. There are also many repetitions of the same facts; there are three accounts of Domesday Book, three of Sir Thomas More's Utopia, two of the Northwest Passage, three of the expeditions of the Cabots, and so on.

But in the last three volumes there is marked improvement; for Mr. Traill has profited by experience and the criticisms of captious reviewers. Yet even here, though the contributions are more uniform in style and treatment, some are far too short, while many of those that are longer give the impression that their authors were bent only on giving information, without regard to the fact that the object of the work was to record the progress of the English people. The sections on constitutional history by Mr. Hassel and Mr. Lloyd Sanders are dull epitomes of well-known facts; even the excellent indexes are marred by arbitrary titles ("Language of Legal Documents," "Overland Travel," etc.), and in some of the volumes by unnecessary meagerness; many of the titles to chapters are undignified ("The Old Order Changed," "The New Order," "The New Forces," etc.); while the lists of authorities show evidence of hasty compilation, as, for instance, Guizot, "Histoire de Dix Ans" (there is no such work); Kinglake, "History of the Russian War" (there is no such title); Delorde for Delord, and others. In matters of style the articles as a rule maintain a high standard. English cannot be better written than by Professor Maitland, Professor Saintsbury, and Mr. Traill himself; and one wonders why the editor, with such examples before him, should have allowed to pass unchallenged the involved and loosely constructed sentences of Dr. Heath in his article on "Old English and Scottish Literature."

Nevertheless, the work is full of good things. Some of the articles are brilliant, the large majority are sound and scholarly, many are interesting, and but few are really poor. Mr. Beazley on exploration and geography, Mr. Clowes on the navy, Dr. Creighton on public health, Mr. Prothero on farming, have given us exceedingly good articles, and Miss Bateson on customs and manners has been singularly successful in catching the spirit of the life she narrates, and is at times very amusing. Mr. Reginald Poole and Mr. Hutton are both learned and interesting in their articles on religious history; Professor Maitland writes with his usual grace and lucidity upon legal history; Mr. Oman is at home on the subject of mediæval warfare; Mr. Hewins, despite evident limitations of space, treats of commercial history with the touch of a master; and it is hardly necessary to say that both Professor Saintsbury and Mr. Traill have given us very readable articles, the former upon Elizabethan, the latter upon Victorian, literature. Whatever may be said regarding the value of the work as a whole, it is doubtful if any co-operative undertaking of the present day has gained the support of as many writers of first rank as has "Social England." The actual merit of the articles taken separately should insure for the work a wide circulation.

The "Westminster Gazette" says that as Mr. Algernon Ashton has been directing attention to the untended condition of the grave of Thackeray at Kensal Green, it may be interesting to some to learn that ten years ago a tablet was placed by members of the Thackeray family in the Church of the Holy Trinity at Ayr as a memorial of the eminent novelist's stepfather—Major Henry William Carmichael-Smyth. Below the record of his age and date of decease is the word "Adsum," and the following quotation from "The Newcomes"—it is no secret, of course, that Major Smyth was the original of Thackeray's Colonel Newcome: "And lo, he whose heart was as a little child had answered to his name, and stood in the presence of the Master."

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Babylonian Exploration [1]

The other day the London "Times" published a deeply interesting account of the explorations of Mr. John Henry Haynes, who for some years has been in charge of our expedition engaged in excavating the mounds of Nufar, or Niffer, in Babylonia. Nufar marks the site of the ancient city of Nippur, the "Older Bel" of the Semites. Its exploration was first undertaken in 1888 by the University of Pennsylvania, under the direction of the Rev. Dr. John Punnett Peters. Mr. Haynes, who had accompanied the Wolfe expedition to Babylonia (1884) in the capacity of photographer and business manager, was included in like service in the University of Pennsylvania's enterprise. Dr. Peters's work was brought to a close in 1890.

Nippur is situated about a hundred miles east of south from Baghdad. The main mound marks the site of the Ziggurat, or temple stage tower, built about B.C. 2800. The arrangement bears strong resemblance to the early Egyptian pyramids, especially to the stepped pyramid of Sakkara. The question, of course, arises, Was the pyramid idea borrowed from Chaldea?

The platform on which the tower rests is made of crude bricks bearing the stamps of Sargon and his son, and is, therefore, a thousand years older than the excavated building. From these inscriptions we know not only that in 3800 B.C. the art of writing was already highly advanced, but also that earlier kings had built temples at Nippur. These remains have since been uncovered. Some were probably erected before 6000 B.C., and are the oldest historical records in existence.

This splendid total of archæological achievement is admirably set forth in the two volumes, just published, of Dr. Peters's work on "Nippur; or, Explorations and Adventures on the Euphrates." To him belongs the honor of discovering the oldest city and the oldest temple in the world—a city and temple as much older than Abraham as Abraham is older than our own day. The Temple of Bel was the religious center of the world's once dominant people. At the time of the glory of Nineveh and Babylon, says Dr. Peters, the name Nippur was as familiar to the citizens of those cities as the names of Nineveh and Babylon to us. Furthermore, Nippur exercised on their religious life an influence as potent as that of Jerusalem on our own.

Dr. Peters may well say that Assyrian and Babylonian research has been full of surprise. At Nineveh, Layard's exploration brought to light buried cities and records antedating the earliest Greek and Roman civilization of which men then had any knowledge. The deciphering by George Smith of the libraries brought from Nineveh revealed the close connection existing not only between Babylonian and Hebrew civilization, but also the close similarity of the myths and legends of the two peoples. The work recently done in Babylonia, however, both by the University of Pennsylvania expeditions at Nippur and also by the French explorations at Tello, opens new vistas to us of a time antedating by several millenniums all recorded history. In this work Americans, especially Philadelphians, and most especially the graduates of the University of Pennsylvania, may well take honest pride. In modest language Dr. Peters describes for us the inception and prosecution of the plan, but we can readily see that to his energy and tact the main success of that plan was due. The author's style throughout is restfully simple and direct; hence his description, whether of journeyings, adventures, or explorations, is genuinely graphic and of absorbing interest. Incidentally we learn much concerning Turkish and Arab character, concerning Constantinople and the Sultan's government, and concerning the country lying between Alexandretta and Baghdad, Beirût and Baghdad, Baghdad and Ur of the Chaldees, Abraham's fatherland and the birthplace of our own civilization.

At a meeting of the American Oriental Society in 1884 it was proposed to send an expedition to Babylonia. Among others to whom Dr. Peters applied as likely to assist the enterprise was the late Miss Catherine Lorillard Wolfe; and the Wolfe expedition, headed by that well-known Orientalist, Dr. William Hayes Ward, was the result. A portion of Dr. Ward's interesting diary appropriately forms one of the appendices to Dr. Peters's first volume. After Dr. Ward's return in 1886, Dr. Peters endeavored to collect funds to send out a second expedition, and the University of Pennsylvania expedition followed, headed by Dr. Peters himself. The actual period of excavation was about six months (two months in 1889 and four in

[1] *Nippur; or, Explorations and Adventures on the Euphrates.* The Narrative of the University of Pennsylvania Expedition to Babylonia in the years 1888-1890. By John Punnett Peters, Ph.D., Sc.D., D.D., Director of the Expedition. With Illustrations and Maps. G. P. Putnam's Sons, New York. 2 vols., $5.

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1890). The endeavor was as important as any archæological enterprise ever attempted. The immense amount of inscribed material excavated is partly in the Imperial Museum in Constantinople and partly in the Museum of the University of Pennsylvania. It is estimated that between thirty and forty thousand inscribed objects have been brought away, the inscriptions on which cover a period of over five thousand years. Professor Hilprecht is editing these inscriptions and publishing them in facsimile. After the texts have thus been rendered accessible to Babylonian scholars it is proposed to publish translations of them for the use of the general public.

Mr. E. W. Clark, the founder and benefactor of the University of Pennsylvania Expedition, may regard Dr. Peters's volume as in great degree a personal tribute; Mr. Clark's portrait appropriately prefaces the text. He and the other public-spirited citizens of Philadelphia not only endowed the first expedition, but raised funds—seventy thousand dollars in all—to send out the second and even a third.

Books of the Week

[The Books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 17. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Readers of The Outlook are so familiar with the vivacious and delightful stories which Margaret Sutton Briscoe has contributed from time to time to these columns that the collection in book form of her most recent work, under the title *Jimty, and Others*, does not need to be commended to their favor. Her stories are always characterized by true feeling, whether it be of the pathos, tragedy, or humor of life. (Harper & Brothers, New York.)

The Lady of the Violets, by Frank West Rollins, is a harmless specimen of the sort of fiction which finds its readiest sale on railway news-stands. It is full of adventures and adjectives. (Lee & Shepard, Boston.)

What may be called the Washington Renaissance is marked by the quantity of stories dealing with Washington's period which are now coming from the press. The latest example that has come to us is *Mademoiselle de Berny*, by Pauline Bradford Mackie. A noticeable feature of the book is found in the half-dozen charming illustrations. (Lamson, Wolffe & Co., Boston.)

Vivian of Virginia: Being the Memoirs of Our First Rebellion, by John Vivian, Esq., of Middle Plantation, Virginia, by Herbert Fuller, is a historical novel founded upon the stirring incidents of Bacon's rebellion against the despotism of Governor Berkeley at the close of the seventeenth century. The archaic style in which these memoirs are written often makes the dialogue a little woodeny, but there is no lack of life in the narrative itself. In complete accord with modern scholarship, and in enthusiastic accord with the spirit of modern democracy, the pages fairly glow with sympathy for Bacon and those who aided him in the fearless and largely effective protest for popular rights. The volume, which is attractively illustrated by Frank T. Merrill, is a welcome addition to our American historical novels. (Lamson, Wolffe & Co., Boston.)

Mr. W. Pett Ridge is an English novelist of decided originality, sometimes even of excessive oddity. His new book, *Secretary to Bayne, M.P.*, tells the story of a prince of some Eastern European nation, who comes to London to study life-problems, becomes Secretary to a stupid "M.P.," finds in the East End of London Russian government spies and Nihilists, nearly becomes their victim, falls in love with a beautiful Russian girl, and finally takes her back to his principality. A very Dickens-like character is that of the villainous Cockney, Garwell. The tale is amusing, but not very well constructed. (Harper & Brothers, New York.)——From the same publishers comes *Spanish John*, a strong and simple historical novel by William McLennan. The scene is laid partly in Rome and partly in Scotland, the time being that of the disastrous attempt of "Prince Charlie." The young soldier whose nickname gives the title to the book is a gallant Scotchman of birth and courage, hot-headed and with absolutely no sense of humor, wherein he is cleverly contrasted with a brave and tender-hearted Irish priest who overflows with drollery. There are some capital single scenes in the book, and as a whole it is spirited and entertaining.——Another novel of action from the same publishers is Molly Elliot Seawell's *The Rock of the Lion*, primarily a boy's book, but quite good enough to rank with the rapidly increasing literature of adventure for older readers. Its hero is one of Paul Jones's midshipmen, and Paul Jones himself is introduced in an interesting way. The midshipman becomes a prisoner

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of war, is taken to Gibraltar and there sees much of the famous siege, having first witnessed the great naval battle of St. Vincent. Later he sees at Spithead the foundering of the Royal George, returning again to Gibraltar in time to witness the final great assault on the impregnable rock. Here is plenty of good material for such a story as this, and it is employed with remarkable skill.

Many of our readers have seen Mr. Paul Carus's parable "Karma" in its quaint Japanese printing and illustration. In similar form is his *Nirvâna: A Story of Buddhist Philosophy*. It is printed and illustrated in color by a Tokyo native firm, and in paper, color-printing, and all externals is Japanese to the last degree. Like "Karma," its lessons really belong to all philosophy and to all religion. (The Open Court Publishing Company, Chicago.)

HISTORY AND TRAVEL

Messrs. E. B. Treat & Co. (New York) have republished Dr. William Hanna's *The Wars of the Huguenots*. The work covers the great crucial Huguenot century only—namely, that from the accession of Francis I. (1515) to the death of Henry IV. (1610).

An elaborately written, printed, and illustrated record of travel in Korea by Isabella Bird Bishop comes to us from the press of the Fleming H. Revell Company (New York). Mrs. Bishop is an indefatigable explorer. Few men have penetrated so far into unexplored portions of many semi-civilized countries. Her Korean experiences were quite out of the ordinary, and they are related in the pleasantly familiar way which has given her former works so wide a reading. The book, *Korea and Her Neighbors*, gives many interesting pictures and accounts of the civilization in far Eastern dominions which is apparently sooner or later to come into either peaceful or warlike conflict with the forces of western Europe.

Picturesque Sicily, by William Agnew Paton, is a beautiful book. Mr. Paton is full of the Sicily of the past—Greek, Latin, and Saracen, as well as the Sicily which for hundreds of years has been the scene and victim of the contests of Normans, Germans, Spaniards, Austrians, and Savoyards. Many of the incidents, therefore, with which these pages are enlivened are drawn from history, but Mr. Paton's eye has been constantly open to the picturesque and significant in the life about him, and some of the scenes he depicts —such as the young recruit taking leave of his saddened and almost maddened mother—remain in the memory like things we have seen ourselves. It is a rarely good book of travels, with illustrations selected with rare judgment and executed with rare skill. (Harper & Brothers, New York.)

POETRY

Highly satisfactory from the standpoint of publisher and reader is *The Choir Visible*, by Mary M. Adams. (Way & Williams, Chicago.) As we turn over page after page of this inspiring book, however, it is not the ode giving a title to the volume which remains dearest in memory—ringing and meaningful as are the lines. Rather is it that yet more intimate spiritual communion of such religious lyrics as "Thanksgiving" and the "Easter Hymn." Mrs. Adams's poetry is not only a contribution to literature; it is a distinct help toward Christly living.

The collection of verse entitled *From Cliff and Scaur*, by Benjamin Sledd, is mostly a plaintive piping, and on a rather slender pipe. There are ghosts, ruined homesteads, lonely battle-fields, insomnia, and the depths in plenty; even June has shadows. Now and then a high light breaks upon us; oftener we detect a certain deft daintiness of touch which seems a woman's rather than a man's. There is a note of true feeling in many of the verses, especially in the closing sonnet, "Virginia: Afterthought." (G. P. Putnam's Sons, New York.)

While we find the *Hymns and Verses* of Louis F. Benson correct both in form and sentiment, we may frankly say that we fail to recognize any original, suggestive, or striking quality in them. (The Westminster Press, Philadelphia.)

Columbia graduates will be interested in the little volume of *Columbia Verse* which has just been published by William Beverly Harison, New York. These verses possess the light-heartedness of pleasantry and correctness of meter which are characteristic of the general run of undergraduate poetry.

RELIGIOUS AND THEOLOGICAL

Every chapter in Dr. Paul Carus's *Buddhism* is worth reading and pondering over, but the last chapter—on Buddhism and its Christian critics—is especially to be noticed. If the study of the great Indian system is indispensable for a proper comprehension of Christianity, a review of criticisms from Occi-

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dental standpoints forms an integral and necessary part of such study. Dr. Carus does not fail to pay his respects to Messrs. Spence Hardy, Gützlaff, Voigt, Thomas, and Monier-Williams. What our author has to say of missionaries should be read and heeded by missionaries everywhere. As a study in comparative religion, as a clear demarcation between the abstraction and passivity of Buddhism and the activity and salvation-in-struggle of Christianity, Dr. Carus's volume is admirable. It is hardly less so in its illuminative description of the origin, basic concepts, philosophy, and psychology of Buddhism itself. The author's calm judicial-mindedness and absence of mere sentimentalism peculiarly fit him for the work. His standpoint seems to be Buddhistic-Christian; while he is emphatic enough in emphasizing certain advantages of Christianity over Buddhism, he believes that the eventual religion of mankind will be one which "has overcome the pagan notions of a special revelation, of atonement through blood, of wiping out the past, of the miraculous power of prayer, of the ego-consciousness as a kind of thing-in-itself, and of a creation out of nothing by a God-magician." (The Open Court Publishing Company, Chicago.)

A devotional book of merit is *Music for the Soul*, a series of daily readings for a year, from the writings of the Rev. Dr. Alexander Maclaren. (A. C. Armstrong & Son, New York.) This capital compilation has been arranged by the Rev. George Coates.

ESSAYS, ETC.

The Interest of America in Sea Power, Present and Future, by Captain A. T. Mahan, is a collection of the author's magazine articles on this general subject during the past six or seven years. Both in point of information and style it contains the strongest presentation yet made by an American naval officer of the belligerent foreign policy so dear to army and navy officials the whole world over. The opening chapter on "The United States Looking Outward" attempts to justify a departure from the traditional American policy toward that of European nations by identifying the departure with the growing desire for larger foreign trade. The author forgets that this latter desire is but a revival of the Jeffersonian policy which our Civil War interrupted, and that at the present time, as at the beginning of the century, those who demand the larger trade relations are those who sympathize with Jefferson's "passion for peace," and that, again, the advocates of the strong navy which Jefferson abominated are, as a rule, the partisans of restrictive taxes upon foreign commerce. In this country, as in England, where Cobden and Bright incarnated the Jeffersonian policies, the demand for a larger commerce has no kinship whatever with the Tory demand for a costly navy. In the succeeding chapter Captain Mahan recalls England's glorious record as a colonizer, as if this proved the advantage of a military policy; whereas England's record, as distinguished from that of the Continental nations, is a standing refutation of the military maxim that "trade follows the flag." On the moral and spiritual phases of the question of a larger navy Captain Mahan at one time admits that the ultimate ideal is universal peace, but at another time speaks as if warlike conflict were necessary to bring out our best moral qualities. Captain Mahan believes that the next century will witness a loss of Christian faith and an increase of materialism which will increase war and make necessary greater armaments. His rule as to how great these armaments shall be is the same as that of the military parties abroad—namely, let this nation keep pace with the others. He distinctly avows that defensive equipment is not sufficient, and that we should prepare ourselves for offensive war. Needless to say, his policy does not seem to us in the spirit of Christ. (Little, Brown & Co., Boston.)

MISCELLANEOUS

A dreary mass of conversation between groups of people, two or three with theories most hazily defined, but the majority without theory or purpose in life, has been made into a volume with the title *The New Man*, by Ellis Paxon Oberholtzer. (The Levytype Company, Philadelphia.)

A new edition of *Courage*, by Ruth Ogden (F. A. Stokes Company, New York), has been issued. This is the story of a little girl who came to cheer the home of Hugh Masterson, the foreman in a machine-shop. Her quick, ready sympathy, her generous love, make "Courage" a delightful companion for the boys and girls of ten and thereabouts.

Professor John M. Manly, of Brown University, has prepared the second volume of his *Specimens of the Pre-Shakspearean Drama* with textual care and literary judgment. "Roister Doister," "Gammer Gurton's Nedle," "Cambises," "Campaspe," "The Spanish Tragedie," and a few less

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famous ancient plays are included. (Ginn & Co., Boston.)

Many really beautiful reproductions of photographs accompany Miss Ellen Strong Bartlett's *Historical Sketches of New Haven*. The pictures recall to all who know the natural beauties of the staid university town many delightful recollections, and present also much that is of peculiar and direct historic interest. The papers themselves are on "The Green," "A New Haven Church" (the Center Church), "The Grove Street Cemetery," "Hillhouse Avenue," and "John Trumbull, the Patriot Painter." The facts have been collected with care and due sense of proportion, and the sketches are in every way pleasant reading. (Tuttle, Morehouse & Taylor, New Haven.)

Literary Notes

—The example set by the second Lord Tennyson is being followed by Mr. Leonard Huxley, who is writing a biography of his distinguished father.

—It is said that the biography of the late Charles A. Dana, containing many important letters, will be published probably in the autumn of 1898.

—An English bookseller who happens to have only a nodding acquaintance with the letter "h" was asked the other day by a lover of the "Rubáiyát" for a copy of "Omar." He promptly offered the inquirer a volume of the "Iliad."

—An inquirer lately asked for the address of the publishers of Mr. John Graham Brooks's pamphlet on consumers' duties. A limited number of these pamphlets may be obtained at the publishers' price, by applying at the office of the Consumers' League of New York, Room 513, United Charities Building, 105 East Twenty-second Street.

—The London "Answers" says that—

Carlyle's severest critic, and a critic of his own school, was an old parish roadman at Ecclefechan.

"Been a long time in this neighborhood?" asked an English tourist.

"Been here a' ma days, sir."

"Then you'll know the Carlyles?"

"Weel that! A ken the whole of them. There was, let me see," he said, leaning on his shovel and pondering; "there was Jock; he was a kind o' throughither sort o' chap, a doctor, but no a bad fellow, Jock—he's deid, mon."

"And there was Thomas," said the inquirer, eagerly.

"Oh, ay, of coorse, there's Tam—a useless, munestruck chap that writes in London. There's naething in Tam; but, mon, there's Jamie, owre in the Nowlands—there's a chap for ye. Jamie takes mair swine into Ecclefechan market than any ither farmer i' the parish."

—The article on the "Nominating Ballot" by Mr. F. M. Brooks, published in The Outlook of December 18, has attracted a good deal of attention as presenting an apparently effective and sensible method of reforming the primaries. The article has been put in pamphlet form, and this pamphlet may be obtained free of charge by writing to Mr. F. M. Brooks, 35 Warren Street, New York City.

Books Received

For the week ending December 17

A. C. ARMSTRONG & SON, NEW YORK

Maclaren, Rev. Alexander, D.D. Music for the Soul. Arranged by the Rev. George Coates. $1.50.

P. BLAKISTON, SON & CO., PHILADELPHIA

Marshall, Clara, M.D. The Woman's Medical College of Pennsylvania. $1.50.

T. & T. CLARK, EDINBURGH

The Expository Times. Edited by the Rev. James Hastings, D.D. Vol. VIII.

EATON & MAINS, NEW YORK

The Berean Beginner's Lesson Book for 1898. 15 cts.
The Berean Intermediate Lesson Book for 1898. 15 cts.
The Berean Senior Lesson Book for 1898. 15 cts.
Pease, George W. New Testament History. 10 cts.
Bicknell, Emeline L. Violets and Other Poems.

FOWLER & WELLS CO., NEW YORK

The King's Daughter and the King's Son. By a King's Daughter. $1.
Commelin, Anna O. Not In It. 75 cts.

GINN & CO., BOSTON

Manly, John Matthews. Specimens of the Pre-Shaksperean Drama. Vol. II.

WILLIAM BEVERLY HARISON, NEW YORK

Columbia Verse. (1892-1897.) $1 net. $1.10 postpaid.

HARPER & BROS., NEW YORK

Paton, William Agnew. Picturesque Sicily. $2.50.
Seawell, Molly Elliot. The Rock of the Lion. $1.50.
McLennan, William. Spanish John. $1.50.
Ridge, W. Pett. Secretary to Bayne, M.P. $1.25.
Briscoe, Margaret Sutton. Jimty, and Others. $1.50.

LAMSON, WOLFFE & CO., BOSTON

Fuller, Herbert. Vivian of Virginia. $1.75.
Mackie, Pauline B. A Story of Valley Forge. $1.50.

LEE & SHEPARD, BOSTON

Rollins, Frank W. The Lady of the Violets. $1.

THE LEVYTYPE CO., PHILADELPHIA

Oberholtzer, Ellis P. The New Man.

LITTLE, BROWN & CO., BOSTON

Mahan, Captain A. T. The Interest of America in Sea Power, Present and Future.

THE OPEN COURT PUBLISHING CO., CHICAGO

Carus, Dr. Paul. Buddhism and Its Christian Critics. $1.25.
Carus, Dr. Paul. Nirvâna. $1.

THE PILGRIM PRESS, BOSTON

Vose, James Gardiner, D.D. Children's Day.
Boynton, Rev. Nehemiah, D.D. Real Preaching.
Baptismal Certificate. 15 cts.
Treasure Texts for Youthful Memories. 4 cts. each.
Barton, William E. Sim Galloway's Daughter-in-Law.

G. P. PUTNAM'S SONS, NEW YORK

Sledd, Benjamin. From Cliff and Scaur. $1.25.

FLEMING H. REVELL CO., NEW YORK

Bishop, Isabella Bird. Korea and Her Neighbors. $2.

FREDERICK A. STOKES CO., NEW YORK

Ogden, Ruth. "Courage." $1.25.

E. B. TREAT & CO., NEW YORK

Hanna, William, D.D. The Wars of the Huguenots. $1.

TUTTLE, MOREHOUSE & TAYLOR, NEW HAVEN

Bartlett, Ellen Strong. Historical Sketches of New Haven.

WAY & WILLIAMS, CHICAGO

Adams, Mary M. The Choir Invisible and Other Verse.

THE WESTMINSTER PRESS, PHILADELPHIA

Benson, Louis F. Hymns and Verses.

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The Religious World

Dr. Farrar's Resignation

The Rev. James M. Farrar, D.D., pastor of the First Reformed Church of Brooklyn, has announced that he will soon resign his pastorate and devote himself to labor in the country without salary. It is said that he is now in receipt of a salary of $6,000, and has a large and united congregation; that he will resign this pastorate and work among people as he may have opportunity. Of the motive that inspires him there can be no criticism. The desire to work unhindered by even the suspicion on the part of the people that he is serving God for gain is one which every earnest minister daily feels. Dr. Farrar may find peculiar opportunities in the work which he proposes to undertake; but it is fair to raise the question whether the pastor of a large and influential church is not in a position to do more, in spite of his limitations, than he would be in a narrower field and freed from the limitations. Few ministers are suspected of working merely for gain. There are other ways than living without salary to prove their disinterestedness. That Dr. Farrar may be able to realize his ideals we devoutly hope. Men of such spirit are all too few, whether they are in receipt of salaries or without them. To our mind the salary is a small matter when compared with a consecrated life. The question is not so much what a man receives as how he uses what he receives. It is stated that Dr. Farrar proposes to move to Pennsylvania and live upon a farm. If he has some plan for the evangelization of country districts, surely a great work awaits him. Whatever he proposes, we are sure that such a spirit will make itself felt in some beneficent work for individuals and society.

General Missionary Secretary of the Episcopal Church

The Board of Managers of Missions of the Episcopal Church has elected as its Secretary the Rev. Edward S. Lines, D.D., rector of St. Paul's Church in New Haven, Conn. The position is an honorable and responsible one, and all who know Dr. Lines feel that no better choice could have been made. At the time of our writing his decision has not been announced. We take from the "Churchman" the following sketch of the life of Dr. Lines:

Dr. Lines is a native of Connecticut, and was prepared for college at the Episcopal Academy at Cheshire. He was graduated from Yale University in 1872, and from the Berkeley Divinity School in 1874. He was ordained to the diaconate in 1874 by Bishop Williams, and was advanced to the priesthood by the same bishop. From 1874 to 1879 he was rector of Christ Church, West Haven, Conn. In 1879 he accepted the rectorship of St. Paul's Church, New Haven, which important charge he still holds. He has been a deputy to the General Convention from the diocese of Connecticut since 1889, and was for some years a member of the Standing Committee. He is now Secretary of the Board of Trustees of the Aged and Infirm Clergy Fund of Connecticut and of the Trustees of the Episcopal Academy. He is also an examining chaplain, a member of the Diocesan Committee on Constitution and Canons, and President of the Board of Directors of the New Haven Public Library. In 1897 Yale University, his Alma Mater, conferred upon him the honorary degree of Doctor of Divinity.

A Better Hymnology

The Brotherhood of the Kingdom has issued an address to the Christian public in behalf of a more truly Christian hymnology. It calls attention to the few hymns that have direct relation to the kingdom of God, and the large number that have to do with doctrinal themes. We have had the same thought in studying many of our hymn-books, but all are not alike; and it must not be forgotten that, while under the distinct heading of the kingdom of God the hymns may be few, all that concern Christian work, the life of Christ, the fruits of the Spirit, and missions at home and abroad, have a relation to that subject. The address suggests, however, that while there are many hymns for use at foreign missionary meetings, those for home work are limited in number. The writers of the address raise the question whether there is a single hymn which will stir the conscience concerning the condition of any slum in any great city. Perhaps not exactly "stir the conscience," but there are many hymns that make us anxious to follow Christ in the humblest service. Such hymns, for instance, are Miss Havergal's "Who is on the Lord's Side?" Stopford Brooke's superb hymn beginning, "When the Lord of love was here;"

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and Washington Gladden's "O Master, let me walk with Thee!" With the spirit of the address we are in sympathy, and we commend its suggestions to future workers in this field.

A Live Church

The Temple Methodist Episcopal Church in New York, of which the Rev. S. Parks Cadman is the pastor, is a live and aggressive church. It represents probably as well as any other church in New York the "forward movement." Articles in the Christmas number of the "Temple Herald," the organ of the church, give an account of the work. The location is below Fourteenth Street on Seventh Avenue, in the midst of a dense population. The roll shows a membership of about one thousand. During the year more than 2.600 services have been held. The pastor has two ministerial assistants, as well as several unordained helpers. A great feature is the music. Among the forms of organization are the Brotherhood of Andrew and Philip, a sewing-school, millinery and dressmaking classes, circles of King's Sons and Daughters, a literary department, a Bureau of Help, and a Kindergarten. This is only a sample of what is being done. Is it not about time for the cry that the Church is failing in its duty to the masses to be somewhat modified? If by it is meant that a suburban church is not doing the work of one in a densely populated city, it is correct; but no such work could be done.

A World's Foreign Mission Congress

It is announced in the daily press that a World's Congress of the Protestant Foreign Missionary Societies of America, Great Britain, and Europe, similar in aim and character to the World's Missionary Conference held in 1888 in New York, will be held in April, 1900, in this country. The invitation has been issued in behalf of the American societies, signed by the Rev. Judson Smith, D.D., of Boston, as Chairman, and the Rev. H. N. Cobb, D.D., of New York, as Secretary. This invitation asks each society to be represented by two or more delegates in an Ecumenical Conference to be held in New York beginning April 20, 1900, and to continue for ten days from that date. The preparation of a programme, it is said, will be begun at once. Such a conference ought to be of the greatest value, and it will be if there is an honest meeting of the questions which just now should receive serious attention from those engaged in foreign mission work. We venture to make a few suggestions as to some subjects which ought to be squarely faced. First: The evils of denominationalism on the foreign field. An example of what we mean may be found in the recent action of certain denominational leaders in regard to the work in Persia. Second: There ought to be a calm and scholarly consideration of the relation of Christianity to the ethnic religions. We say scholarly, for it is very easy to treat this subject in such a way as will not commend it to the thinking world. Third: There ought to be a really profound and thorough inquiry as to the cause of skepticism concerning the value of foreign missionary work. These are only sample subjects. The number might be largely increased. What the Christian world needs now more than anything else is a straightforward and frank consideration of the questions which are vital to the progress of the kingdom of God. We hope that this Congress will show in a conspicuous way what thorough work can be done by such a body.

Mrs. Houghton's Lectures

We think we shall be doing many churches and communities a favor by mentioning a course of lectures on "The Bible as Literature," by Mrs. Louise Seymour Houghton, associate editor of the "Evangelist." It has been the writer's privilege to hear several of the lectures. They show that the lecturer has carefully studied the modern sources of information on her subject. She refrains from entering too largely into disputed questions, but gives to her hearers in a fine and conservative form the results of modern scholarship. We mention two of her lectures as examples: one on "The Song of Songs," the other on "The Law and Modern Society." The first is made thrillingly attractive by about the only reasonable interpretation which the book has ever had. "The Law and Modern Society" is one of the clearest expositions of the Mosaic legislation to which we have ever listened. With perfect perspicuity and simplicity it shows that even we, in this nineteenth century, in most things have not surpassed the Hebrew Lawgiver. Many churches need just the information which Mrs. Houghton's lectures contain. Mrs. Houghton is trying to do for the Old Testament what many others are attempting for

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Chaucer and Shakespeare, Browning and Tennyson.

A Silver Jubilee

The list of long pastorates in this country is longer than many people imagine. It would not be difficult to count a score or more of ministers of not more than fifty years of age who have been for twenty years or more in the same pastorate. A respectable list could also be made of those who have passed the limit of twenty-five years of service in the same church. This number is now increased by the completion of twenty-five years by the Rev. M. C. Julien in the pulpit of the Trinitarian Church in New Bedford, Mass. The exact date which marked the quarter-century there was December 11. The "Messenger," which is evidently the organ of the church, contains an account of the ministry of the pastor. On the 11th of December a purse of gold was presented to Mr. Julien by the society. On Sunday he preached his anniversary sermon, and in the evening of that day congratulatory addresses were given by various ministers and friends. One interesting fact is mentioned in the paper, namely, that during the twenty-five years Mr. Julien has preached in one instance to four generations of one family. Mr. Julien is a graduate of Union Theological Seminary, and well known in New York, of which city we believe he is a native. He is a man of decided ability, still in the prime of life, and has made a deep impression by his peculiar gifts upon the city in which so large a part of his life has been spent. The church and the pastor are both to be congratulated. Such anniversaries, although we believe increasingly numerous, are not so large in number as to be passed without notice. If we may judge from the record of the celebration, the beautiful relation between this pastor and the people, if life is spared, is likely to be continued to a golden jubilee.

Another New Sect

Dispatches from Chicago indicate that another new sect has been launched in the United States. It is called "The Polish-Catholic Church of America." At first it had three parishes, all in Chicago. The head of this movement is Bishop Anthony Koziowski. He has just returned from Europe, where he has received ordination as a Bishop. Of course this ordination has not come from Rome. It came by way of the Catholic Christian Church of Switzerland. We quote as follows from the Chicago "Times-Herald:"

> By this act a new sect is formally established in America, which occupies the position of recognizing the Roman Pontiff as primate of the Occident, of subscribing to the Roman Catholic faith as based on the foundation of the Apostles, the Scriptures of the Old and New Testaments, the traditions of the Fathers, the Athanasian Creed, and the Council of Trent, except such decrees as touch upon the Roman jurisdiction and hierarchy, yet affirming also complete liberty in local self-government and the investment of property in the local parish organizations. The priesthood of the new church speak of the movement as the "American reformation," and predict that it will rapidly absorb most of the Polish-American Catholics. About seventeen thousand communicants are claimed by the three parishes in Chicago after but four years of existence. The movement has spread into a dozen other cities. Bishop Koziowski now stands at the head of this sect in America.

Missionary Work Among the Poor Blacks of New York City

A correspondent who is well acquainted with the facts writes as follows:

Between Fiftieth and One Hundred and Thirtieth Streets, Park Avenue to the East River, there are between five and six thousand colored people. Ninety-seventh Street east of Park Avenue represents the center of density. The presence of these people in such large numbers is due to a very general exodus some years ago from Bleecker Street and vicinity, their places having been filled by Italians. Frequently on the upper East Side large tenements will be found with mixed tenants. This is the only hopeful result of the change thus far noticeable. German landlords unhesitatingly declare the colored more peaceable than the Irish, less destructive than Hungarians, and more cleanly and freer from eruptive diseases than the Servians thronging the neighborhood. In many streets large apartment-houses are filled with a more fortunate class than the average. The rents average $22 per month. Through a wide acreage the average colored family is distressingly poor. Their opportunities for securing wages adequate for mere creature comforts are pitifully limited. Through the existence of bitter local prejudice they are colonized in spots, the idle and dissolute indiscriminately with the industrious and honest. Judged by no other standard of fitness than color and race ties, in the idea of the general public they are all on a level, and that level fixed by the reputa-

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tion of the corner-saloon loungers. The few churches scattered among them are too poor to sustain other than Sabbath services and orthodox prayer-meetings. There is no place where a colored woman of the district or those out in service may feel free to spend an evening under moral and uplifting influences such as are provided for other people of parallel moral condition. The only places really open to black women and girls—the only places that seem to make special effort to interest masses living in darkness on the upper East Side—are the places of amusement provided by vice and sin. The girl of good parents is sought out and made a shining example to prove absence of prejudice among many who work among the prejudiced foreign element. But for the bottom-stratum girl or woman there is nothing but the saloon and dance-hall. Wanton destroyers of youthful virtue have made fearful gains through this medium, and the result is worse than mere words can depict. There is very great need for a Christian house of rest, in which can be located sewing-classes for girls and a pleasant reading-room fitted with games and proper diversions for the youth, and a free kindergarten for the unfortunate little ones.

The black woman and girl have been overlooked by all of the agencies now at work among the submerged class. They need contact with loving, merciful humanity. Their development under the conditions briefly outlined here should awaken sympathy among Christian men and women.

An effort is now in progress, started and administered by a small company of colored mothers. It is known as the White Rose Mission, in East Ninety-seventh Street. They have five small rooms where mothers' meetings, a girls' sewing-class, meetings for fathers and young men, and a weekly kindergarten are held, sustained by voluntary workers. It is undenominational. It was undertaken as an experiment. The results more than fulfill their expectations, and justify an appeal to Christian influences for permanent establishment.

Common Sense from an Anglican Bishop

The Rev. Dr. Ingraham, late Warden of Oxford House in East London, has been recently made Bishop of Stepney. In a sermon preached in St. Paul's Cathedral in London not long since, he made some suggestions which show that his training in the slums of the East End has not been without effect. He suggests that there should be a continual passing to and fro between the foreign and home field, and that young men should spend several years of their ministerial lives abroad before beginning their work at home. His illustration he draws from the social settlement work. Many who are going into the ministry and into other fields spend some time in the social settlement, thus becoming acquainted with men and life, and are, therefore, better qualified for their future career. The Bishop of Stepney would have it as natural for the young clergy to find themselves at Delhi, Cawnpore, Calcutta, or Zanzibar, as now for an undergraduate to find himself in one of the social settlements at home. He uses these words:

> There must be no talk of a man having put his hand to the plow. . . . He has to test his vocation, and he scarcely can test it unless he tries. A vast majority will stay, at any rate for a good spell of work, and when they do come back they will be apostles of the colonies or apostles of the mission field from which they have come, as undergraduates or graduates who have stayed in Bethnal Green are the apostles of the Oxford House.

Commenting on this statement, the editor of the "Guardian" makes some sensible remarks, which we think may well be quoted in full:

> When men complain that there is no work for them at home, why are not they more ready to take work abroad? Have they "faced the fact that there are three vacancies in Lahore, three in Madras, and seven in Delhi, for all of which there is money provided to pay the worker, but no workers yet to go"? If it were a common thing for men to work on some mission in India or the colonies until they are thirty-five, we might hear fewer complaints of the impossibility of getting a curacy after that age. The grievance would then be transferred to the incumbents, and have as its text the impossibility of finding a curate under thirty-five. The only objection that we can imagine is that a young man might plead that he had no vocation for mission work But in that case might he not do well to begin the inquiry a little earlier, and to ask himself whether the absence of vocation did not cover a larger field—whether, in short, he were fitted for the clerical life at all? Officers in the army think it not a hardship but an honor to be sent on foreign service for a part of their career: why should a different feeling be apparently common among officers in the Church?

There are really no serious objections which can be offered to the suggestion of the Bishop of Stepney. It may be said that the young men will remain abroad only long enough to get fitted for the work, and then will give it up. The reply will be: Many will doubtless remain, and all will give the missionaries the

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advantage of their help for a limited time, while they themselves secure such an appreciation of what the ministry and missionary service are as could be secured in no other way. Another thought occurs to us, which has been hinted at above. Many ministers without fields profess to be anxious to work for the kingdom. If no field opens for them at home, why should they not take up work abroad? There are not too many ministers in the world, but there are too many in some localities. What is needed is not a diminution of the number, but a better adjustment of the forces.

A Christian Socialist Church

A valued Philadelphia correspondent sends us the following: "A radical church has appeared recently in a conservative city. About two months ago the Christian Socialist Church of Philadelphia held its first meeting in a small and inexpensive hall in an obscure street. Since then it has moved to a commodious and attractive hall on Thirteenth Street above Girard Avenue, where services are held every Sunday evening at eight o'clock. Luther S. Kauffman, an able and eloquent lawyer, is pastor of the church, and its originator and leading spirit. A convert to Socialism, and a lifelong Christian, Mr. Kauffman was forcibly impressed with the great harmony existing between Socialism and the unadulterated teachings of Christ. He believed they would exert a mighty influence for good in religious, conservative Philadelphia if combined and embodied in a church. Imparting his views to a number of his friends, the church was duly organized and Mr. Kauffman elected pastor. Under his leadership the church is devoid of narrowness. Membership is open to all who desire 'to be good and do good.' No assent to a creed is required. Each one is free to his belief, if in his practice he is, or tries to be, helpful to humanity. The Fatherhood of God and the Brotherhood of Man is not written in any creed of the church, but it is impressed in the heart of every member. The church moves 'back to Christ,' and forward to the establishment of God's kingdom on earth by means of Christian Socialism Its members believe that the saving of the Nation from the evils that threaten to destroy it will not be by ballot or bullet, but by a religious revival, inspired by love of God and man, and guided by the teachings of the greatest Socialist that ever lived, Christ Jesus. The church intends to put its preaching into practice as far and as fast as its means and our present social system will permit. In the near future, if possible, various co-operative enterprises will be started, to economize the resources of its members and to give work to the unemployed. These will include a co-operative store in Philadelphia, and a co-operative colony, probably, in the State of Delaware. The energies of the church are not to be expended in mere prayer and profession. Its faith is to be shown by works."

Mission Work in South Africa

In the December number of the "Missionary Review" the Rev. Edward H. Glenny, of England, a missionary, gives an interesting account of the work of missionaries in the Barbary States from the beginning. The primitive Christian Church which flourished in this region in the early centuries entirely died out after the Mohammedan invasion. The people had no Bible in their own vernacular, and the country was isolated because of its location between seas on the north and west and deserts on the south and east. The writer mentions several different attempts to re-evangelize the country which were of short duration; but in 1876 the visit of Mr. and Mrs. George Pearse to Algeria was the beginning of a work which led to the establishment of the North African Mission, in which Mr. Glenny himself co-operated. At this time there were no missions to the natives of the Barbary States, though there were several pastors working among the French Protestants and missions to the Jews in Tunis, Algiers, and Mogador. Since then others have entered the field. Work is now being done there by the British and Foreign Missionary Society; by the French Wesleyans; by the Southern Morocco Mission; by the Gospel Union, associated with Mr. and Mrs. Baxter, of the "Christian Herald;" by Mr. Hermann Harris, and by the World's Gospel Union of Kansas. Most of the pastors referred to are to be found in Algeria, and are supported by the French Government. They do not, as a rule, extend their labors beyond the nominal Protestants whom they represent. There have also been occasional other workers in this country. The Mohammedans of the Barbary States number more than 12,000,000, as against less than 1,000,000 Europeans and Jews. It is to these Moslems that most of the missionaries have gone. The same difficulties have prevailed as in all Mohammedan

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lands. While the interference of Turkish officials has not to be faced except in Tripoli, on the other hand, the jealousy of the French Government has considerably hampered the work in Algeria. Many of the conditions, however, are very hopeful, especially when contrasted with those prevailing fifteen years ago. The attitude of the people is much changed, especially in neighborhoods where they have come in contact with the missionaries—largely brought about by the influence of the missionaries' lives and the kindness shown in the medical missions.

Father John

The "Churchman" of December 11 published an interesting article on Father John and his now somewhat famous book which bears the peculiar title "My Life in Christ." The book has already a wide circulation in Russia and even England. Father John is a priest of the Russian Church, and lives in the city of Cronstadt on the Finland Gulf. For over forty years he has ministered as a priest in the Holy Eastern Church. About seven years ago he celebrated his thirty-fifth anniversary in the ministry. He is a man of very remarkable influence and of the loftiest character. Wherever he goes crowds follow him, believing that he possesses some miraculous gift. It is said that the report of his presence in any house in St. Petersburg brings throngs of poor people to get within the range of his healing power; but he does not himself claim that he has any special power. The feeling of the people is the reverence paid to his lofty spiritual character. The London "Times" speaks of him as one who seems to approach in these days to the first Apostles. He has carried on a vast work of charity, but without any parade; and while enormous sums have passed through his hands, he is himself poor. He is not a dreamer, but one whose whole life is given to good works. The article from which we have quoted says: "His influence for good among the Russian masses, who have not yet reached the state of cynical unbelief of the lower orders in other countries, is greater perhaps than that of any Russian under the Czar." He is a great believer in the power of prayer, and his faith is evidently much like that of many in our time who put emphasis upon what are known as "faith cures." An interesting account is given of the visit of the Archbishop of York to Father John. The servants of the hotel gathered about the priest to receive his blessing, although all were not members of his communion, some being Mohammedans and some German Lutherans. All seemed to feel the spell of his lofty character. His book itself, which is very voluminous and not likely to have a large circulation in this country, suggests in some things the style of St. Augustine. It is not within the province of this department to speak of the book itself; the man, however, is one of the great figures of the religious world. In Russia his position is probably greater than that occupied by any single minister among English-speaking nations in his own country.

The Union Church in Leipzig

We have received the annual report of the American-British Evangelical Union Church of Leipzig for the year 1897, of which the Rev. J. E. Maxwell is pastor. These union churches in foreign cities are of great importance. They are usually located where there is a large student colony which is dependent for its religious opportunities upon them. Most of this service is done through the Church of England, but here and there Scotch and American churches are doing excellent work; as, for instance, the American Church in Berlin and the American Church in Paris. As in all cases of this kind, the most serious problem before the Church in Leipzig is the financial one. The congregation is constantly changing. There is no regular fund upon which to depend. The greater part of the congregation consists of American students, whose voluntary contributions are necessarily small. About fifteen hundred dollars a year is needed from other sources to make the work efficient and really successful. Those who have the matter in charge are justified in making their appeal to parents and friends in the United States who have sons and daughters studying in Leipzig. They need just the kind of help and influence which will come only from such a church. We commend not only the church in Leipzig, but other similar churches, to the consideration of those who have money to give for religious purposes. Subscriptions for this cause should be sent to the American-British Church, Leipzig, care of the bank of Knauth, Nachod & Kuhne, Leipzig, or to their branch house, 15 William Street, New York City.

The usual yearly Tuskegee Negro Conference convenes at Tuskegee, Wednesday, February 23, 1898.

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Correspondence

"The Oldest American Author"

To the Editors of The Outlook:

The item you quote (Dec. 18) from the Boston "Herald" as to Thomas Dunn English being the "oldest American author," and Richard H. Stoddard the only one "to rival him in this respect," needs some correction, as Julia Ward Howe was born one month (and two days, to be precise) before Mr. English, while Edward Everett Hale is three years, and Colonel T. W. Higginson two years, older than Mr. Stoddard. It would be interesting to know whether any one can be found "to rival" Mrs. Howe "in this respect."

W. I. F.

Amherst, Mass.

Credit Where Due

To the Editors of The Outlook:

Permit me to call your attention to the fact that the invitation to the Lord's table, quoted by the Rev. J. R. Davies in the issue of December 18 as from the "Order for the Administration of the Lord's Supper" in the Methodist Book of Discipline, has its original in the Book of Common Prayer of the Church of England, which is also the Service Book of the Protestant Episcopal Church in this country. So the ancient Church of the Anglo-Saxon people, which shelters in her fold the greatest number of the children of the race, has always taken the broadest and highest ground in bidding to the great Sacrament. All the offices in the "Articles of Religion" in the Methodist Book of Discipline are taken from the Prayer-Book of the Church of England.

J. B. H.

Geneva, N. Y.

Ancient Football

To the Editors of The Outlook:

In the article by Ernest D. North entitled "Bookbinding as a Fine Art," published in your issue of December 4, it is stated that in the early period of printing, and even before that, when books were wholly in manuscript form, *football* was not known. Mr. North goes on to say: "When a novice, burning with enthusiasm, wanted to show his devotion, instead of spending his spare time in preparatory training and then winning football games for his Alma Mater, he hied himself to his pens and points, and vented his surplus energy upon some classic Book of Hours or Missal."

Football, under the name of Calcio, was a favorite sport of the Florentines in the Middle Ages and long afterwards. They played it in the Piazza of S. Croce up to the year 1739. All the details of the game were given in a treatise on football published in Florence, 1688. As with us, ladies were present as spectators. The opening of the game was announced by the sounding of trumpets.

It is said that football was described by Julius Pollux in a work dedicated to the Emperor Commodus in the year A.D. 177.

It is on record that once, in time of siege, the Florentines diverted themselves and exasperated the enemy by indulging in their favorite game—football! I am not a champion of football, but the facts are too interesting to withhold or suppress.

J. O.

A Comment

To the Editors of The Outlook:

In Dr. Gordon's article published in The Outlook of December 4, on "The Theological Problem for To-Day," he most forcibly echoes a common complaint that the result of our religious thinking is destructive, not constructive.

Is not this inevitable at present?

Knowledge comes, but Wisdom lingers.

Augustine, Calvin, and Jonathan Edwards were not troubled with doubt; they thought that they had secured certainty in belief. But progress is the law of our being, and we of this generation have progressed far enough to be aware that we cannot know truth, only our own ideas of truth, therefore we cease to frame creeds which we know cannot adequately express our highest hopes and faith.

Pope taught us a lesson we may all take to heart, in humbleness of mind and spirit, when he penned those thoughtful lines:

> Thou great First Cause, least understood,
> Who all my sense confined
> To know but this, that thou art good,
> And that myself am blind.

Indeed, we to-day are but carrying out the instruction of the prophet Micah, who said to us, "And what doth the Lord require of thee

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but to do justly, and to love mercy, and *to walk humbly with thy God?*"

We walk humbly, waiting for more light, not venturing to assert that we, finite beings that we are, can measure the infinite, or set bounds to the goodness of our God.

Every human being has duties—family, social, or political—to perform. If we each and all fulfill these duties to the best of our knowledge and power, are we not living up to the highest creed which any of us can form? Can Dr. Gordon help us to a better one? O. E. E.

Blowing Rock, N. C.

Publication of Biblical and Classical Papyri

To the Editors of The Outlook:

The discovery last spring of thousands of papyri at the site of a capital city in Egypt is among the successful marvels of archæological exploration. The Egypt Exploration Fund of England and the United States, alive to so great a responsibility, undertakes to translate and publish selections from these precious manuscripts, which cover the Græco-Roman period of 1,000 years. This includes the birth of Christianity and primitive Christianity. The (new) "Sayings of Christ" have already been published. The first annual volume will contain the most of the first chapter of St. Matthew, which has the story of the birth of Christ. The date is the second or third century. The other contents will be a leaf containing the Acts of St. Paul and Thecla; portions of a Sapphic poem, probably by Sappho; fragments of Sophocles's "Œdipus Tyrannus," of Plato's "Republic," of Xenophon's "Hellenica," of Isocrates and Demosthenes, and of a lost comedy—about fifty lines; a part of an important treatise on meter, perhaps by Aristoxenus, the chief early authority on meter; much of a chronological work, with dates from 356 to 316 B.C.; a lengthy proclamation by Flavianus Titianus, Prefect of Egypt under Hadrian; an interview between the Emperor Marcus Aurelius and a magistrate of Alexandria; a roll giving the list of the quarters and streets of Oxyrhyncus, and of their guards, in the fourth century A.D.; and perhaps the portion of Thucydides of the first century, just found.

All subscribers and donors of not less than $5 will receive this opening volume of about 300 quarto pages, illustrated by facsimile plates, also our "Archæological Report," illustrated, which gives the year's work of research in Egypt and an annual report. Patrons contribute $25.

We have no funds for this noble work, and appeal to an enlightened Christian public. The churches and ministers everywhere will see the inestimable value of these precious manuscripts. On our committee are men of the first rank in scholarship and reputation.

All checks should be made payable to Francis C. Foster, Honorary Treasurer. Circulars and other information to be had from the Secretary, Mrs. Marie N. Buckman, at the office, 59 Temple Street, Boston.

The Rev. William C. Winslow, 525 Beacon Street, Boston, Honorary Secretary in the United States, will gladly answer inquiries to promote the interests of the cause.

WILLIAM C. WINSLOW,
Vice-President and Honorary Secretary.

Boston.

Woman in German Universities

To the Editors of The Outlook:

In her article on "The New Woman in Germany," which appeared in The Outlook for October 23, Margaret P. Boyle appears to me to have misrepresented the attitude of the Berlin professors toward women students. She writes: ". . . Two years ago six women, four Americans and two Germans, were attending Professor Grimm's lectures on art at the University of Berlin. One day he said that the women present might remain, but no more need apply, for he 'kept no pleasure-hall for lady tourists.' And when the professor does not object, the students usually do, and show their masculine superiority by shuffling their feet in a steady, rhythmical way whenever a girl enters the room, or by crowding in front of her at demonstrations so that she cannot see."

As a statement of fact I do not question the above account of Professor Grimm's remarks, but as an indication of his attitude toward women, and more especially toward American women, I believe this statement to be misleading. American women have been courteously received as listeners at his lectures until recently, and that they should now be excluded does not seem strange when one remembers that his lecture-room is ridiculously small, and that he is not at liberty to admit women, whom the University does not yet recognize as students, to the exclusion of men who would elect his courses. Moreover, it appears to me barely possible that Professor Grimm's remark quoted above may have been

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provoked by the fact that his former courtesy toward American ladies in Berlin sometimes seemed imposed upon to such an extent that his regular hearers were unable to find places in his lecture-room. Though not myself a student of art, I have had the pleasure of hearing several of Professor Grimm's lectures, and can testify to his personal interest in American students.

I must also take exception to the final remarks quoted above regarding the attitude of the German students toward women. For two years I have sat in the lecture-rooms where the women have appeared in steadily increasing numbers, and I have never seen anything rude on the part of the men toward the newcomers. On the contrary, many of my countrywomen who have attended lectures in Berlin have assured me of the kindness with which they have been received both by professors and students. I recall now two women working in different branches of natural science who received generous aid, not alone from professors but from students as well, in the laboratories where they spent the greater portion of their time. During the last semester in which the late Professor Curtius lectured, the one woman of his course was always granted the first place by his side in the excursions of demonstration through the museums. In speaking with German students of the advent of women among them, I have been surprised to find how many approve of their coming, and I have even heard women advocated as students and practitioners of medicine by men who were looking forward to the same profession. G. L. M.

Berlin.

Men or Money?

To the Editors of The Outlook:

The paper entitled "A Necessary Reform," in your issue December 18, is timely. It is plainly observable that our political system is being gradually changed. The theory of our Government is that whatever changes are made reflect the will of the majority; that these changes will eventually benefit the greatest number. The reason for any change is therefore justified, and so it is assumed that this Nation may safely go on and on, making these changes, and that such changes will not impair the strength of our institutions. This is our theory.

But in these later years a new element has been introduced, and we somehow feel that with this has come an element of danger which threatens the perpetuity of our institutions. This danger, it is seen, lies in the power of money to create and control majorities. The control of majorities for the benefit of the greatest number of men, for manhood's sake, has been substituted by a minority control, with the aid and by the use of money, in the interest of money primarily.

In proof of this, suppose the right of the Coal Trust to longer exist should be submitted to a popular vote? Does any one think the decision would be a popular majority in its favor?

The fact is, artificial economic conditions have been created by the money power, and these conditions, false as they are (to true noblemen of individual and national character), must be supported and perpetuated while money rules. In the truest and best sense, these artificial conditions created by greed, which we to-day tolerate, have no part rightfully in an enlightened public policy, for they are repugnant alike to true civilization as to manhood.

What right or justice is there in assuming that man, machines, and merchandise should be indiscriminately valued for their worth in money? Such is the fact to-day. The statute law favors the machine more than it does the man who works on the machine—income from the product of the man and the machine alone considered! Herein lies one great source of our trouble.

We must reform our economics before we get rid of the control of corrupt practices in local and National policies.

A government by the people, of the people, and for the people cannot long exist when money takes the place of manhood in effecting political changes. This is our trouble to-day.

It was during our struggle for independence in 1777 that Doctor Franklin wrote, addressing the Committee of Congress then at Philadelphia, these words: "Slaves naturally become base as well as wretched. We are fighting for the dignity and happiness of human nature. Glorious is it for the Americans to be called by Providence to this post of honor. Cursed and detested will every one be that deserts or betrays it." To put man, the machine he creates and works on, and the merchandise these produce, indiscriminately in the money column, thus attaching the same money value to human souls, steel rails, and cotton bales, is a perversion

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of true economics. It ends in the rule of money for money's sake. He who supports such a system has betrayed and deserted the principle established for man's best good by the founders of our Republic.

STREETER WALES.

Boston.

Some Devonshire Notes

To the Editors of The Outlook:

Dr. Barnum's letter in your issue of December 11 is, as you remark, "extremely interesting," and has proved especially so to one born and brought up in the dear old "West Country," Devonshire, which, with its neighboring county, Somerset, has always seemed to me the very home of liberty in that ancient land of freedom, England. For perhaps Dr. Barnum will allow me to correct him as to Somerset and Sedgmoor being in the north of England. Sedgmoor is certainly in Somerset, but Somerset is one of the three counties (Somerset, Devon, and Cornwall) called by their natives the "West Country," lying in the extreme *southwest* of England, beaten upon by the Gulf Stream and having, along *South* Devon and Cornwall, almost a subtropical vegetation and climate. Here from the earliest have lived, and wrought brave deeds, a heroic race of men. Here, from Athelney in Somerset, did King Alfred gather himself together and fought the Danes and subdued them from Exeter, the ancient West Country capital, until men came to Edinburgh. Hence—from dear old Plymouth—sailed the ships to beat the Spanish Armada and the Pope, and did it thoroughly, as English West Country men—with the help of God and a good storm—can do things on the sea in ships. Hence from Plymouth Hoe and Westward Hoe they once more went down to the sea in ships and did business in great waters against the Spaniards and the Pope, and, under gallant West Country men, Raleigh, Drake, Hawkins, Frobisher, and afterwards Blake, fought Spain and Rome all around the world, burnt their cities and carried captive their ungodly galleys. Into Poole and Plymouth they brought them, and used the Papal silver for Protestant safety. Nowhere has the love of the Protestant settlement of England been more heartfelt, nowhere has the instinct of civil and religious liberty been stronger, than in this same West Country. Hence came Pym and many of his companions. Here landed the coward Duke of Monmouth, exploiting the brave but simple peasantry for private ambition, and at Sedgmoor they fought against the trained troops of the capital hours after he had fled from the battle. Here took place the Bloody Assize of Jeffreys, which led to the fall of James II. and his race. Here, to the joy of all the South of England, the Prince of Orange landed. I know the place well, near Torquay on the south coast of Devonshire. And in Newton-Abbott, in Devon, he rested a few days, and the gentry and farmers of the West Country joined him there for his march on London. The *North* of England was strongly Jacobite and Roman.

Will Dr. Barnum permit me to make another correction? The "burr" is, as he says, the peasant speech of the North, especially Yorkshire; but it is not in the least like the peasant speech of the South. It is a very strong, harsh guttural, as if there were a burr in the throat—the English Doric. But the West Country tongue is the Ionic of England, a soft, deliberate sibilant. A Somerset peasant will say "zurr" for "sir," and "prize" for "price," and "Zummerzet" for "Somerset." Dr. Barnum may not recognize this—or a mountain climate for two centuries may have sharpened the speech and made it guttural.

H. W.

What Shall We Do About Hawaii?

To the Editors of The Outlook:

As nearly as I can make out, your solution of the Hawaiian question is that the Islands should be left to themselves to work out their own destiny. If this could really be done, I for one would not object. It would seem an equitable and perhaps a wise way out. The little republic could then—and surely would—turn to Great Britain, and find a worthy career under her flag. This, however, I am quite sure, is purely an academic solution, and quite out of the question practically. Over and over our Government has claimed superior interests in the Islands over any other nation. These claims have been sanctioned in treaties, and are firmly rooted in the popular mind. We are deluding ourselves with visions if we think the American people will ever give Hawaii full liberty, or allow her to become a part of any other power, especially of the British Empire, the one other power under which her civilization would be safe. The feeling of the people and of Congress at the time of the Venezuela message and the action of the Senate on the

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Arbitration Treaty are straws showing how the current runs.

The one alternative to annexation is a protectorate of some kind—tacit or formal. Is this more American, more safe, or more honorable than annexation? I fail to see that it is. It raises a question of principle and a question of policy.

1. As a matter of *principle*, what right have we to say to this little nation, "Though we will not open any door to you ourselves, yet you shall not seek safety and increased prosperity by union with any other people, lest you touch our prosperity"? Of course, there is unlimited precedent for such a domineering deliverance. It is the way Russia and Austria act toward the Balkan States; and the principle of grasping self-assertion in it has actuated full many of our dealings with the red men; but it has not grown less unworthy with time. Honor requires that we should either give Hawaii the opportunity for legitimate development by union with us, or allow her to seek it elsewhere; and I know that honor is not one of the "sentimental considerations" which you believe we should ignore.

2. As a matter of *policy*, the protectorate course seems to me more hazardous than that of annexation. No doubt there are serious issues involved; but I think it is generally considered that these lie in the sphere of foreign relations. The local problems are small compared with those involved in former annexations. For one thing, the population which would be added—all more or less civilized—is but a third or a quarter of what for many years we have been receiving annually by immigration; and by the pending treaty it would have no more facilities for coming to the continent than it has now. The serious problems involved concern international matters; but surely with a protectorate over Hawaii these problems are graver. As a recognized part of the United States domain the Islands will never be molested except by a nation at war with us; whereas the present situation—an isolated little country, phenomenally rich, almost defenseless, and with only a small part of its population capable of comprehending and dealing with modern forces—presents a constant temptation to adventurers and filibusters. When the day comes that these gentry are backed up by some strong naval power of Jingo spirit, the United States is likely to find that it has an international complication on its hands of the first magnitude, which annexation would have spared it.

I agree with you that we have problems enough in our country already. I wish we had fewer. It is no real diminution of them, however, to ignore the logic of a situation. I favor Hawaiian annexation because, from the best light I can get, it promises to diminish rather than increase our National problems, and offers the most honorable way out of a situation which has been thrust upon us, not sought. W. F C.

[See another letter elsewhere in this issue with editorial comment appended.—THE EDITORS.]

Bits of Fun

A WAIL OF THE FOREST

This is the forest's prime evil,
Murd'ring the pine and the hemlock
List to the ax of the woodman;
Alas for the acts of the woodman
—*Boston Transcript.*

Jones—My doctor advises me to ride a wheel an hour a day. Wheeler (contemptuously)—Only an hour a day! He must be a homeopath. —*Puck.*

It is said that the Emperor of Germany is weak in genealogy. He is the grandson of Emperor William I., but he thinks he is the *great* grandson.—*Exchange.*

An Oriental story tells us of a man who was asked to lend a rope to a neighbor. His reply was that he was in need of the rope just then. "Shall you need it a long time?" asked the neighbor. "I think I shall," replied the owner, "as I am going to tie up some sand with it." "To tie up sand!" exclaimed the would-be borrower. "I do not see how you can tie up sand with a rope." "Oh, you can do almost anything with a rope when you do not want to lend it," was the reply. —*Exchange.*

On the occasion of the wedding of the late Duchess of Teck to her handsome but impecunious husband, her brother, the Duke of Cambridge, gave vent to his unfortunate habit of thinking aloud. When the Duke of Teck solemnly pledged himself with all his worldly goods to endow the bride, the Duke of Cambridge marred the solemnity of the occasion with "Well! by Jove!! And Wales gave him his shirts!" At least so goes the story.—*Boston Transcript.*

He was a typical gamin, so diminutive in stature that I had to stoop to interrogate him, which I did in this way: "Where do you get your papers, my little man?" "Oh, I buy 'em of Johnny Green." "And who is Johnny Green?" "He's a newsboy—he buys 'em in the 'Times' alley." "What do you pay him for them?" "Ficents." "What do you sell them for?" "Ficents." "You don't make anything at that?" "Nope." "Then what do you sell them for?" "Oh, just to get to holler."—*Denver Times.*

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The Home Club

The Teaching of Local History

The patriotic societies have succeeded in arousing interest in the early history of this country, especially in the early history of the cities in which they are located, so that the present generation of school-children will be far better equipped in historic knowledge and in the history of politics than their parents. The lessons which are presented to many of the clubs in New York by the City History Club embrace not only the history of the city of New York, but also its development in all directions, politically, commercially, industrially. Under the City History Club of New York, excursions are planned to different points of interest under the guidance of a teacher; and a series of monographs have been written on points of historic interest within the limits of the city. This study must broaden the sympathies and the interests of the boys and girls who attend the classes. The teaching of history to working boys and girls who have no background of knowledge is a most difficult thing to accomplish. Always it must be the personal side of every event that is brought into the foreground; arousing the interest in the predominant character permits of a statement as to the times and conditions under which that prominent character lived. The gift of teaching is put to the severest test, for there must be recapitulation without the fact of recapitulation being too evident. No better preparation for voters could be found than is made possible by this method of combining the history and the political development of any place or community.

Three Important Periods

A valuable article, "Three Crises in Child Life," by W. S. Christopher, M.D., has been published in a recent number of "Child Study." The first of the three critical periods in child life is said to be that of dentition, the danger attached to which Dr. Christopher attributes to food and not to the natural process of the forming and growth of teeth. Gastro-enteric infection is the greatest danger that threatens a child up to three years of age. Certain English statistics state that out of a thousand deaths from bowel disease, 970 of the subjects had been fed upon the bottle wholly or in part. Dr. Christopher holds that teething involves no process that is dangerous to the life of the child, but that the producing of the teeth does cause restlessness and fever. That the period seems fraught with danger is due to the fact that the feeding of infants is not understood as it should be even in this day. The second period is placed at from seven to eight. This period the doctor speaks of as the fatigue period; the exercise of the child is out of proportion to its storage of strength, and develops forms of heart trouble; for this period the food and care of the child are of quite as much importance as during the period of dentition. The third period of danger comes at fourteen, apparently, but precedes this age by a year or a year and a half; that is, the physical disturbances of the period between twelve and a half and fourteen are such as require even more careful protection to the child than comes at fourteen, when even careless mothers learn to be careful. Food, exercise, and study should bear their right proportion to each other during this period. Dr. Christopher believes that too much work is put upon girls at the present time in the years between twelve and fourteen. He admits that the whole subject is one that is only partially understood even by scientists, and says that every intelligent mother should, through her observation and careful experiments, add to the sum total of knowledge.

Question and Comment

Among letters received from the members of the Home Club are the following:

Dear Outlook: How do speakers get over the utterance of *d* or *t* final followed by a word beginning with *d* or *t*, where you must make a smooth joint and cannot use a different tone to separate them? For instance, Lowell's "steel stemmed trees." I, and every one I hear, fail to utter the *d*.

A. C.

Dear Outlook: I should like to contribute to your article upon washing, etc. We have a way that we find much easier than the simple old way of rubbing and wringing.

Soak the clothes over night in clean cold water. If there are any fine, delicate articles, soak them by themselves, of course. When the time comes to wash, have the boiling-kettle very clean. After enough cold water has been put into the kettle, put in a small cake, well cut up, of good soap, or half a large cake and three tablespoonfuls of

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kerosene oil. The clothes need not be rubbed as carefully as when not using the oil. When they are boiled about ten minutes, boiling *well* all that time, have a basket ready, over a pail or butter-tub, and put the clothes into it to drain. After they are well drained they can be put into a tub, well "sudsed," then rinsed, and they are ready to go out on the line. Experience has taught us that the clothes-basket can take the place of the wringer many times. Our boy wrung out our clothes one day so that the water ran, or dripped, from them, to my disgust; but, to my surprise, they were very white and clean. The next week the boy was sick, and I washed all the white clothes without wringing them once. I drained them in the basket instead. For several years I have not ironed either the common towels, underclothes, or bedding; but have folded and dried them carefully. The sheets look better than when badly ironed, as the hems and corners are straight. I wonder how many know that boiling suds will take the dirt from delicate fabrics without change of color, as other water would not? The hot boiling suds of the kerosene oil is like magic to very dirty clothes, and is a delight to one very tired Further, I find that the clothes look all the better for standing over night in the rinsing-water. R.

Dear Outlook: In your article upon every-day English we were very much interested. There is so much carelessness, among some of our best speakers that we owe it to the community to set the matter plainly before them. The use of the word *don't* for the third person singular—"he, she, or it does or does not" having been so often gone over by every child in school—is an error that many of our very best speakers make. That may be done and we understand that they really know better. But when we hear people say *i*-ther with the long sound of *i*, and in the next sentence "It *don't* make any difference," or "If I *was* going," and then "I, or some one else, was *ill*," knowing that they had been accustomed to the good old Bible word sick, the spit-curl of Dr. Holmes is brought to mind.

I have been listening to a really fine sermon and been brought suddenly down by hearing the clergyman say "ofæn," distressing himself to pronounce the t, when if the *t* were pronounced and he left it off, one might not notice it or think he did not know better. "Ain't" and "hain't" are offensive, but they often are the result of mere carelessness; they do not necessarily stamp one as vulgar or ignorant, as when we strain to make a blunder, as one must in "listen," "hasten," "often," if the *t* is pronounced.

If we must talk, let us keep to the good old ways unless we are *sure* that any change we make is for the better. The words "lie" and "lay," "sit" and "set," are very much abused, but only by giving our attention to them can we be right. Till we are sure of all these simple necessary expressions, let us keep to the good old ways. If we find we are wrong, by all means change.

B.

An Interesting Cure

A correspondent wishes that the mother who asks for assistance for her child who stammers should know of his cure. He states that he and his father were both cured of stammering by learning to talk to beaten and rhythmic time. They began by beating time with their hands, and when they had secured certain control of the vocal organs they learned to keep time with their toes. Both have been completely cured of stammering except in moments of intense excitement.

An Observing Citizen

There has died in Pennsylvania recently a gentleman who was deeply interested in the public schools. He left his library of five hundred volumes to the district school in the village in which he lived, and the sum of $2,000 to the School Board as trustees. The income of this sum was to be used in defraying the expenses of caring for the teeth of pupils in the district whose parents or guardians could not afford to pay for their care. The Board of Education doubt the wisdom of accepting the trust. They think that its administration will be open to many evils. The gentleman who made the bequest, however, certainly has pointed out a way in which money could be used to advantage if a method which would restrict it entirely to those who could not otherwise be cared for could be devised. The ill health of many, youth and adults alike, can be traced to the decay and loss of the teeth. Without doubt the new study of physiology and hygiene introduced into the schools of the country will do much to enlighten the present generation as to the wisdom and economy of preserving their teeth.

The New Version

The law of hospitality has received a new interpretation, if the newspaper stories in New York are to be credited. A lady in this city has revised her visiting list. Neither brains nor family are to count. She will entertain only those persons who can spend as much money in entertaining her as she spends in entertaining them. And when ye make a feast, go out into the mansions and invite those who can give terrapin for terrapin, champagne for champagne, quail for quail; find out the wages paid the chef, and count the servants, and investigate the florists' bills; and when the balance is even, compel them to come in. Fortunately, this does not represent society.

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The Outlook

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DECISIONS of Federal judges enjoining State officers from enforcing State laws are becoming startlingly frequent. That of the Federal courts in Indiana a few months ago against the enforcement of the three-cent-fare law in Indianapolis, and that of the Federal court in South Carolina against the enforcement of the dispensary law against original package saloons, have now been followed by another decision from a Federal court in Tennessee preventing the taxation of railroads according to State law. In Tennessee—as nearly everywhere except Indiana and Connecticut—the property of railroads and other inter-State corporations has been paying a much lower rate of taxation than is paid by the great body of individual property-owners. A long struggle secured a revision of the tax laws about two years ago, and under this revision the State Board of Assessors has increased the assessment of the inter-State corporations about three-fourths. The new assessment of railroads is about $72,000,000, and the railroads claim that it is unjust. To determine whether it is or not we naturally turned to the estimates of the last census. The figures for Tennessee are as follows:

	True Value.	Assessed Value.
Real estate.....	$484,000,000	$383,000,000
Railroads.....	153,000,000	.....

Unless, therefore, railroads have declined in value more than real estate since 1890, this new assessment of railroads, $72,000,000, will be only half of their estimated true value, while the assessment of real estate has been more than three-quarters of its true value. Against the new assessment the railroads, like resident property-owners, had the right of appealing to the State courts, but, being owned almost entirely outside the State, they had the privilege of going to the Federal courts. This they exercised, and District Judge Clark granted an injunction against the collection of taxes in accordance with the new assessment by the State officers.

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In granting the injunction Judge Clark took the ground that the State Board of Assessors had not discharged its duty of equalizing the assessments of all forms of property, and that it had assessed the railroads "out of proportion to anything in past history in this or adjoining States." "It is certain," he said, "that if this reassessment is even approximately correct, all previous assessments and equalizations in the State of Tennessee have been woefully deficient." Of this there can be no question, but Judge Clark's further argument against the probable justice of the assessment will be read with some surprise by students of taxation. The assessors seem to have based their assessments "on stock and bond quotations." Like the tax officials of all States where railroads are adequately taxed, and like all statisticians who seek to find the market value of railroad property, the Tennessee assessors seem to have assumed that the market value of the stocks and bonds together give the true market value of the property they represent. This method the Court condemns in the following language: "Notwithstanding anything that may have been said in judicial decisions and legislative enactments, no more uncertain and delusive element in the attempt to fix values was ever resorted to than this stock and bond basis. To the person of average intelligence it is well known that the stock and bonds do not, as a rule, represent the money actually invested." This is perfectly true, but as taxation is based on market values and not on money invested, it is difficult to see the bearing of this fact.

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The general public in Tennessee is of course indignant against the virtual overthrow

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of the State law. In response to our request for information Governor Taylor telegraphs us as follows:

The assessment of railroad, telegraph, and telephone properties was increased by the Board of Assessors after six months of thorough investigation as to the values of these properties, and this assessment was confirmed by the Governor, Secretary of State, and Treasurer after a thorough review of the assessment. This assessment increased the valuation of these properties about twenty-eight millions. The Federal Judge stepped in and arbitrarily set aside the assessment, and made an argument against the State. Our own State courts were open, and we think they are thoroughly competent to settle questions involving the assessment and collection of our own State revenues, without the interference of the Federal Court. That Judge set aside our assessments, and in effect made one of his own. Local self-government of the States is destroyed when the Federal courts assume control of State affairs.

ROBERT L. TAYLOR.

The Legislature of Tennessee has been called together in special session, and this conflict between the Federal judiciary and the State Government is certain to be the subject of spirited discussion. It is possible that the outcome will be a law similar to that passed last year in South Carolina, requiring foreign corporations doing business in the State to subject themselves to the jurisdiction of the State courts.

The question of pension abuses is now being discussed all over the country with a thoroughness and a freedom from partisan spirit which promises that at last some reform measures may be carried through Congress. Unfortunately, however, some of the journals which are exposing the abuses are manifesting a spirit toward the old soldiers which the best feeling of the country will not tolerate. Week before last the now Republican New York "Sun" published a startling and doubtless honest broadside to the effect that the number of pensioners now on the rolls because of services they rendered during the Civil War exceeds the whole number of survivors. The "Sun" reached this conclusion by assuming the correctness of the return published in the last census that there were in 1890 1,034,000 survivors, and estimating that nearly 200,000 must have died since that date, and that a further reduction of over 100,000 must be made for deserters and for men who had been enlisted less than ninety days. In this way it reached its estimate that there are to-day but 727,000 survivors of the war who could possibly be entitled to pensions, while 733,000 are already drawing them, and 187,000 more are on the list of applicants. To this wholesale arraignment of the honesty of the veterans, of the pension officials, and of the medical profession, a clerk in the Pension Department made the reply that the enumeration of veterans in the census of 1890 was confessedly incomplete, and that the number of survivors in 1890, according to "the ablest of actuaries and statisticians commanding all the data in the War Department," was 1,355,000, or nearly one-third more than was returned by the census enumeration and assumed by the "Sun" to be correct.

To this reply the "Sun" retorts in a contemptuous editorial ridiculing the statements of the "$1,200 clerk." The Outlook, after examining the records in the case, after consulting the English death-rates, and finally after securing from President Jacob L. Greene, of the Connecticut Mutual Life Insurance Company, the results of American experience, finds that the statements of the Washington clerk are entirely accurate. Though the number of soldiers in our armies during the war began at less than 100,000 and was barely a million at the close, the total number enrolled was about 2,100,000. If from these we deduct the 300,000 who died during the war and the 200,000 who deserted, the number of honorably discharged survivors at the close of the war was about 1,600,000. If these men, whose constitutions had been strong enough to stand the "make or break" ordeals of army life, came out of the war as vigorous as the average of men, the death-rate among them during the thirty-two years that have since elapsed would but slightly exceed thirty per cent. The number of survivors at this time would therefore be about 1,100,000—or at least 300,000 more than the "Sun" estimated. Even this record, however, is startling enough, for out of the 1,100,000, 910,000, or over eighty per cent., are either drawing pensions or are applicants for pensions on the ground that they were either disabled in some way during the war or are physically or mentally incapacitated for self-support. Such a record calls loudly for the purging of the pension rolls by re-examinations, by publishing the "roll of honor" so that every neighborhood may know whom the public is honoring, and also by new legis-

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lation to prevent untrustworthy testimony from placing dishonorable men upon the rolls.

Fortunately for the country, the Republican official at the head of the Pension Department is in earnest about reforming the abuses. Commissioner Henry Clay Evans cannot be suspected of either personal or partisan bias against honorable veterans, and the testimony that he is giving, supporting as it does the common observation of all men, is producing a marked impression upon public thought. Last week, in a letter to the New York "Press," he discussed the way in which the pension attorneys foster the abuses. Of these attorneys, he says, there are about 50,000, and "the Government has seen fit to take them into partnership." "It practically pays them a bounty (a fee of $25) for every pensioner that can be induced to file a claim which they can prove and have admitted. If not proved and admitted, no fee is made." "The laws," continues Commissioner Evans, "are amended from time to time so that this army of pension solicitors can get more fees." Regarding the method in which the pension attorney does his work, Commissioner Evans speaks with a sarcasm which would not be tolerable were it not for the shamelessness of some of the frauds he has been forced to investigate:

> He it is that persuades the applicant to file a claim; leads him to believe that the Government has his name on the roll and only awaits his application; gives him to understand that the attorney is regularly commissioned and authorized and specially empowered to hunt up that particular missing soldier; tells him that all other soldiers have applied and obtained their money, and proceeds to prove in a very learned way that no man who has been through the late Civil War can be free from some of these diseases; that they are in the system, and, of course, it is due to posterity that a claim be filed for a pension.

The Commissioner admits that there are a great many honorable pension attorneys, but he urges that the laws be so amended that no fee shall hereafter be paid any attorney or claim agent for any claim filed for pensions, and that the work be performed by salaried officers of the Government. Why not?

The last phase in the Princeton Inn controversy is the issuance of a circular by the President and Dean of the Faculty sent to the parents or guardians of all students in the University, reporting the action of the Board of Trustees which instructs the Faculty to enforce literally and strictly as well as impartially this college law:

> No student shall bring, or cause to be brought, into college, or keep in his room, any spirituous or fermented liquors; *nor shall he frequent any place where intoxicating liquors are sold as a beverage.*

When students entered college at twelve or fourteen years of age, and were still really as well as in name boys, there was a reason why they should be put under boarding-school restrictions. Now that the average age of entrance is nineteen, that something like half of the students are men of voting age, and that all have passed into the age of at least nascent manhood, this attempt to bring them under boarding-school regulations seems to us at least of doubtful expediency. Drunkenness might well be made a cause for suspension or even expulsion, but if a young man at twenty-one years of age is not old enough to decide for himself whether or not he will take his meals in a hotel where intoxicating liquors are sold, he is not old enough to belong to a University. Despite the action of the Board of Trustees and the Faculty, we anticipate that this law will operate only upon two classes—the conscientious and the timid; while its tendency on those who most need restriction will be to drive them to drinking in secret in places in Princeton which are much worse than the Princeton Inn, or even yet more uproariously in the city of Trenton, which is far enough to be out of reach of college espionage, but not far enough to be out of the reach of students who desire to violate this edict.

The first Child-Study Congress ever held in New York took place last week, under the auspices of the Paulist Fathers. The education of the child in and outside of church schools; the home and the school; the teacher and the mother, were subjects discussed with breadth of view and in the attitude of minds seeking light. The fundamental thought of the Congress was the need of teaching morals in the schools; the opportunity of the schools to bring children to a knowledge of God through the study of nature. The teacher was held before the audience as one filling an office second to none She was alike the co-worker with the Church and with the mother. It was the ideal teacher who was presented to the whole

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Congress. It was significant that priests and teachers spoke who saw clearly the need of higher standards of education in the parochial schools. The attitude of the conference was that of the progressive element in the Church. In substance the sentiment of the Congress was: Educate all the children of Roman Catholic families in the parochial schools if they rank in all things with the common schools. The children must have the best opportunity to secure an education. It is the Church's place to provide it; therefore the Church must set its standards high. Earnest protests were made against permitting children to develop sectarian and race prejudices. Patriotism, it was said, is the highest form of altruism. It is the good of all in the highest and best sense that is the end of education. It was urged that the laity take a more active interest in the education of the children. Women were urged to organize different forms of church work on parish lines, and mothers' meetings were indorsed as one effective method of educating the child.

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The city of St. Louis is, through its Board of Education, witnessing a struggle that seems inseparable from school affairs. A lady eminently qualified to fill the position was appointed supervisor of the primary schools of the city. She had been the head of a private school in the city for years, and was known as a specialist in primary methods of instruction. The office is a new one under the Board, and the appointment was made as soon as the office was created. At once claim was made for the place by teachers under the Board, on the ground of service; charges were made that preference was given by the Board in making appointments to college graduates over the graduates of the Normal College. Until last September positions in grammar and primary grade work were open to graduates of the Normal College only. At that time a resolution was passed creating an eligible list open to all graduates of colleges who passed the principals' examination. This resulted in a larger eligible list, and the reduction of the chances of the normal graduates obtaining positions—a very serious complication, as the Normal College graduates were far in excess of possible positions. The opening of the schools to outside graduates caused bitterness, though all names were entered on the list in the order of their examination. The primary supervisor's salary in St. Louis is $1,800. This salary seemed extravagant to some members of the Board. Their objection was based on the fact that the recipient was a woman; it was too large a salary to pay a woman when so many men were out of work. Fortunately, the majority of the Board decided the question of salary on the basis of the work and ability which the position required, as they had decided the question of the appointment on the ground of eminent fitness, and not on the accident of the institution of learning from which the candidate was graduated. One member of the Board went to the other extreme. He declared that if two candidates—a man and a woman—of equal ability were before him for a position, he would discriminate always in favor of the woman—a position which The Outlook would condemn. The only discrimination tolerable in the choice of teachers is in favor of superiority of education and fitness.

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In Far Eastern affairs the past week has been notable for the number, variety, and sensational character of the reports which have come from China and from the leading European capitals. Of actual events there has been but a scanty record. The report that the French had occupied the island of Hainan, which early in the week added a new complication to the situation, has been denied upon what appears to be good authority. At this moment it is impossible to make any authoritative statement with regard to the matter. It is now said in high quarters that no partition of China is intended by any of the Great Powers; that Russia is to be content with the concessions secured at the close of China's recent disastrous war with Japan; that Germany will occupy Kiaochau during the present winter only; that Japan will hold Wei-Hai-Wei only until the war indemnity is paid; that France contemplates no seizure, and that England will be satisfied with what she already holds. This statement of the general situation will be taken for what it is worth. It may be true, or, on the other hand, before it comes under the eyes of the readers of The Outlook the announcement may be made of still more startling events along the Chinese coasts. As a matter of fact, no one outside the inner circle of diplomatists knows as yet how much or how little is involved in the recent action of Germany. The compos-

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ure of England under the strain of sensational news is conspicuous and significant. Prince Henry, who goes to the East as the apostle of the gospel "of his Majesty's hallowed person," has stopped to have a friendly interview with his grandmother at Osborne, and finds it necessary to make use of the English coaling stations on the route to replenish the coal for his fleet. The public curiosity with regard to the Eastern situation is great and legitimate, but some time may elapse before it will be satisfied. A few gentlemen, whose ardor is greater than their discretion, are announcing that if China is to be partitioned we must have our share, but these gentlemen are without following. The preservation of American treaty rights through any changes of sovereignty which may take place on Chinese territory is seen to mark definitely the limits of our interest in Chinese affairs.

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The resignation of the Japanese Ministry headed by Mr. Matsukata was perhaps immediately precipitated by popular excitement on account of recent events in Korea and China, but ultimately it is the outcome of a political state of unrest reaching back to the close of the Chino-Japanese war. The uncertainty of politics was never more clearly marked than in the fact that the really great Japanese statesman, the Marquis Ito, will probably be asked to head a coalition Ministry formed for the express purpose of carrying on a more vigorous foreign policy than that pursued by Matsukata; for Ito himself was driven out of office by precisely the same wave of military ambition and aggressive policy which has now overwhelmed Matsukata. The Marquis Ito never did greater service to his country—not even in his conduct of the war which made Japan a Great Power of the East—than when he had the moral courage and profound wisdom to warn the hot-headed people, excited with victory, against rashly defying Russia. Japan is certainly entitled to be heard with respect in all Far Eastern problems. Her rights and interests in Korea and China are great, and she has demonstrated her importance and strength. But those who are exciting Japan to proclaim herself the mistress of the Eastern Hemisphere are injudicious. Peace with honor is the true fruit of past victory, and must not be sacrificed for mere ambition. Japan may well act diplomatically in unison with Great Britain in China; she may well insist that Japanese interests in the East are not to be overlooked; but she must act with calmness, with deliberation, and with self-restraint.

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The approach of the Parliamentary elections in France, and the disposition of some of the Royalists to foment disorder in the hope of a chance of restoring the throne, have drawn from the Duke of Orleans, the head of the house of Orleans, who now, in the minds of most Frenchmen, combines the claims both of the Bourbons and the Orleanists, and is therefore the only serious pretender to the throne, a letter which is a practical abdication of his claims. He still believes in the monarchy, and that France will again in some future time restore the constitutional rule of his family, but he thinks that to-day "the duty of Monarchists is to work wherever they can for the triumph of ideas of order, of social preservation, and of liberty. . . . They have only conscientiously to consider above all, not the immediate and apparent interest of our party, but the supreme interest of France." Without surrendering, therefore, the principle for which the Orleanists have stood, the Duke of Orleans steps out of the arena of political agitation and advises his adherents to accept the Republic and loyally abide by it. The Royalists have not yet recovered from their association with the fantastic and disreputable Boulanger movement, but the act of the young Orleanist Prince deserves a generous interpretation. The Princes of his house have been pretenders, but they have been first of all Frenchmen and patriots; they have never striven to embarrass France for the sake of forwarding their own interests; some of them have been men of the highest character and the most disinterested nature, and, on the whole, the history of the family for many years past has been conspicuous for dignity. There is small probability that France will ever again recall the Orleanists to a throne which appears now to have disappeared forever, but he would be a rash prophet who would say that this turn of events is impossible. If a series of great reverses should befall France, or, what is worse, a series of widespread corruptions should come to light, a monarchical movement might result, and in that event the Orleanist pretender has placed himself in the best position to utilize it.

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Last month's events along the Nile were of great interest and significance. In the north there was the practical completion of the railway between Wady Halfa and Abu Hamed, a line over two hundred miles long and saving nearly five hundred miles of the old Nile route. In the construction of the road a great quantity of amphoræ or water-jars were found, of a pattern not now used. As the only record of an army expedition in this particular country is that of Cambyses, it is supposed that these jars are relics of his venture. In accordance with the Anglo-Italian Convention, the Italians have evacuated Kassala, and the place is now occupied by an English garrison. Kassala is a fortified town of prime importance, being on the road connecting Khartoum-Omdurman with Suakin and Massaua on the Red Sea. Since then native levies have captured Osobri, the most considerable Dervish post between Kassala and Khartoum. Thus the English are approaching from two sides the place where the heroic Gordon met his fate. Of the events further south we have conflicting accounts. One report is to the effect that a French expedition has occupied Fashoda on the White Nile, about four hundred miles south of Khartoum. If the occupation is a fact, it may have been accomplished by the Marchand or the Liotard expeditions, which had been prospecting in that region. It would be possible for the enemies of England to occupy the Upper Nile, and, by diverting its course, render Egypt a waste. If any inimical purpose actuates these expeditions, it may be a lever to compel English acquiescence in other proposals (for instance, to give the French a free hand in southern China) quite as much as to force England's position in Egypt. Nevertheless the building of a railway from the Bay of Obok in French Somaliland to Addis-Abeba, one of the Abyssinian capitals, and the administration by the Russian Leontieff and Prince Henry of Orleans of the new Abyssinian Equatorial Province, look suspiciously like a Franco-Russo-Abyssinian alliance, boding no good to English endeavors.

It may be remembered that in 1885, after the British had ingloriously retreated from Khartoum, the French began to "protect" the Bahr-el-Ghazal territory, extending to the left bank of the Upper Nile, by means of secret treaties with the natives. They have not yet realized their hopes; the Liotard and Marchand expeditions are part of the carrying out of the plan. The British Government has more than once declared, however, that this territory is Egyptian, by right of former possession, and therefore now in the British sphere of influence. To this the French merely point to the retreat in 1885, and add that there are no rights of sovereignty, unless supported by occupation. At all events, the French want to possess, not only the Upper Nile, but a great region extending east and west across Africa from the Red Sea to the Atlantic Ocean. This is patently intolerable if Great Britain is to realize the determination of controlling a belt extending north and south across Africa, from Alexandria to Cape Town. The British have one advantage in this struggle; namely, the comparative ease with which they are moving acclimated troops fifteen hundred miles across the water from India to the terminus of the new Uganda railway, and thence to the Nile far above Fashoda. Perhaps some day France may draw like reinforcements from Madagascar. Even in that now French island there has been a straining of international relations between the two great disputers of African territory. Existing British trading rights were recognized by France when the protectorate was established, but this was only to gain time. When annexation took place, the English were excluded. Lord Salisbury's protests have now been heeded by the withdrawal of French claims in Zanzibar, on condition that the English say no more about Madagascar. It would be Africa's good fortune, and the world's, if the Nile question might be settled as easily.

The Pope's encyclical on the Manitoba school question has just been published. The letter is addressed to the Roman Catholic bishops of Canada. After recalling the religious history of the Dominion and praising Canadian educational institutions, Leo XIII. regrets that the Manitoban school laws, passed seven years ago, should have repealed rights enjoyed by the Catholics. In this connection he condemns a school system based on religious neutrality. He commends the zeal of the bishops, and mourns the division in the laity, due to political and partisan feeling. His Holiness admits that the authorities have done something to diminish the prejudice towards Catholics by provincial legislation, but he declares such meas-

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ures to be inadequate. He exhorts the faithful, therefore, to continue their claims for their rights, though he would by no means have them refuse any partial reparation which may lessen the dangers of secular education. In the event of these being unobtainable, Catholics must themselves found their own schools, and, under episcopal guidance, adopt a course of study which shall reconcile their religion with modern progress in science and letters. It is not likely that the encyclical will have a profound effect upon a people numbering seven Protestants to one Catholic. However, as the Toronto "Sun" acutely points out, greater sympathy would be felt for the Catholics in Manitoba if they would take their stand, not upon sectarian privilege, but upon the broad ground of general principle. In Canada the State is entirely separate from the Church; it cannot, therefore, recognize a single Church as entitled to different treatment from the rest. This being the case, why should not the Catholics found their case upon the principle that the education of children is the right and duty, not of the State, but of the parent, or those to whom the parent may think fit to confide it? The "Sun" adds that, strongly intrenched in popular opinion as the present system of State education seems to be, signs are not wanting of an incipient tendency to question both the principle upon which the system is based and its practical results. Be this as it may, the question at issue in Manitoba is one of exclusive privilege, and all liberal Americans will rejoice that the American school—not the Roman Catholic or the Protestant—has become so established in the North that even Vatican thunders may not prevail against it.

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Last week the State Department received official confirmation of the report that Great Britain had declined to join with the United States, Russia, and Japan in prohibiting pelagic sealing. Lord Salisbury says that he has communicated with the Canadian Government, and as the latter is unwilling to become a party to the arrangement, Great Britain must needs decline. Canada thus stands firm in her unwillingness to consider the sealing question apart from other matters at issue, especially the question of commercial reciprocity. Our own anti-pelagic sealing bill is now a law, having received the President's signature. The act prohibits the killing of seals by our citizens except as the animals may be taken on the Pribilof Islands by the North American Commercial Company. That Company thus secures a monopoly in this country. As we have already noted, the act also prohibits the importation of other sealskins into the United States, whether raw, dressed, dyed, or manufactured. The penalty for violation of the law is a fine of not less than $200 or more than $2,000, or imprisonment for not more than six months, or both. Secretary Gage, with the President's approval, issued regulations last week providing that no sealskins or manufactured seal goods shall be admitted to entry in the United States, except there be attached to the invoice a certificate, signed by our Consu at the place of exportation, certifying that the skins were not taken from seals killed within the waters mentioned in the act. Seal garments or other goods taken from this country as passenger's effects must also have a certificate of ownership from the Collector of Customs at the port of departure. All skins, whether merchandise or passenger's effects, must be sent to the public stores for careful inspection to prevent evasion of the law. The London papers, commenting on the new bill, congratulate themselves on the probable increase of the price of sealskin garments in this country, and hence on the added impetus given to their own market. The "Daily News" adds: "The bill seems hardly made for enforcement; more likely it is intended to cover a diplomatic retreat." This sarcasm appeared, however, before the publication of regulations which will act as a check to importations. Every week seems to add to the possibilities of this vexing seal difficulty.

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The tide of travel has again set in towards Alaska and the Klondike, but the great rush is to come later. A hundred vessels of all kinds will be engaged in the business of transp rtation, exclusive of the craft employed in prospecting along the Alaskan coast. Conflicting reports come as to an impending famine at Dawson. It is said that a thousand miners have left Dawson for Fort Yukon, in order to relieve the food pressure at the former place, and to avail themselves of the surplus at Fort Yukon. Later news from Dawson is to the effect that a serious famine need not be feared, that many miners had (when the bringers of this news left Daw-

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son) made their way down the river to where food supplies were obtainable from the stranded steamers, and that the mounted police had then made such a disposition of the provisions remaining at Dawson as would enable every one to get through the winter. The Hon. Clifford Sifton, Canadian Minister of the Interior, has been spending a week in Washington to confer with Secretary Alger on the Klondike situation. Mr. Sifton does not think that there is likely to be great suffering on account of lack of food; he does think, however, that there may be severe hardship on account of the excessive cold, as most of those who went to the Klondike last summer were not acclimated. Sir Julian Pauncefote, the British Ambassador, has officially informed Secretary Sherman that the British Government will permit the detachment of the United States Army accompanying the Klondike relief expedition to cross Canadian territory in making the trip. It will also be escorted by a detachment of the Canadian mounted police. In sharp distinction to the imposition of taxation by Canada in the extreme Northwest, we have already called attention to the fact that there is no restriction upon Canadian merchandise down the Yukon to the Pacific Ocean. The Treaty of Washington stipulated that the three largest Alaskan rivers should always remain open to the free passage of goods belonging to citizens of the United States and of Canada, unless otherwise provided in future treaties.

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The so-called autonomous form of government was inaugurated in Havana on January 1 under rather peculiar circumstances. No election has been held in Cuba under the "Autonomy Decree," and, as we noted last week, even the extreme pro-Spanish Cuban citizens are strongly opposed to the plan. Nevertheless, Captain-General Blanco has appointed a Cabinet, and on the first day of the new year the President of that Cabinet, Señor Galvez, and some of the Ministers took the oath of office, and Marshal Blanco declared the autonomous Government of Cuba established. His address promised a liberal policy, and truly said that "peace and the welfare of Cuba form the best propaganda we can make in behalf of autonomy and against the revolution." The dispatches from Havana giving an account of the inaugural ceremonies omitted to state that the Minister of the Interior named by the Captain-General, Señor Govin, has emphatically declined the portfolio. Though once an earnest autonomist, Señor Govin, who is now in the United States, declares that the time for compromise is past, and that nothing but independence can now end the war. From the field of war comes also a message from General Gomez saying, "All time is ours, and we are resolved to keep on fighting as long as it may be necessary to make Cuba free." With regard to the relations of Spain and the United States, the reply of our Government through General Woodford to Sagasta's recent letter has excited some agitation in the Spanish press, but the Madrid Government has issued a friendly official note deprecating excitement. It seems probable that Spain may again protest against any allusion by our Government to possible intervention in the future, but General Woodford's note barely alluded to this point; it was chiefly concerned with demonstrating the sincerity and earnestness of the United States in taking measures to stop filibustering expeditions.

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The address recently delivered by the Rt. Hon. L. H. Courtney before the Royal Statistical Society in London has been widely commented on in the business world here and abroad. Mr. Courtney's subject was "Jevons's Coal Question Thirty Years After." Professor Jevons's book dealing with the coal industry affirmed that English national prosperity was founded on steam manufacturing. and that this was naturally associated with an abundance of coal. He declared, however, that the English deposits of coal would in a hundred years be so much reduced as to end British supremacy in trade. Mr. Courtney now sounds the same alarm. Nearly one-third of the century has passed within which Jevons prophesied the downfall of British commerce. When he wrote, indeed, Great Britain produced 100,000,000 tons a year, while now 195,000,000 tons are produced; but the rate of increase then was such that now 278,000,000 should be produced. Again, while the British output has about doubled, that of the United States has been augmented sevenfold. Moreover, while our output has increased mightily, our cost of production has declined; the British output has increased slowly in comparison, but the cost of production has risen also. The iron industry has had even a more remarkable history. How will this affect the English people? Mr.

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Courtney thinks that "the constant progress of invention, the increasing facilities of transport, and the progressive subdivision of labor, all tend to make the conditions of existence easier; and it may be found possible to support without difficulty, after a decline in our mining and manufacturing supremacy, a population which had come into existence under the impulse of a prosperity which will have waned if it has not entirely passed away."

The New City

The new City of New York is fairly launched. The appointments to the chief offices are made, and we have some opportunity to know what we may expect from the incoming administration. It is pretty clear that the greatest city in the country, and the second greatest in the world, will not have the best municipal government in the country, nor the second best in the world. We shall be fortunate if, in the qualities of efficiency, economy, and purity, the administration does not fall below the rather low average of municipal administration in the United States.

It is, first of all, clear that the spirit of the new Charter has been entirely disregarded. The avowed object of that Charter was to enable the people to elect a Mayor with almost autocratic powers, whom they could hold responsible for the results of his administration. It is pretty clear that Mr. Van Wyck, whom the people did elect Mayor, has had very little to say respecting the appointments which have been made. It is true that it is apparently the policy of Mr. Croker to magnify his political importance, as it has been the policy of Mr. Platt to minimize his. The one retains and strengthens his power by bluff; the other by an assumption of humility. But, making all due allowance for possible exaggerations by the press, fostered by Mr. Croker's vanity, it is still apparent that Mr. Croker, who holds no office under the city government, and who certainly could not have secured a majority vote for the office of Mayor, has really made the appointments. It is equally clear that these appointments have been made primarily in the interests of Tammany Hall, and of Mr. Croker and his faction in Tammany Hall. The appointees are, with few if any exceptions, men either unknown to fame or known only as successful Tammany politicians, or politicians of the Tammany stripe.

Some of these appointments are appointments of men notoriously unfit, as that of Mr. Patrick Keenan, more widely known as a successful gambler than in any other way, whom Mr. Croker has made City Chamberlain; and Mr. John J. Scannell, who a number of years ago was acquitted of murder only on the ground of insanity, who has been appointed Fire Commissioner. In that office, under his previous administration, if we mistake not, the financial corruption was such as to provoke a protest, though a vain one, from one of his associates—a thoroughly honest man, though a Tammany politician. There are other appointments of men quite unknown outside Tammany circles. This is the case respecting the head of the Street-Cleaning Department. New York, from being one of the dirtiest cities in the world, became under Colonel Waring's administration one of the cleanest. Colonel Waring is a Democrat, and if the election of Mr. Van Wyck had been simply a Democratic victory, the party could have done nothing wiser, even from a political point of view, than to reappoint him. Mr. McCartney, who will take Colonel Waring's place, owes his appointment to the fact that he has been a successful district leader for Tammany under Mr. Croker. As a contractor he will bring to his office some experience in dealing with men, and in a published interview he declares his admiration for Mr. Waring, his intention to continue Mr. Waring's methods, and his determination to make no changes in the service for political reasons. Whether he will be able to resist the pressure which will be brought to bear upon him remains to be seen; but his good resolution we gladly record, and hope that he will live up to it.

The superficial reading of the list of appointments makes it equally clear that the city is to be for the next four years under Irish-American control. The habitual readers of The Outlook will not suspect us of intentionally appealing to any race prejudice; but it is the duty of the historian to narrate the facts, and it is a very palpable fact that there are very few of what we may call American Americans in influential positions in the new government, and but few of any foreign race except the Irish. With many admirable qualities, the Irish do not seem to us, as a race, to have either natural fitness for administration nor that which is acquired by experience. Their own country, in which they

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have been practically a subject race, has furnished them with no training in administration, and their ardent, impulsive, and what we may call happy-go-lucky temperament fits them rather for oratory than for government. At all events, it is into the hands of this race, to a large extent, that the administration of the city is intrusted for the next four years.

There are, however, some favorable indications for the future. Among these is Mr. McCartney's semi-official declaration that the Mayor-elect has said distinctly this: "Politics must claim no part in three departments of this city—the Police Department, the Fire Department, and the Department of Street-Cleaning. Men must be appointed on their merits and promoted according to their proficiency. We want the best and most capable men we can get for the positions, and if they do their work well and obey orders they can hold their places." This is not an ante-election promise, and, though we do not expect to see it absolutely fulfilled, neither do we expect it to prove a bit of mere empty phrase-making. Under Mayor Strong's administration, which, despite some defects, has been worthy of praise, the city has had a taste of administration in which, to a large extent, appointments and promotions have been made for merit, and dismissals only for incompetency or dishonesty. Three years is not long enough to establish a municipal habit, but it is long enough to start one, and though in the next four years we may, and probably shall, fall away from the standard which has been set by a measurably non-partisan administration, we shall not fall back into the pit from which we were emerging. The object-lesson of the last three years will not be wholly lost upon even the Tammany politicians, and it will not be lost at all upon the people of the city. If they have courage and persistence, they will be able, even under a Tammany and a Croker administration, to get, not an ideal government, nor one approximating an ideal, but a government materially better than that which was furnished by Tammany prior to its defeat three years ago.

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The Patience which Wins

While it is true that no amount of painstaking work will take the place of that original insight and instinctive power which we call genius, it is equally true that without the training which is secured by infinite patience, genius cannot accomplish its highest aims; and it is also true that a person of moderate abilities, with a capacity for taking infinite pains, is likely to do better work than a person of much higher natural gifts who lacks this basal quality. In the religious life faith and works are bound together by an indissoluble law; it is impossible to separate them. In the life of the creative man or woman original ability and patience in work are united in the same vital fashion; they cannot be separated. An eminent American artist, who is now an old man, has never forgotten the lesson he learned from Sir Frederick Leighton in his youth. Leighton was then a brilliant and fascinating young painter whose future was still before him. He was at work upon an Italian landscape, or upon a picture with an Italian background. In that background he was anxious to introduce an olive-tree. He remembered a tree which he had seen in the south of Italy, and remembered it quite distinctly enough to reproduce it; but he was not content to trust his memory. The American artist remembers how Leighton came into a café in Rome on his way to southern Italy, making the long journey from England for the express purpose of studying that olive-tree and of taking home an exact sketch of it; and he remembers also how, four or five weeks later, the ardent young Englishman, brilliant, enthusiastic, versatile, but with a capacity for taking pains, reappeared with a wonderful sketch of the olive-tree, upon which he had spent days of unbroken observation and work. From this little incident the American student learned a lesson which he never forgot, and which went far to secure the success which came to him in later life. The story illustrates the great quality which lies behind all real success, alike for the man of genius and the man of talent. There is a cheap philosophy abroad in the world, to be found especially on the lips of unsuccessful men, which declares that success is a matter of accident, of good fortune, of luck; but success is as clearly the harvesting of a seed-sowing as is the gathering of the grain. No man takes out of life more than he puts into it; and no man makes any real achievement who does not secure it by force, ability, and genuine work. Any other explanation of success is fallacious and misleading. It may console the vanity of those who have failed, but it will not explain the achievements of those who have won.

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Much in Little

There is no Englishman whose opinion on American affairs would be more valued than that of Mr. James Bryce. His "American Commonwealth" is the best interpretation both of our institutions and of their practical working which has been issued from the press during the last half-century. His sympathy with American ideas and the American people, as expressed in his political action as well as in his published works, is universally recognized. His ability to form a dispassionate and disinterested judgment on the question of annexation to America of outlying territory, such as Cuba and Hawaii, is greater than that of most Americans, because he is apart from our political factions, and his vision is undisturbed by our sectional and commercial prejudices. The Outlook, therefore, some time since addressed him certain questions bearing on this problem, and we give here these questions and his answers. They are brief, and might easily be expanded; but they appear to us to cover the ground completely and adequately. The Outlook heartily agrees with both their spirit and the conclusions embodied in them. But it publishes them here, not merely nor mainly because they express so tersely and effectively the views which we have urged upon our readers, but still more because these views come from one who has demonstrated both his sympathy with the American Nation and his intelligent understanding of its life and its problems.

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(1) What is the general opinion in Great Britain as to a policy of territorial acquisition by this country?

There is no general opinion in Great Britain on the subject.

(2) What would the British people think of our annexation of Hawaii?

They would not care about the matter one way or the other.

(3) What is our duty toward Cuba?

It is not for a stranger to say. But if I were an American citizen I would have nothing to do with Cuba, and I should not consider that my country had any special duty toward it. Of course one would be glad to see peace restored and good government established, and if the tender of good advice and "good offices" were likely to bring peace about, it might be proper to tender such advice.

(4) What would the British people think of our annexation of Cuba?

Those who thought about the matter at all would think you had taken on your shoulders a needless and heavy burden.

(5) Is the possession of Alaska, in your opinion, an advantage to us?

I have never been in Alaska, and am not competent to speak as to the field it offers for development by American capital. Apart from such development, I should doubt its being of much value to the United States.

(6) If the policy of territorial extension by the British has been followed by a corresponding extension of civilization, why might not this hold good with regard to an extension of United States territory?

To answer this question properly one would have to define civilization. To give savage or backward races our railways and currency and laws is perhaps less of a benefit to them than we are apt, in the pride of our superiority, to imagine. The only territorial extension by the British which can be regarded with pure satisfaction is the establishment of the British stock as colonists in temperate regions, where they are in little or no contact with black or yellow races, and where they can establish self-governing republics, so as to be parts of the English nation enjoying complete local Home Rule. In our tropical dominions, where we rule over blacks, some good has been done by stopping slaughter and revolting religious rites among the natives, but these benefits are qualified by some corresponding evils. Ceylon, where the people are peaceful, and Singapore and Hongkong, which are important trading marts, are the most prosperous of these dominions. In India we have done much which may be regarded with just pride, for the administration is pure and efficient; but whether the people feel themselves happier is doubtful, and the burden of responsibility we have assumed is a tremendous one. Answering your question as regards the United States, I should think the answer must depend on the kind of territory proposed to be annexed. If you mean Cuba, I doubt if annexation would do much to raise the moral or intellectual civilization of that island. It would, however, stimulate its material and commercial progress. But would it benefit you?

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Most people think you have already too large a colored population on your own continent.

Fair Respects from
James Bryce

The Person of Christ

To the Editors of The Outlook:

Your issue of December 18, 1897, contains these words: "But nothing in the record of his [Jesus's] life indicates that he had any consciousness of ever having been 'in a divine form.' Everything recorded of him shows that his consciousness of unity with God was a purely human consciousness, and imitable in all respects by us." Kindly tell me what interpretation would you give to his sayings: "Before Abraham was, I am;" "I know whence I came and whither I go;" "Father, glorify thou me with the glory which I had with thee before the world was." And the thought of the author of John's Gospel: "Jesus knowing that he came forth from God and goeth unto God." Can these be interpreted in any other way than as his personal consciousness of a pre-existent life? J. W. F. C.

The metaphysical definition of the Person of Christ is the perpetual insoluble problem of theology, as, in a minor sense, the personal consciousness of every individual is an insoluble problem to every other individual. Who will claim for himself that he perfectly understands all the experiences of a man of transcendent genius—a Tennyson, a Browning, a Carlyle, an Emerson, or a Shakespeare? Surely, then, it is not strange if, affirming the imitableness of the Divine Man and his essential humanity, we also affirm that there is that in his experience which transcends our understanding of him. These two propositions we think may be confidently affirmed: first, that we can interpret Christ's consciousness only by human consciousness; indeed, that each individual can interpret Christ's consciousness only by his own consciousness. We can see him only as in a glass, darkly; we can comprehend him only as in our life we share his life. Whatever there is in his consciousness that transcends our own must remain an enigma until we have grown, as the Apostle bids us grow, "unto a perfect man, unto the measure of the stature of the fullness of Christ." The second proposition is really implied in the first—this, namely: that there is in the conscious experience of the Divine Man something which transcends any present human experience. Pre-eminently is this true of his consciousness of unity with the Father. As we said editorially in The Outlook of December 18, "His consciousness of an eternal oneness of nature and spirit with his Father is so far above our common level that it was long thought explicable only by an exceptional combination between a human nature and a nature divinely different." But that even this unity with the Father is imitable and eventually attainable is implied, if not expressly affirmed, in more than one passage of Scripture; in this, for example: "That they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one."

What seems to be distinctively unique in Christ's consciousness of unity with the Father is a unity of existence antedating his earthly birth. It is true that some theologians have attempted to explain the passages which our correspondent quotes by reading into them what seems to us a metaphysical refinement foreign to the simplicity of Christ's utterances—to the spirit alike of the teacher, the times, and the people to whom he spoke. Thus the phrase, "The glory which I had with thee before the world was," is interpreted to mean the glory which the Father foresaw in Christ; and the phrase "Before Abraham was, I am" is interpreted by the declaration that in God's knowledge time-relations do not exist. These and kindred interpretations appear to us mediæval and scholastic. That there was a consciousness in Christ of a pre-existence in God seems to us clear, though it expresses itself very rarely, and in somewhat vague utterances. This consciousness of an anterior relationship between the Son and the Father belongs to the mystery of his nature which we count among the things unknown, and, for the present at least, unknowable, by us. It transcends human consciousness, and therefore human interpretation. Whether, when we grow into the fullness of the stature of Christ, and the veil which sin and ignorance have interposed between ourselves and our Father is taken away, we too shall grow into a consciousness that we were once in him and have come forth from him, and are thus more truly than we have been wont to think his children, is a question which we may ask ourselves, but to which we can give no certain answer. If to our correspondent this

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response to his inquiry appears somewhat mystical, we can only reply to his criticism that in our judgment there must always be an element of mystery, and so of mysticism, in our thought respecting the relation between finite man and the infinite and eternal Father.

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The Spectator

Things we won't stand! The things that people won't stand would make an odd collection and a large one. Almost every man has his own boundary-line of endurance, and his geography is peculiar to himself; but in every personal geography there is *some* line which should be labeled "Dangerous Crossing." It takes some study of human geography to group together certain kinds of people who won't stand certain kinds of things, but even without that study we may be tolerably safe in human intercourse if constantly bearing in mind the certainty that every one has a danger-line somewhere, and the uncertainty of the moment when we may stumble upon it.

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It is not remarkable to the Spectator that worms turn, or that every one has a danger-line; it is what he expects, in fact, of human beings who have the great gift of individual life and resistance. What amazes the Spectator in this matter are the extraordinary things at which people choose to turn, the peculiarity of the lines they choose to draw. That gentle lunatic who sat peacefully in the car by his keeper's side through a long journey, and then awoke to sudden frenzy when a polished table-top was uncovered near him, was not half so abnormal as he appeared. "I won't stand THAT!" he yelled, and had torn the table limb from limb before his astonished keeper could restrain him. But to the Spectator's mind this act smacked less of folly than some of the acts of perfectly rational beings whom he has seen drawing their lines of toleration at points even less trifling than polished table-tops.

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The Spectator once knew a woman whose line of tolerance was a dirty floor. On that subject she was as crazy as the lunatic on the subject of table-tops. She was a poor thing in all ways, and her husband beat her in his cups; but, cups or no cups, he knew just where her danger-line lay, and, drunk or sober, he never crossed it. Off came his muddy boots at the front door, and on went his slippers. Beat her he might later in the day, and she stood it meekly; but, brute as he was, he was *afraid*, actually afraid, of her wrath if her floor was "mussed." At that boundary-line he knew and she knew she would fight to the death. He never gave her that chance.

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This is the kind of thing that fills the Spectator with wonder. He can in a way understand a man's dying to defend the sweeping boundaries of his country, or the narrower ones of his home; but this fighting for years and years, and to the grimmest death, over clean floors or a question of "riz bread" (as a Western poet has sung of bearded men's fighting), is something that it is extremely difficult to understand. If the beaten woman had force enough to overawe her husband as to floors, why didn't she apply that force to the question of beatings? We are obliged to believe that she cared more passionately to protect the floor from soil than her body from bruises; and the Spectator is the more confirmed in this last conclusion because he so constantly sees this same kind of line drawn at utterly unimportant places by people who are content to suffer greater wrongs. The great injustices of life press and press, and are accepted meekly, and then—a mere pin-prick, and the fight is on! The pin-prick is not resented as a "last straw." It is that particular and individual pin that the oppressed one *won't be stuck with*. Everything else he will endure—gaping wounds and horrid blows—but *not that pin*. And if the pin-sticker has any experience in life, he will, on seeing this spirit roused, immediately retire while he may.

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Some people know just where their own line runs, and some are not introspective enough to know that they—or others—have such lines. The Spectator knows perfectly well where his limit lies, and has no hesitation in announcing it, only wishing it were a less common and more individual limitation. The Spectator can't stand petty teasing—never could. It offends his sense of dignity—he sees no humor in it. It swells him with a disproportionate rage. In a word, this is his line, and that being who presumes to tease him he never really likes afterward, never quite forgives, and don't want to try to

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forgive. To the Spectator any kind of teasing is an insult to all delicacy and to his own sacred personality. Isn't that absurd enough? In the first place, teasing need not be indelicate, and in the second, the Spectator is no sacred ibis that his privacy should be thus respected; and yet on this respite from teasing he *insists*, and when his privacy is infringed he is so hatefully disagreeable that people have learned to let him alone. Whereby he misses a great deal of pleasant "give and take" which might otherwise be his and in which he delights when hearing it between others. But the subject grows painful.

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There are individual things that people won't stand, and there are what may be called generic lines of tolerance that ramify in and out among all humanity. One of these generic limits is the question of interference in family matters, and this the Spectator holds should be considered a legitimate line of dangerous crossing. Even Moses, that high pillar of meekness, is recorded as rising to resent comments upon his marriage to the Ethiopian woman, and every man since then and doubtless before has risen to the same point of order, sometimes with foolish haste, almost never with calmness, and almost always with the world's applause. We all know that a man's home is his castle, and if we did not know, it is well for him to teach us.

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It is not needful to quote instances to prove this fact. Every reader has them in his own experience. Another generic danger-line is the sense of personal possession. More lines are drawn at that emotion than at the sanctity of the family relation or anything else more sacred. The sense of possession—personal possession, not vague ownership—is a deep-rooted impulse. The Spectator once saw a man literally drunk with fury because his line of personal possession was crossed, it must be added very offensively. A question of ownership of a strip of lawn had arisen between two neighbors, and the Spectator, with others, had persuaded one of these parties to yield the point rather than open a feud. The one who had decided to yield behaved with the most exemplary courage and self-control. The land was not very valuable—not worth an ugly row at least—and so he saw the case, and sat calmly on his front porch watching the surveyors who were laying out the plot and seeing the workmen begin to dig holes on what he still believed his land, in order to move the boundary stone on to his property. "Let him take it," he said, with a stoicism we all admired. "Let him take it—I sha'n't lift a finger." But—a little later in the week both of the claimants of this strip were cutting their own lawns with hand lawn-mowers, and the one who had taken the strip unto himself began to cut the grass upon it with his mower. As he crossed that disputed boundary-line, mower in hand, he at the same moment crossed the line of toleration in the character of the Spectator's friend. He could not, simply could not, see that grass which he had cut before now cut by another. He had borne the surveying by others, he had endured the moving of the boundary stone, but this personally possessive act, this literal reaping of his harvest under his eyes, was more than his spirit could brook He rushed his mower over the disputed line, and fell to work on the strip himself. For a time it seemed that a fight to the finish with lawn-mowers was inevitable, but though that catastrophe was averted by friends arriving on the scene, the fight went on so furiously and so lengthily in the law courts that the threatened settlement by the mowers seemed in the end the lesser evil to have suffered. And all this because a stupid man knew no better than to wound that fierce sense of personal possession that is inherent in every one of us. We can most of us stand it like stoics when our possessions are stolen, but we can't and don't and won't stand seeing the thief enjoy them, for there runs perhaps the strongest generic line of human tolerance.

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The Prize Contest

Those of our readers who are interested in the contest for the three prizes offered by The Outlook for the best accounts of vacation experiences, accompanied by photographs taken by the authors, should note that the time for the receiving of articles in competition ends on January 15. No articles received later than five o'clock in the afternoon of that day will be considered in the awarding of prizes. We may add that the number of articles received is already quite large, and that there is every reason to believe that the result will be an unusually interesting and picturesque group of illustrated articles for our next Recreation Number.

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On the Present Condition of Russia

By P. Kropotkin

Prince Kropotkin, or Peter Kropotkin, as he now calls himself, is a descendant of the royal house of the Ruriks, and it used to be said of him by his partisans of St. Petersburg that he had a better right to the Russian throne than the reigning Czar. He was born at Moscow fifty-five years ago, was first a page at court, then an officer in the army, and next Chamberlain to the Czarina. Of such stock and in such environment grew up the man whose name is familiar throughout the civilized world as the great scientific exponent of Anarchism. His reputation as a scientific writer, it need hardly be said, was not achieved by his often impassioned pleas for the overthrow of all government resting on force and the establishment of purely voluntary co-operation in its stead. In his youth he traveled extensively, and ever since he has been an active and distinguished writer of geographical and geological works. Not until he was thirty years old, and journeying in Switzerland, did he come in contact with men who were developing the Anarchist movement. Their obvious disinterestedness and the greatness of their aims appealed strongly to him, and he shortly devoted himself with feverish activity to carrying forward the agitation in his native land. A year later he was arrested for participation in Nihilist plots, and spent the next three years in prison. In 1876 he escaped and came to Switzerland, where he founded the paper "Révolt," and assisted in extending the Anarchist agitation in the south of France. In 1883, after an Anarchist uprising at Lyons, he was again imprisoned, but was set free after three years' imprisonment. Since 1886 he has been living in England, devoting himself to scientific writing and to agitation for his Anarchist proposals. Those who differ most widely from his philosophy cannot but recognize the nobility of the spirit which led him to abandon the position to which he was born and to labor for the equal opportunities of all.

RUSSIA is now passing through an extremely important and critical moment of her history—a moment almost as meaningful as the years which she lived through immediately before the abolition of serfdom. Once more it is pretty generally felt in the country that the time has come when a thorough change in the fundamental institutions of the nation must be accomplished; that the economic conditions of the great mass of the population, *i. e.*, the peasants, have reached a critical state; that the old forms of absolute rule, irresponsible government, ultra-centralization, and omnipotent functionarism can last no longer.

When Nicholas II. ascended the throne in 1894, it was hoped by optimists that he would inaugurate an era of reforms. True, nothing, either in his education or in his previous achievements, gave the slightest foundation for such a belief; but his youth, the conditions of peace which prevailed at that time in Russia and in all Europe, and the very sympathies which the young autocrat was met with abroad, maintained such hopes. And if Nicholas II. and his advisers had taken at that time any steps, or simply shown the desire on behalf of the central government to listen to the voice of the nation and to give it the possibility of expressing its needs, these steps would have been received with general satisfaction, no matter how timid or how insignificant they might have been.

Nothing of the sort was done. The country seemed not to exist for the young ruler, whose chief attention was concentrated upon his own person, upon his marriage, and upon the festivities of the coming coronation. It is sometimes maintained that Nicholas II. has left things as they were, that he has changed nothing in his father's policy. This is, however, absolutely incorrect. No formal declarations were made, no ministers were changed, and yet every one in Russia feels that the Imperial policy has been changed.

Alexander III. was parsimonious. On his death-bed he advised his son to be strictly economical. His own coronation, he said, had only cost 13,000,000 roubles ($6,500,000), but the coronation expenses ought to be and could be further reduced to 7,000,000 roubles. Nicholas II. has preferred, on the contrary, to squander on that unfortunate display more than 60,000,000 roubles ($30,000,000), taken from the already overburdened State budget.

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Strict economy in State expenditure was the rule during the previous reign, and this much must be said of Alexander III., that he succeeded in putting an end to the wholesale plundering of Russia which was going on during the second half of Alexander II.'s rule; he undoubtedly created a certain atmosphere of honesty in the management of the State's moneys. Under the present Czar the watchward is, on the contrary: "Do just as you like! Steal and plunder, but don't worry me!"

Again, Alexander III. had a certain policy of his own. His ideal was to keep the country under a strong hierarchy of functionaries, whom he would choose himself; but he tried to do his best to prevent the utter ruin of the poorest part of the population—*i. e.*, the peasants. His ideal was that of a benevolent landlord: paternal imperialism, paternal church, and paternal flogging of the naughty children. Among the measures taken during his reign one notes, however, the factory legislation (shorter hours of labor for children, factory inspectors, sanitary rules for the factories), and the land legislation favorable to the peasants (inalienability of the village-community lands, peasants' loan banks, etc.), but the two went hand in hand with an attempt to reintroduce manorial justice, with the persecution of other nationalities than the Russian and of other creeds than the Orthodox creed, with the abolition of the higher education for women, and so on. "No Liberal nonsense, please! Autocracy and the Church will take better care of the folk than your Liberal plutocracy"—that was his idea, expressed lately in a book by his chief adviser, the Procurator of the Synod, Pobiedonostseff. With Nicholas II. the main features of that sort of old-fashioned Czarism have been retained; autocracy, bureaucracy, no education, national and religious persecutions, exile without judgment, law of suspects, etc.—all these continue to flourish, but the benevolence is gone. No one expects, indeed, from Nicholas II. that he ever should take interest in the peasants or the workers, or, in fact, in public affairs at all. The long reports of his ministers fatigue him, and he has neither the desire to take the Government into his own hands nor the courage to surrender it to a Representative Assembly. He simply gave *carte blanche* to those whom he found in official positions; and although he freely throws out money to gratify his courtiers, neither he nor the Empress Alexandra has become even popular. It hardly need be added that all the distinctive features of autocracy—that is, the omnipotence of the police, the searchings, the exile to Sakhalin and Siberia without judgment, and the cruel treatment of the political prisoners in the fortresses—remain in full force as of old.

In proportion, however, as all hope of the autocrat himself taking the initiative of reforms is dwindling away, a movement within Russian society is asserting itself more and more definitely; and this movement takes three separate directions.

One of them is the Labor movement. The Government continues to suppress the Socialist literature; the Press Censorship continues to issue periodically its circulars to the editors of the newspapers and reviews, prohibiting the discussion of labor questions; and when a strike breaks out in Russia, the press is severely warned from mentioning it in its columns. But all these restrictions are of no effect. A cheap daily press has lately grown up in Russia, and that press finds access to the manual laborer. Strikes and labor contests are now so frequent in Europe and America that even in the reactionary papers, and even in the official press, the workers continually read something about some great strike at Pittsburg or at London, or about what the Socialists or the Anarchists are doing in Germany or in France; and gradually they come to the conclusion that Russian workers, too, must combine and organize. Besides, the workers themselves are now different from what they were five-and-twenty years ago, when we began the Socialist propaganda among them. At that time they were only just issuing from serfdom; many of them had been serfs a few years before, while the others had lived under the most deadening conditions which serfdom habits and customs had created in Russia. The present generation knows nothing of the servitude under which their fathers had been living. "You would not recognize the Russian workers if you returned to them after a twenty-five years' absence" is what I hear from all sides, and what I read myself in the facts of Russian life which come to my knowledge.

Consequently, a labor movement steadily grows in the industrial centers; a movement which need not be originated or led by students and gentlemen in disguise, as was the case with ours. It hardly needs more help from the educated classes than labor needs

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in Europe or in America. This movement must certainly become a factor of growing importance in the advance of Russia towards political freedom. The workers who combine or strike for an increase of their wages, or to protest against fantastic fines or against the truck system, do not admit that the police or the Governor of the province should come to the defense of the employer or the factory manager. And, in fact, it often happens that the police and the Governor show no special willingness to interfere in that way; while if special influences at court or with the Governor of the province are resorted to, and an interference of the military follows, an outcry is raised against the omnipotence, the lawlessness, and the rottenness of the bureaucracy.

The other, still more powerful factor which acts in the same direction requires a few words of explanation. The abolition of serfdom in 1861 and the introduction of a local self-government in 1864 (when Provincial and District Assemblies, very similar to the English County Councils, were introduced) were entirely due to the pressure of the best part of the educated classes upon the Government. This action of the educated classes for wiping out from Russian life the blot of serfdom did not end with the Emancipation Act of 1861. On the contrary, it only called new forces to life. To educate the peasants, to help them to more light in their awful misery, to aid them in the further development of their economic life, became a widely spread mission among a certain portion of the educated classes. A whole tendency—the *populist* tendency, *narodnichestvo*—was created in this way; and it never died out, notwithstanding all the difficulties which the Government put in the way of these well-meaning people.

It is known that in the seventies a great movement took place among the educated youth of Russia, and that the watchword of this movement was "*V narod!*" —that is, "Be among the People," or rather "Be the People." Thousands of young men and women went to live amidst the peasants and the factory workers, taking the positions of village schoolmasters, village scribes, doctors, vaccinators, midwives, and so on, while some went as mere workers in the factories, or settled upon the land as mere peasants. Every position which only permitted a man or a woman to stand near to the downtrodden mass of the peasants and to be of some use to it was eagerly sought for and immediately accepted.

The Government and various writers, more boastful than intelligent, may say that they have crushed that movement out of existence. The reality is, however, that it has never ceased to exist, and that within the last five-and-twenty years new contingents of men never ceased to be contributed to it.

Hundreds of these "populists" were arrested, condemned as revolutionists, and transported to Siberia; thousands were treated as suspects and were compelled to abandon their positions, although they never took any part in a revolutionary agitation. But thousands of them have remained in the provinces, rendering themselves useful in all sorts of local provincial activities, such as doctors, doctors' aids, statisticians, schoolmasters, workers on experimental farms, agricultural inspectors, explorers of domestic trades (large inquiries have been made all over Russia in that direction), organizers of co-operative creameries and trade associations, and so on. Most of them are young people no more, and all have won general esteem in their respective localities; so that they now represent a considerable contingent of educated men and women, knowing their own region, well known to the local population, and enjoying the confidence of the peasants and the workers—men and women who, at the same time, hate only the more the rule of the St. Petersburg absolutism and bureaucracy because they can appreciate on the spot the hindrances which autocratism and bureaucracy create to the normal development of the country.

In short, here also the conditions have entirely changed during the last five-and-twenty years. It is no more the young revolutionist standing alone to defy the formidable powers of autocracy, and surrounded by an inert mass of peasants. A new class of men occupies an intermediate position between the two, and this class cannot be brushed aside by the autocratic government.

And, finally, there is a third element of no little importance which also is bound to carry on the struggle against autocracy. The so-called Greek-Orthodox population of Russia is permeated with sects of Dissenters of all possible denominations. It is estimated that one-third part of that population belong in reality to some branch of Nonconformists. Lutherans, Rationalists, Sabbatarians, Baptists, and Anabaptists are represented in various ways among these Dissenters, many of whom strive to return to the principles of

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primitive Christianity, or even to still more ancient forms of society represented in the Old Testament. The right of free interpretation of the Bible is thus carried on all over Russia, and there is no force which could limit it. Every village has its own teachers—men and women—who interpret the Bible in their own ways, almost always hostile to the present State and to the official Church. A powerful religious movement is thus growing in Russia, and it is also bound to work in a not remote time as a powerful force against autocracy.

The three just-sketched currents and many others of less importance render a thorough revision of the fundamental institutions of the country more and more unavoidable. The problems, however, involved in that revision are more complicated in Russia than elsewhere.

Ninety per cent. of the total population of European Russia belong to the agricultural class—they are peasants. They are the chief wealth-producers of the country, and upon their prosperity the prosperity of the whole country rests. The great industries—cotton, wool, silk, iron, machinery, and chemicals—have certainly taken of late a considerable development. But Russia has no foreign markets of importance, and the chief market for her manufactures is the home market—that is, chiefly the peasants. Consequently, a good crop means an increased consumption of all manufactured goods, while a bad crop means bad affairs for the manufacturers and bad conditions for the factory workers. In fact, it is during the fair of Nijni Novgorod, when the conditions of the crop become known, that the production of the chief cotton-mills, iron-works, and so on, is settled for the next twelve months. The effects of a good or a bad crop are such that by simply looking at the crop returns one may foretell the increase or the decrease which will take place next year in the returns of the factories, in the excise duties upon spirits, sugar, tobacco, matches, and naphtha oil, in the revenue of the railways, in the customs revenue, and in the internal traffic and commerce.

Another characteristic feature of Russia is that the crop, which is the measure of the well-being of the country, is grown, not by the landlords, but by the peasants. Although the landlords own a considerable portion of the arable land of the country, it is not they who grow the main crop. Only in the Baltic provinces and in West and Southwest Russia are the estates of the landlords well cultivated, while in Middle, East, and South Russia the landlords merely rent the land to the peasants. The large sums of redemption-money which the landlords have got from their ex-serfs, as well as the immense sums obtained through the mortgage of their estates, have been squandered in the most unprofitable way in the capitals and the watering-places of Europe. Through the Nobility Mortgage Bank (which is supported by the State and freely lends money to the nobility landowners) the nobles become irretrievably debtors to the State; so that it may be said that by means of these mortgages the State gradually becomes the chief owner of the nobility's lands. To nationalize those lands would thus be a mere banking operation—so rapidly the indebtedness of the nobility increases, and so rapidly their chances of ever repaying their debts are vanishing.

At the same time, the absentee landlords base their revenue from the land chiefly upon rack-renting, exactly as in Ireland; so that special committees had to be appointed by the Government in order to inquire into the conditions of land-renting; and some sort of legislation, similar to the Gladstonian Irish land laws, aiming to fix the rents by judicial authority, has already been discussed by the Government. It is very probable, however, that nothing short of a wide scheme of land nationalization will be capable of substantially improving the present conditions; and it must be said that such a measure would offer nothing extraordinary in Russia, because already now the State is the chief landowner in European Russia, while in Siberia all the land belongs to the State, and private property in land does not exist in that immense territory.

I ought also to mention another important economic problem that absorbs much of the attention of the thinking portion of the nation; namely, the maintenance and the further development of the small industries, as also the development of popular co-operation; but I must pass them, for the sake of brevity.

Economic problems of the highest importance thus are standing before the present generation, and upon their solution the economic future of the country will depend. At the same time, the political problem is beset with difficulties which have not been known in other countries of Europe. The

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Russian Empire has a population of 135,000,000 inhabitants, out of whom more than one hundred millions live on the territory of European Russia proper. This immense population is a difficulty in itself. In many parts of the Empire it is so thin that electoral districts of 100,000 inhabitants, or even of 50,000, would be too big for all practical purposes. Consequently, a Russian Parliament, elected by universal suffrage (and a limited franchise could not be accepted, as it would exclude the whole mass of the peasants, *i.e.*, nearly ninety per cent. of the population), would have to consist of at least 2,700, or, at any rate, of nearly 2,000, members. Such a Parliament evidently would not work—experience showing that even with five or six hundred members a parliament is an awfully huge and unmanageable machinery. Besides, the conditions of the country are so widely different in its separate parts that unless these different regions have legislative institutions of their own an Imperial Parliament would be little better than an Imperial autocracy.

This is why the Grand Duke Constantine advocated, in 1881 (when several schemes of a Constitution for Russia were circulated), *five separate Parliaments* for the Empire. Finland has already its own Parliament, which manages the finances, the customs, the post and telegraphs, the railways, the judiciary, the army, and all civil institutions of the country; and the Home Rule which Finland now possesses, would certainly not be abolished without committing a great injustice and without provoking an insurrection. Constantine's idea was accordingly to endow Poland, Caucasia, and Siberia with independent Parliaments, and to create one or two Parliaments for Russia proper.

This scheme has passed unnoticed even among the Russian Radicals, and yet its leading idea is undoubtedly much more reasonable than it appeared at the first sight. It would not only give satisfaction to Finland, Caucasia, and Siberia—Poland ought to be a quite separate State—but I am firmly persuaded that the only possible solution for Russia would be to frankly acknowledge the Federalist principle, and to adopt a system of several autonomous Parliaments, as we see it in Canada, instead of trying to imitate the centralized system of Great Britain, France, and Germany.

In reality, however, it is only too well known that the political liberties of a country are less based upon its national representation than upon a large development of local self-government. France remains a monarchy with a republican name, simply because she has no free municipal and provincial life; while the United States, notwithstanding the extensive powers of its President, are a Republic in consequence of the large autonomy of each State, city, and township. For Russia, with its extremely great variety of local, physical, and ethnological conditions, and with the varied character of the local economic problems, centralization—whether Imperial, Constitutional, or Republican—would be equally fatal.

The only possible outcome for Russia is a development on the lines of extensive loca self-government—in the region, the province the canton, and the village; in other words, Federalism in all degrees. Such a development would be, at the same time, in accordance with the historical traditions of the nation, and it would correspond to the geographical and ethnological nature of that immense agglomeration of nations and physical regions.

If this principle is not recognized, if Imperialist and Romanist ideas prevail, they will surely become a source of infinite trouble, both exterior and interior. But if this principle prevails, as I hope it will, then Russia will be able to join the family of civilized nations as a new member which will bring with it some precious elements of national life; namely, a nationalized soil, the village community, popular co-operation for all possible purposes, and local industries closely connected with agriculture.

A Novel Catechism

The Anglican clergyman of Canton, in Cardiff, Wales, has, the New York "Tribune" states, prepared these extraordinary questions and answers for the use of his Sunday-school scholars:

Question 7—Who alone is the true ruler of Christ's Church in this diocese?

Answer—The Bishop of Llandaff.

Question 12—How are we to know when men are true or real pastors?

Answer—They must be priests or deacons ordained by the bishop or chief pastor.

Question 13—Are dissenting ministers or dained?

Answer—No.

Question 14—Would it, then, be right to join any of their congregations?

Answer—No; it would be very foolish and wrong.

This is certainly "cock-sure" ecclesiasticism run mad!

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The Life and Letters of Paul

II.—Paul's Education and Conversion

By Lyman Abbott

PAUL was born in Tarsus. His ancestry was Hebrew, and he was by birth, by inheritance, and by education a Hebrew. His city was a Greek city in its atmosphere, though under Roman domination. It was a famous university town; it was claimed in that time that the university was greater than that of Alexandria. It was not only a university town, but notable for Greek scholarship, perhaps scarcely less so than Athens itself, possibly even more so. Thus this boy breathed a Grecian atmosphere in his boyhood. But he did not receive a Greek education. His knowledge of Greek literature would be something like the knowledge which a Huguenot boy might get in Paris in the time of the Revolution respecting the literature of Diderot and Voltaire; for the Hebrews regarded Greek literature, and with some show of reason, as grossly immoral. A Hebrew would no more have set his boy to the study of the Greek poets and dramatists than a Puritan in the reign of Charles II. would have set his boy to study the dramatic literature of that age. There are three or four citations from the Greek poets in Paul's writings, but they are simply popular proverbs such as any man might pick up in common intercourse in society.

He learned the trade of tent-making, for the rabbinical law required every boy to learn a trade; but he was not, apparently, dependent upon it for a livelihood; there are indications in his life—to some of which we may refer hereafter—that he was not poor, that at least he had means of support independent either of his industry or of the churches which he served. It was his boast that he was not dependent upon the latter; and he apparently never took anything by way of salary from them, though he gratefully acknowledged gifts which they occasionally sent to him.

How long he lived at Tarsus we do not know. By the age of twelve he had gone up to Jerusalem, where a little later, and very likely at that time, his sister was living—whether at that time married or not, we do not know; she was married afterwards. Here he entered the great Jewish university, under Gamaliel, one of the great Hebrew scholars of his time, and studied with passionate devotion the literature, the law, and the hopes of Israel. He has told us what the results of this study were. He became not only a Pharisee—that is, a separatist or a Puritan of the time—but one of the strictest sect of the Pharisees, exceedingly scrupulous in belief and in practice. He was orthodox of the orthodox. If so, we can tell a little what his beliefs were; for we know what their beliefs were.

He believed that the law had been given to Moses in the mount; that every word and every letter of it had been so given. He would have been a great deal more impatient of the Higher Criticism than most impatient critics of that criticism are in our time. He would have had none of it. He believed that Moses wrote every word and every letter of the Pentateuch, including the account of his own death; and that Moses wrote this by dictation, word for word, as God gave it to him; unless, indeed, he went still further and believed, as some Pharisees did, that God wrote the book himself in heaven and handed it down to Moses on the mount, finished and ready for reading.

To understand this law was the supreme object of his study; to obey this law was the supreme object of his life. But that part of this law which most interested Paul was that which interests us the least—the Levitical or ceremonial part. The argument for the supremacy of this portion of the law was very short and simple, and is not difficult to understand. The moral law—so argued the Pharisees—relates to man's duty to his fellow-man; the ceremonial law relates to man's duty to his God. Justice, mercy, kindness, are obligations due by man to his fellow-man; but to offer the appointed sacrifices, to observe the appointed fasts, to attend the sacred feasts, to obey the Sabbath regulations, to fulfill the required ritual in worship, to perform the ceremonial ablutions, is doing man's duty to God. It is a great deal more important to do one's duty to God than to do one's duty to his fel-

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low-men. It is, therefore, far more important that he should offer the right sacrifice, pay the right tithes, comply scrupulously with the Sabbath and festal regulations, and observe the laws respecting cleanliness and uncleanliness, than that he should do justly or love mercy. The declaration of the prophet, that to do justly, love mercy, and walk humbly with God was all that God required, had long ceased to be orthodox teaching. That Christ had attempted to revive this old teaching of the prophets and put righteousness above ritual was one of the charges preferred against him. With that teaching Paul would have had no sympathy. He could not believe it. To him ritual was the heart of the law. Religion was obedience to ritual. He practiced what he believed. "As touching the law," he said, "I was blameless." He fasted twice a week: on the fifth day, because on that day Moses had gone up into the mount; on the second day, because on that day Moses had come down again. He celebrated in fasts almost every great calamity in the national history: the overthrow of Jerusalem by Nebuchadnezzar, the burning of the Temple by Nebuchadnezzar, the murder of Gedaliah by Ishmael, the siege of Jerusalem by the Chaldeans. His year was full of fastings. He was scrupulous about the Sabbath. He would carry no bundle on the Sabbath day; would not walk any considerable distance, and never, under any circumstances, for pleasure or recreation. He was scrupulous about the Jewish feasts as well. He was always at the synagogue when the Sabbath day came round. Whenever he returned from a walk, the first thing he did was to get the ewer and basin of water that stood in every Jewish household, and to wash at least his hands. He might have touched a Gentile; then he would have been unclean; and had he eaten with unclean hands, the uncleanness would have entered into him and degraded him.

And yet he was not satisfied; for he had an ethical nature. He did believe that there was something more in righteousness than hand-washing, and Sabbath observance, and synagogue attendance, and tithe-paying, and fasting. He did believe in justice and mercy, in temperance and righteousness; and although, as touching the ceremonial law, he was able to be blameless, yet his ethical ideal always transcended his practice, and he never attained it. He has given us a graphic picture of himself at this time. It is true this picture probably represents his later interpretation of his earlier experience. We know that Bunyan's pictures of his own condition are not such pictures as he would have painted when he was a tinker. We know that John B. Gough's account of his own experiences is not such as he would have given when he was a drunken stage actor. So the experience of Paul before his conversion was doubtless a vague, uninterpreted, strange unrest, not at all the vivid consciousness as he subsequently described it as perceived from the vantage-ground of a higher experience:

> Once I was living without law. But when the commandment came, sin lived again, and I died; and the commandment, which was in its object life, I found to be in its result death. For sin, taking the commandment as a base of operations, thereby deceived me, and through the commandment slew me. So, then, the law itself is holy, and the commandment holy, just, and good. Then the good becomes death to me. No, by no means. But sin, that it might appear sin, works out death in me through that which is good; that sin, by means of the commandment, might become exceedingly sinful. For we know that the law is spiritual; but I am fleshly, sold under sin. For what I am working out in life I do not comprehend; for not as I would, do I; for the result of my action I hate. But if the result is hateful to me, I concur with the law that it is good. Now, then, it is no more I working out my life, but that which dwells in me; namely, sin. For I know that in me, that is, in my flesh, there dwells not any good. For to will is present with me; but how to work out that which is good I find not. For the good that I would is not the result of my life, but I practice the evil which I would not. But if what I would not is the result, it is no more I that am working out my life, but that which dwells in me; namely, sin. I find, then, the law that when I would accomplish good works, evil is present with me. For I delight in the law of God in the inward man. But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from this body of death?[1]

With the study of the law he studied also Israel's hope. Through the long vista of the centuries the literature of Israel had been bound together by a golden thread of promise. From the earliest tradition, when it was said that one should rise through whom man should grind the serpent's head to powder, down to the last prophecy of Malachi, the Old Testament abounds with promises of a Messiah's coming for Israel's redemption. These prophecies and promises he studied,

[1] Romans vii., 9-24. Here and generally in these papers I follow neither the Old Version nor the Revised Version, but substitute a free paraphrase of my own, in the endeavor to give the English reader a clearer insight into the meaning of the original.

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and what he thought about them was something like this: He believed that a Messiah would suddenly appear in power and great glory; that he would put himself at the head of Israel; that all the enemies of Israel would mass themselves against him; that he would either destroy them or would subjugate them. Then, when they had been subjugated or destroyed, Jerusalem would be renovated; the dispersed of Israel from all lands would be gathered together in the Holy Land, and Jerusalem would become the imperial city of the world. The saints who had died and were dwelling in the shadowy under-world would emerge, and with the children of the dispersion assemble in Palestine. Wars and famine and blindness and disease would cease, and the reign of peace and the glory of the kingdom of God would be ushered in, and Israel would be the world-power and Jerusalem the imperial city of the world. It would be easy, were there room, to quote the passages from the Old Testament which seemed to give warrant to these expectations. If we take the Bible literally; if we forget that its poetry is truly poetry; if we regard it as a book of philosophy, not as a book of literature, it is easy to find chapter and verse to warrant every element in this Pharisaic conception of the Messiah's kingdom. An evidence of this lies in the fact that there are to-day sects in Christendom which still believe, substantially, that this result is yet to be brought about, and which have been compelled thus far to postpone from time to time the anticipated consummation.

Imagine, then, Paul as a man of passionate earnestness, whose patriotism was his religion and whose religion was his patriotism; who believed that the law of Moses was a law handed down direct by God, and who thought that the most important part of that law was the Levitical code; who believed that a Messiah was to come to ransom Israel and make it the dominant nation of the world, and Jerusalem the queen city of the world. To him there come rumors of a strange sect which has arisen in Palestine. We interpret primitive Christianity by the teachings of its converts. We have the Four Gospels, written by those who loved and honored Christ. We have the epistles of Paul, written by one who was his devoted follower, and delighted to call himself the slave of Jesus Christ. But Paul had no such resources at his command. Not a Gospel was written; not an Apostle had yet written a line. Paul learned about this new sect from its enemies. And if we go, first to the New Testament, and then to the primitive writings of the early days which report what the pagans had to say, and finally to ancient rabbinical writings and their later echoes, we can easily reconstruct the conception of Christianity which came to Paul. It was something like this:

A child, a boy, born out of wedlock, and with the stamp of a bastard on him, has appeared in Palestine. He has claimed to be the Messiah, the life of the glory of Israel. He has gathered about him a ragged regiment of the unkempt, the ignorant, and the vicious—publicans, harlots, drunkards; in all the nation no learned man, no man of influence, to do him reverence. He has claimed to heal men's diseases and to feed their hunger. He has appealed to their prejudices and their passions, and so has increased the horde that followed him. He has had no word of condemnation for the open vices; has never denounced drunkenness, or the extortions of the tax-gatherer. But he has found no satire too keen and no invective too bitter for the church and its honored and orthodox leaders. The men high in station, the scribes, the theologians, the priests, the members of the Sanhedrim who have descended direct from the seventy whom Moses by the direction of God endued with authority—these he has denounced as liars, robbers, and hypocrites; he has called them a generation of serpents; he has told them they cannot escape the damnation of hell. He has not only denounced the lawmakers, he has broken the law again and again. He has set the Sabbath at naught, and told men to carry their bundles on the Sabbath. He has scoffed at the sacred ablutions which are a part of the Mosaic law. He has discarded the sacrificial system, venerable with centuries of use, and blasphemously assumed to forgive men their sins without that sacrifice by which and through which forgiveness can alone be won from a just Jehovah. He has declared that the expectation of a Messiah who will make Jerusalem the queen city and Palestine the dominant nation of the world is a delusion; that Jerusalem will be destroyed, and of the temple not one stone be left upon another. The nation has condemned him; Jehovah has condemned him. God puts the stamp of approval on men by their prosperity and victory; he puts the stamp of disapproval on men by their suffering and defeat; and this

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man has suffered the most galling and ignominious defeat. The law declares that "he that is hanged is accursed of God," and this man has been crucified, and thereby thrice accursed: the curse of God as well as the condemnation of the nation is upon him. The Sanhedrim has condemned him for blasphemy; the Roman government has condemned him for treason—for he was a disturber of the peace as well as a renouncer of religion; God has condemned him by his providence. His death should have put an end to this strange superstition. But it has not. His followers have now started the story that he has risen from the dead, and, worst of all, men are believing it, and this strange and ignominious sect is growing in numbers. I am ashamed for my race that such folly and such weakness could find a place in their esteem.

Something like this was Paul's belief, something such his sentiments concerning the Christian sect. He who wrote to the Romans, "I am not ashamed of the Gospel of Christ," would not have so written had he not formerly believed that this Messianic sect brought disgrace upon his nation. He who wrote to the Corinthians that the folly and weakness of Christ were the wisdom and power of God, would not have so written had he not once thought the Christian sect notable for its folly and weakness.

In this state of mind he was summoned one day to attend a meeting of the Sanhedrim. Whether he was actually a member of the Court we do not know, but the Sanhedrim had been convened, and a Greek was put on trial. In those times the customary method of rabbinical discourse was historical. The rabbi began with the ancient history of Israel, and traced it, in order that he might show the glory of Israel. This Stephen, who was originally a Greek and a pagan, but who had become a proselyte to Judaism and then a convert to Christianity, began his speech where the rabbis generally began theirs. Nor did his audience at first suspect his meaning. It dawned upon them gradually. It was a very skillful speech. "Abraham, your father," he said, "was called out of the land of paganism. Joseph, the son of Jacob, was seized because of the envy of the patriarchs and sold into Egypt. Moses was driven into exile by the passionate unpatriotism of a Hebrew. And when, after forty years of exile, he came back to deliver Israel by command of God, Israel would not listen to him, but repudiated him. When at last they followed him to the base of Mount Sinai, where the law was received, they put up the golden calf and worshiped it under the very thunderings of Mount Sinai. Despite tabernacle and temple, they had ever since been rebellious against God." Gradually the audience began to see what was meant, and Stephen concluded it was time to make his application, and he made it with vigor. "Ye stiff-necked and uncircumcised," he cried; "you call us Greeks uncircumcised: you are the uncircumcised; you have always resisted God; you have always fought against him; you have always persecuted the prophets; you have always repudiated his law; it is no strange thing that when the Messiah came you crucified him; it was like you in your whole history, from the beginning to the end." Then they gnashed their teeth and set themselves to destroy him. Suddenly a light breaks over his face, a light that awes them for a moment, and, looking up, he cries, "I see the heavens opened, and the Son of man standing at the right hand of God." This crowns the blasphemy of his speech, the court becomes a mob, the people rush upon him, and, without waiting for judgment, seize him and carry him from the room. Paul follows. Even then, though murder is in the heart of this people, they do not forget the ceremonial law. It is required that the witnesses shall cast the first stone. Paul takes charge of the cloaks of the witnesses, that they may cast their stones with the greater vigor with unencumbered hands.

On such a man as Paul such a scene must have produced a profound and strange effect. Many men are satisfied to kill an adversary. Paul was not of that kind. Nothing would satisfy him but killing the heresy; and the heresy was not killed. The blow on the lighted iron sent the sparks a-flying; the Christians fleeing from the persecution which followed the death of Stephen went telling the story of the cross and of the resurrection; and Paul gnashed his teeth again in commingled rage and shame at the fanaticism of this heresy and at the temporizing policy of Israel's rulers, interpreted by that much but falsely praised Gamaliel at whose feet he had sat. Gamaliel had said, "Let them alone; for if their plan and operations are of men they will come to naught, but if they are from God ye cannot overthrow them." And to him, it is said, the Sanhedrim agreed. Trimmer, com-

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promiser, coward, was he. It is not true that whatever is of God flourishes when men are disloyal. And it is not true that whatever is not of God comes suddenly to naught if men who ought to fight it dare not.

Paul set himself to extirpate this false religion, nurtured in the very heart of Israel. He persecuted its adherents; became exceedingly mad against them; went from house to house in search of their conventicles; spared neither men nor women; presided at many a cruel scourging; added to the penalties inflicted, jeer and insult; endeavored in vain to induce disciples of the new faith to renounce their Lord; sent more than one to share with Stephen the martyr's coronation. Their effectual non-resistance intensified his passion. The time-serving priests and Pharisees grew weary of his intensity. Time-servers and place-holders always do weary of earnest men. They could not understand the spirit of a Paul, who was determined to put down falsehood at every hazard. So when he came to the high priest, and asked for a firman to the Jewish authorities at Damascus, that he might bring to Jerusalem for trial there any whom he might find belonging to this Christian sect, the high priest was very glad to get rid of him, and gave the desired authority.

And yet during all this time Paul had not himself been at peace. The audacity of Stephen was of the kind to appeal to his own native audacity. The boldness of a man who dared face a mob was of the kind that he admired. The clear-sighted courage of an opponent who clearly saw the issues commended him to Paul more than the cowardice of time-servers who professed Paul's faith. Moreover, the teaching of Stephen and of others began to produce an impression upon Paul. He began to question whether he wholly comprehended Jewish history and Jewish character. The more his mind misgave him the more vehement became his passion against the Christians; the more vehement that passion, the more his mind misgave him. Something such was the condition of Paul when he started for Damascus. It was a six days' journey. He was practically alone. His attendants were not theologians, probably not very pious men. They could not discuss old traditions and new faiths with him. He was left to himself, and he found himself a very uncomfortable companion. The kindliness in his heart was always great, and there marched in the way before him the shadowy forms of those whom he had put to death. He was always courageous, and the boldness of the men who stood for their own convictions unto death stirred him with a new, strange pain. The problem of his own life came up again before him, and he remembered that though he had been blameless in the law, he had never had that peace which the Psalmist and the prophets promised to the man who has the blessing of the Almighty. So he studied and wondered and thought, and fought himself, as before he had fought others. For the man who is strong in his own conviction is rarely angered by opposition. It is the man who only half believes who is roiled and irritated by questioning; irritated because he fears the questioning will rob him of his faith. To-day in America it is not the men who believe in spiritual religion with their whole nature who are angry because their theology is questioned, but the men who are half afraid their theology is false, and therefore cannot endure to have it put on trial. So was it with Paul.

Five days had passed. He was already approaching his journey's end, when, at midday, there suddenly shone a light from the heavens so dazzling that he and his retinue fell to the ground, and a voice cried out to him, "Saul, Saul, why persecutest thou me?" He answered, still with his native independence unbroken, "Sire, who art thou?" The answer, "I am Jesus of Nazareth, whom thou persecutest," was enforced by a vision of the Risen One whom Stephen had seen standing at the right hand of God; at the same time the Voice discloses to him the conflict which had been going on in his own soul, a secret from all others, scarcely even recognized by himself: "It is hard for thee to kick against the pricks." This reading of his heart's secret is more convincing than either Voice or Vision. He surrenders instantly. "Sire," he replies, "what wilt thou have me to do?" The surrender was required to be complete. "Go on to Damascus, and it shall be told thee what thou shalt do." From one of the despised Christians he was to get his instructions. Such is the thorough work God makes with a soul, and such the thorough work a true soul makes with itself. When Paul surrendered, he surrendered absolutely and entirely.

I do not propose to discuss here the phenomena that attended Paul's conversion. Similar phenomena have been recorded from time to time by men in whom sudden changes have been wrought. Constantine thought he

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saw a cross in the sky. Loyola thought he saw hosts of good and evil set in battle array against each other. Luther thought he saw the devil coming to tempt him, and flung the inkstand at him. Were these real visions? I know no reason why we should think they are not. Why should we think the celestial sphere may not be all about us, and sometimes, in some sudden and illuminating moment, pierce through the mystic cloud which generally hides it from our vision?

It is true that only Paul saw the Vision, and only Paul apparently heard and understood the Voice. It is also true that he afterwards speaks of the Christ who was revealed *in* him. But it is also true that he was blinded by the light and ever after carried about with him, in some physical effect upon his person, what he calls the marks of the Lord Jesus. How far the Voice and Vision were external, how far wrought within, it is perhaps impossible to determine. But it is also of very little consequence. How far the Vision was produced by a phenomenon in the heavens, how far by a phenomenon in the brain, it is not important, and perhaps not possible, to determine. Paul was instantly arrested, and his whole life was revolutionized; that is the important fact, and that is not questioned. Professor Jowett, of Balliol College, will be recognized by every one as both a great and a thoroughly independent scholar. And this is what he says on the subject:

> There is no fact in history more certain or undisputed than that, in some way or another, by an inward vision or revelation of the Lord, or by an outward miraculous appearance, as he was going to Damascus, the Apostle was suddenly converted from being a persecutor to a preacher of the Gospel.

Paul began at once to preach in the synagogues in Damascus that Jesus of Nazareth is the Messiah. The synagogue service made it possible for hearers to ask questions. To such questioning Paul was subjected. How could he reconcile the doctrine that Jesus was the Messiah with historic precedent and the Mosaic law? Paul was not one to hold inconsistent opinions in different hemispheres of his brain. He was not one who could hold certain opinions apart from and inconsistent with other opinions. He felt that he must study. What place so good for study as the foot of Mount Sinai, where Moses had gone to receive the law, and Elijah had retreated to see the fire and the earthquake and the tempest, and to listen to the still small voice? Paul turned his back on Damascus, and retreated for we know not how long—two or three years—to Arabia. There he restudied the prophecies, re-examined the law, recreated his philosophy. There, too, he settled, perhaps not without conflict, his life purpose. If he attached himself to this Christian sect, he must give away all that most men hold dear—his ambitions, his friendships, his family ties, everything. He has not told the story of the inward struggle; but he has told us of the result:

> If any other one thinks to have confidence in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrew ancestry, measured by the law a Pharisee, measured by zeal persecuting the Church, measured by the standards of righteousness afforded by the law, blameless. But whatsoever things were advantages to me, these have I reckoned to be but the loss. Yea, verily, I do moreover continually reckon all things to be loss because of the supereminence of the knowledge of Christ Jesus, my Lord, through whom I suffered the loss of all things and reckoned them but refuse, in order that I might gain Christ, and be found in him, not having my own righteousness, that which proceeds from the law, but that which is through faith in Christ, the righteousness which proceeds from God and is founded upon faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death, if possibly I might attain to the resurrection from the dead; not that I have already attained Christ, or am already perfected, but I press on if also I may lay hold on that for which I was laid hold of by Christ.

Emerging from Arabia, he comes back to life the slave of Jesus Christ. How he reconstructed his philosophy, and what it was after that reconstruction, we are to consider in future chapters.

❀

Bits of Wisdom

Men possessed with an idea cannot be reasoned with.—*Froude.*

He who wears his heart on his sleeve will often have to lament that daws peck at it.—*Carlyle.*

Some people's cast-off happiness, like their cast-off clothes, would make some other people very happy.—*Warner.*

Every great and commanding movement in the annals of the world is the triumph of enthusiasm. —*Emerson.*

One part of the scheme of living is to learn just what our responsibility is and to let other people's alone.—*Harriet Beecher Stowe.*

She does very well under the circumstances, but that's the trouble—she's always under a lot of them; she never gets above the circumstances at all.—*Mrs. A. D. T. Whitney.*

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On Salt Water

By Charles M. Skinner

TRUE marine adventure is impossible on fresh water, though our unsalted seas of America are thousands of square miles in extent. You may pitch over them in storms as perilous as any that vex the Atlantic, you may risk the same dangers from fog, flaw, collision, ice. and upset stomachs, you may float about for days without sight of land, you may be conscious of deadly deeps below, and feel the impress or oppression of great solitude: yet the water is not brine; there is no iodine in the gales; you are not followed by sharks and porpoises; whales do not rise and pooh contempt at your slightness; the petrel does not skim and pounce in your wake; somehow the clouds are different. The fact is, you feel the shore, and smell it. On the ocean you realize that you and your ship are pretty small quantities. And there is such a thing as feeling your surroundings. You walk among the lifted parts of New Jersey and Pennsylvania, for example, and even though you are among hollows, woods, and closed-in districts, so that your off-look is narrowed and you have to guess at the country, you have an intuition that great heights are a long way off, as they are. Shift your ground to parts of Maine and New Hampshire, and, in the same sort of shut-in roads, villages, or farms, you feel that a bigger swell has been running under the earth's crust; that this surface has had a stormier time than the more southern country; that—a common result of storms—some tracts of it have stayed up nearer heaven, purer, more beautiful for the pain of the world-struggle they endured and betoken. Mind, you do not see any ground that is higher than you found in Pennsylvania, yet this feeling of land laid out in a large fashion is one that a small country does not inspire. You know the bigness behind the woods, and when, on reaching a hill-top, you discover a hundred miles of mountain, it delights but does not surprise you. So an actual largeness is breathed by the sea that does not gloom or shine over the lakes, even the salt ones.

On the sea you rock in life's first cradle, and still the deeps are home. You dispute this, for you say that the ocean is lonely; it is a desert. No. Sit at the ship's rail for ten minutes, look in any given direction, and you are bound to see life. You hunger for touch with things organic. The sea itself, the sky, the craggy shores—God's life—are not enough. There is the variety in this plain of water that you find on the plains of land. Vegetation is not lacking. Patches of weed and marsh grass make little environments of smoothness, as if they gave off oil. The storms have torn them loose, and nothing better shows the ocean's force; for seaweed grips the rock like its very substance. It is likely that diseased and dying plants are the first to be ripped away. Here is a bunch of popweed, there a bit of Iceland moss; and now the great kelp drifts by, its leathery leaf drooping so deep it goes down half out of sight; "devil's apron," we boys used to call it. But in the East we do not know the possibilities of this weed. In the waters behind Vancouver Island it is fifty feet long. A related plant off the Alaska coast gains a length, they say, of three hundred feet. Timber, dressed and raw, reminds us that there are continents, though at present we are nothing to them. A whale blows yonder; a gush of steam. Look! There he rises again for another breath. He has consumed that half-mile of distance under water with the speed of an express train. Here are his smaller cousins, a school of them, jumping, blowing, rolling, playful—Atlantic's social mermen. It is worth a trip southward in a steamer to see the ten-mile flotillas of red creatures—relatives of the Portuguese man-of-war, belike—and these porpoises, who have the same delight in action that is felt by strong men and fast horses. You will see no prettier racing on any track in the world than you may see by leaning over the bow. There, at odd hours, you will find from two to half a dozen of these fellows. They keep just a yard ahead of the steamer, no matter what speed she is making, gliding along with no more apparent effort than we put out in looking at them. It is as if somebody had shot them out of a torpedo-tube and they had not lost their initial velocity. Now and again they turn on their sides or roll over on their backs; but in doing this not a second of time is lost or foot of distance risked; they keep right on at the same pace, and you puzzle over them for a long time before you see what makes them go.

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It is their tails: screw-propellers. Without a touch or word that comes to us, they fly aside and scatter, and the ship plows on again through empty water; then, as if at the beck of a magician, they are there again, forging ahead as easily as before. What you will see depends on what oceans you sail, but be sure there will be no lack of life. The sunfish, flat, sluggish, may rise and float on before you with his back fin high out of water; a fish that weighs two hundred pounds and is nearly all head. The horse-mackerel will nearly scare you if you look down from a dory in a clear, quiet Northern harbor and see him basking just under you, for he is a monster then, and looks as if he could wreck you with a bump. A shark's back fin, a black triangle, slides along the surface with a stealthiness that makes you shudder; though they say his attacks on people are mythical. In a quarter-century's voyaging you may meet a devil-fish—no fish, no more of a devil than some other citizens of the sea, but loathly in slyness and serpentine writhings. And flying fish will leap out of the depths, shooting from one warm wave to another when something dark troubles the water behind them. There are disks and bags of almost limpid jelly that go by, with fringes hanging—creatures whose minds are in their stomachs, we say, in our patronizing fashion. Well, if they are, they are saved a lot of worry and have not to go to school.

Then the birds. No ocean is so wide, so cold, so stormy that they do not rest on it or find enough to eat there. Brown-backed petrels swing in our wake, gulls hover over floating edibles—how quick they are to see them!—and as we near the other side of the great pond, divers will turn up one eye at us, as they rest on the surface, and then turn up their tails in the sauciest fashion and drop toward the bottom, coming to the top again like corks after our ship has passed over them; though you will not be as apt to see these birds, nor know the sea as well, from a steamer's deck as from the top-gallant-forecastle of a sailing ship.

Sad to look at are the land birds and butterflies that have ventured too far over the water, or have been blown from shore. Usually you meet them within fifty miles of land, but a ship's captain tells me that a hawk alighted on an outbound vessel five hundred miles from the French coast and stayed aboard for two days. On one of the Halifax steamers going north in autumn I have seen six or eight small hawks clinging to the rigging on a foggy morning, flying off, returning, jumping to the deck, suspicious, uneasy, unreconciled. They have power of wing, and perhaps they get back to shore; but for more timid birds, less strong, the sea is a yawning grave. Many of them alight on coastwise steamers, tired, panting, empty, searching the decks and rails for crumbs and resting on gaffs and shrouds. As soon as they have recovered their wind they fly away, probably to look for land, and if the steamer is going against the wind it is a long, hard chase to catch up. Sometimes they never do. Foolish creatures, to have left the ship! They work and work, each ten minutes seeing them a little farther astern; their wing-beats are slower, they sag toward the water; a touch of spray alarms them; they rise with new vigor, fright lending strength, and make another dash. Sometimes a change in the wind will push them on, and they flutter to the deck, exhausted; but the human beings who look on have killed their mates on shore, and may they not want the lives of these little fugitives at sea? They rise again, the ship slides from under them, they fag along wearily, wearily, nearer to the water, farther and farther behind. Night falls, and the tragedy has been acted.

You do not often see great flocks of birds well out at sea. They stay by the shore. In Frenchman's Bay I have seen a flight of eighty gulls, and flying northward along the edge of Cape Ann I saw, one October afternoon, a flock of ducks, or coot, that stretched out in a wavering line for a full half-mile. There were about five hundred in the company. Two boats lay off shore a little, with decoys about them. Presently there was a fusillade. Evidently the ducks were not five hundred when they went on again.

Weird and beautiful is the life of the ocean after dark. Then you hang between two skies, the cold, far canopy above, gemmed with thousands of lights, clouds of suns you never see in town, the masts pointing thi way and that, silently asking your notice to the vast spectacle; and below, the darkness, where waves break spectral, and the bluish *noctiluca* sometimes sparkles, sometimes glows up through the foam like a face. In Gilson's sea symphony he indicates phosphorescence by the hum of a cymbal struck with a padded stick. It has just that shimmery, indefinite, spreading, seething quality that means that kind of light. You may catch a glimpse

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of these flame-bearers in the sun, but it is unlikely, for it is a rare fortune when you can see one by day, and see its colors, too. I once had that luck. Lying in a dory, peering into the clear water that washes the cliffs of Rockport, I saw in a shadow a jelly creature, as large as a cucumber, lobed lengthwise, like a melon; and the lines of depression between the lobes were picked out in soft flashes of blue, green, and white light. It was like the ghosts of diamonds. Why did the thing squander its beauty to the weeds and stones, and discover itself to the starfish and squid? What hosts of creatures pass us in the day's sailing, and we look through them, unseeing! Night reveals them as things of beauty. There are natures that shine when times and nations are in a sleep.

Hardly less wonderful than its life is the ever-shifting color of the sea. It is neutral, and not always pleasant when you look at it toward the sun, except when the sun is rising or setting, for then you have opulence; but in the morning it is slate-blue, from a height it is silky sapphire, in shoals it is green, in storm it is like thunder-clouds; but at the wave-tips what a glorious emerald! The ship's track is of beryl. If the day is calm and you wish to see the local color of the water, which is greenish-blue, hang over the bow again. A sharp-nosed ship plows a hole a foot deep in the sea, and into this cavity, wide enough to hold your forearm, the water tumbles in the same direction as the ship is going. At the edge of this chasm you will see the color you look for. There is an odd effect—the tide-rip. Where the flood meets the ebb you see a path of oily blue across the indigo, that is as clear as any made by human feet across a field. So you can trace the off-throw of a big steamer back to where the fork of it is fully a mile wide. Color! What a mournful world this were without it! If you look for jewels, you will find them, many-wheres. Rainbows shine in the nap of your trousers, the dew on your doorstep, the cob-web on your fence, the scratch on your window-pane. Tide mud: hold your nose and admire for its coat of splendid green, strong as malachite, fresh as spring oaks. Don't, as in this case, let one sense cheat you out of the pleasures of another.

We watch the sky more sharply from a ship than we do from our windows, because bad weather—that is, weather that people do not usually like—is announced overhead, and we reef or let out sail accordingly. When the sky is clear we live in a globe of blue, and when it lowers upon us all is gray. Before the oncoming of storm, in one of those greasy calms when the sun is gone, the horizon disappears and sea and cloud melt together. In full day red may persist on the horizon, as if distant earth reflected a strong, ruddy light. After sunset the glow seems to pass beyond the air and pervade all space, and, as the edge of the heaving world disappears in borrowed luminance, a sense of its vastness comes upon you that belongs to the sea in no other time. In this phosphorescent redness, before the stars come out, you are perplexed to know which are the points of the compass; but as the color pales to green you can tell where the sun went down, because the arch of light is highest over that point. When near the coast, distant cities proclaim themselves to you by banks and streamers of smudge in the day, and by reflected lights at night. This night-shine I have seen hovering over a town maybe twenty-five miles away, on an exceptionally clear night, not in a cloud, but in a flat band. The clearness and coolness probably prevented a high rise of dust and steam, so that the foulness hung as a light-catching canopy over the invisible city. Clouds that bear storm and lightning are more terrible in their beauty than when seen from shore, because we are in danger from them; though if you have gone to sea with the deliberate intention of being sick, the terror will be only that of deeper qualms.

Clouds volleying out of the west with lightning in them are low and self-hidden by rain, but higher ones can be watched for the curious veils that droop from them. A cloud that I guessed to be a mile high gave off two veils that twisted to the right and another that bent to the left, making, with its neighbor, a reversed parenthesis—a curious parting due to winds near the surface. Night storms are the blackest and bleakest, for there are no friendly lights, the glimmer of jelly-fish beneath seeming the more uncanny and inhospitable. These ocean beams are weird, like distant lightning; for that, if less awful, is more mysterious when seen through a cloud. Then we see it as a quick glow, running and spreading before it vanishes, like a glance from a search-light. There is no chain, no bolt; only a fiery mystery playing behind a curtain. Yet, if you are alive, clap on a sou'wester and plank the decks in the gale. It will make life tingle in every vein of you.

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The tumult of the air and sea will be epic-like to your imagination.

Countless are the pranks of fog and mirage, especially about eastern Canada, where the shores are made over every ten minutes, and where you cannot tell hills from air-paintings. Some hint of these distortions you may see on the ship, for watch where hot air, with a little steam in it, is escaping from the boiler-room. It describes its convolutions in faint shadows on the deck, and we know its waves and writhings by the wrinkling of lines seen through this warmed, moist air. It is like oily old wine moving within itself. These are the currents and eddies that make the stars twinkle. Fogs and mists reveal aerographies at times that surprise us. For instance, off the Maine coast hills of air are outlined by thin bands of brown vapor, in some places double, that lie along their tops, bulging over every dome and lapsing into every hollow. This line will average from one to two degrees above the horizon, when land is out of sight, and is a quarter to half a degree thick.

The mechanism of waves is hardly solvable. It seems to be a rolling of the surface; a tipping forward at the top and drawing back underneath, for water is a reluctant fluid. And it is not easy to determine what is a wave, since each big one is made of lesser ones; these are covered with still smaller; while these are hatcheled over; and sometimes the cross-combing of a fourth subdivision may be seen. The big waves of old pictures, clean, round, do not exist; and how long must that old fib about "waves running mountain high" take a-dying? A wave of twenty feet is seldom seen and not appreciated, except in small sailing vessels; while the tallest wave on record was forty feet high. In terrific gales waves are blown flat, and the sea is covered with spindrift. Often the frothing makes the sea appear livelier than it is; and a true sailor prefers to ride on white-caps. Fresh water is not so sudsy as salt. It clears itself of foam more quickly. In the ocean a wave breaks into a hundred points, each point as it falls becoming an injector of bubbles. After a wave has passed we see a hundred disks of white expanding, with fringes of bubbles hanging a foot under the surface.

It is not merely what we see that endears the ocean to free men; it is what we do not see: the consciousness of space, power, liberty; the chance it gives us to move from point to point, thus declaring our evolution from life in its earlier forms, and symbolizing our progress to ports that we shall never reach by chart and compass, but may by will, hope, knowledge, and aspiration. We love it for its reserved strength; for its mystery, since we do not care for things after we find that we have read from their surfaces all they can offer to us; for its ever new, ever affecting grandeur and loveliness. It is the symbol of the illimitable in time and space. To be with it helps us, as it does to be with mountains; it widens, strengthens, purifies us, gives us a sufficient measure for comparisons, assures us of the store that nature still holds for our souls, minds, and bodies, is a daily lesson in the constancy and supremacy of nature.

The Joy of the Working

By Bolton Hall

I thought that I was a husbandman whom God sent into a dreary world. I toiled breaking up the hard earth and clearing off the ground, but the more I worked, the rougher looked my plot; for where the briers were cut away, stones showed through the sand. I was tired, and when I saw God I said to him that the vines went astray faster than I could straighten them, and that where I planted my grapes, wild grapes grew up instead. God said to me that there was strength in the wild grapes, and I said, "Aye, Lord, but look at the stones." God said, "Do not I need the stones?"

But when I saw that God watched me as I worked, I said, "The toil is hard, but I shall see the fruit." God turned away, saying, "You shall not see the fruit." I cried after him, "But there will be fruit, O Lord?" and God said, "Of all your labor there shall be no fruit."

I said, complaining, "Lord, it were so much better to find wild flowers, that might be trained to be more beautiful; but there are always thorns for me to cut." And God said, "If there were not thorns, I had, here, no need of such an husbandman as thou."

I went on working, for then I knew that I labored in the Garden of the Lord that was to be.

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"Spare the Rod and Spoil the Child"

By M. V. O'Shea

Professor of the Science and Art of Teaching, University of Wisconsin

THOSE who discovered that obedience was the root of all virtue, as well as those who have believed and practiced the doctrine from aforetime, have harbored the feeling that self-control in adult life may be secured only by the renunciation, for the greater part, of self-control in childhood. Mr. Callahan, writing some months ago in The Outlook, expressed the conviction of a large fraction of mankind when he said that "instant and unquestioned obedience on the part of children is essential to their control of self in after years." But when we speak of begetting self-control in maturity by the application of repressive measures to the bulk of the native activities of childhood, we do not mean self-control in a proper sense at all, but only a continuance of submission to authority, or restricted action following after the suppression of freedom in early years. It seems to the generality of people that if children be granted much spontaneity in their younger days they will carry over a desire for the same thing into mature life. The average mind, however, conceives of a strong person as one who is not characterized by a great volume of wholesome, rightly directed action, but rather a limited amount of it—by an inhibition or barrenness of activity. The sturdy oak, symbolic of immobility and sternness, typifies an ideal personality in the thoughts of many, rather than the graceful willow, which is abounding in movement and lends itself graciously to the persuasions of its environment.

An apparently intelligent mother was observed one afternoon recently while endeavoring to manage a little fellow of three years on a bit of lawn skirting the streets of one of our cities. Now, nature has implanted in a normal boy of these years an insatiable desire to be active; to wish to go where there is novelty and excitement; to be experimenting with things in his environment in all sorts of ways. It is contrary to his organization that he should conduct himself after the fashion of grown people; and if such behavior is expected and demanded of him, it will involve unceasing struggle—on the one hand in the display of authority, on the other in the effort to escape from it. Precisely this could have been observed on this particular afternoon. For a long two or three hours there seemed to be few moments in which the mother was not forbidding or dictating, with the result that almost none of her directions were obeyed, unless they were enforced by the application of physical power; and every repetition served only to deepen the child's hostility, and incite a feeling of opposition. One could not help but feel that this mother, typical of so many others, regarded herself, although of course unwittingly, as divinely appointed to thwart nature in taking her course; and while she could not accomplish such a mission, she could throw obstacles in the way and so interfere with the healthful development of her child, much as she, like every mother, would long to do otherwise.

Any one who will interest himself particularly in these matters may easily perceive that the average parent, teacher, and nurse do not plan, deliberately plan, to indulge young children in a perfectly free choice in the main body of the activities of their early years. What liberties the young get in many homes and schools are stolen; and the reflex effect is more disastrous than in any ordinary theft, for with its customary train of evils there are added to this species of thievery the bitterness of antecedent opposition and the unholy glory of conquest.

The writer was witness to some proceedings just lately which will give point to these statements. Two nurses were engaged in keeping a child off the street. There was scarcely any other place for the little one to go; and the excitement and variety of life outside were enticing to the utmost degree. A number of times the child walked to the street in defiance of the commands of his keepers; and as often as it was brought back it would venture again, showing by its violent vocal and bodily demonstrations that it was not only learning disobedience, but was acquiring an irritable temperament in consequence of such treatment. Instead of going with their charge and protecting it from harm, or removing it from such temptation, supplanting the interest of the street by another,

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these nurses sought to develop obedience in the child, with such unhappy results as must always attend such irrational performances.

And the occasion for remonstrance is that this fashion of training is in vogue in so many of our homes, with no more fortunate outcome than in this instance When authority is manifested, but not obeyed, then harm follows. The cause for complaint would not be so great if authority was not manifested so extensively in opposition to children's native desires. This is due in part, at least, hard as it is to acknowledge it, to the selfishness and thoughtlessness of those who bring up children. Older people find it inconvenient to place themselves at the child's point of view. In their discipline they assume that he should act with as much forethought as they do themselves, or more, perhaps—at least with more of self-sacrifice. Witness the adage, "A child should be seen, not heard," a sample of numerous others expressing the same sentiment. When the child demolishes breakable articles; when he disarranges the order of things set to please the adult eye; when he seeks brightness and novelty on the street, or a breath of freedom at the neighbor's; when he makes a disturbance when we wish to be in peace, or demands our attention when we are busy—when he conducts himself in these ways, the adult is prone to feel that it is done in a spirit of mischief or lawlessness, and that he should be disciplined to obedience. It is so difficult for us to appreciate that all these things, annoying if looked at from one point of view, are essential to the development of childhood; and that they do not spring out of a mischievous or unruly temper any more than does the conduct of a mature person.

While incidental observation of the way of things in one's environment will of itself afford proofs that there is danger in making obedience in childhood the all-prominent means of saving grace, modern experimental studies upon the origins of a child's powers also lend strong testimony to this view. It is doubtless known to every one that all emotional and intellectual activities are in some mysterious manner conditioned by the development and organization of the nervous system. The cortex of the brain is composed of many millions of cells, which possess various powers, the control and unfoldment of which constitute, in biological terms, the province of education. At the outset of life the cells seemingly act in the main independently of each other; but gradually in the normal brain associations are developed between them, and these constitute the organic bases of reason. In a brain in which these associations do not develop, or in which they function improperly, it is believed that some measure of mental defect or deficiency must ensue. It is commonly maintained by neurologists that there are two general classes of cells distinguished by their function, the one class, the sensory, receiving messages from the external world in the form of sense-impressions; and the other, the motor, transforming these messages into stimuli to action. All sense-impressions need to issue either immediately or finally in some form of appropriate activity. It is shown by comparative biology that in the evolution of the brain in the animal series the first species of association to develop is between sensory and motor areas; so that in animals sense stimulus leads toward quite direct reactions.[1]

By virtue of the principles and modes of inheritance the child-brain develops first that variety of association which is most fundamental in the animal series out of which he springs; so that we see why a normal child is constantly reacting in a lively manner upon all his impressions. Every sight and sound and word tends to set him into movement. Now, nature has imbedded in the child's being a group of profound instincts which direct his actions into certain channels. He no sooner sees a thing that is good to eat than he strives to gain possession of it. Everything bright and lively attracts him to itself. It is ordained that he should at first be selfish in the sense that he thinks of self more than of others. Whenever he is in an environment, then, which presents these and similar stimuli to his brain, he is already determined to react upon them in characteristic ways—to be trying all sorts of new experiments, to be continually in action, to be restless, and even annoying, as adults may think of it, if they will allow themselves. The growing brain has not, at five or six or seven, developed such relationships between the different sensory areas that one impulse may be inhibited or controlled by another to a very great degree. The child can arrive at this desired stage of self-control only gradually. It seems to be shown now by cerebral physi-

[1] Any parent or teacher who has not done so would be benefited by reading such books as Donaldson's "The Growth of the Brain," Halleck's "Education of the Central Nervous System," or Warner's "Mental Faculty," in which the physiological aspects of child development are treated in detail.

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ology that the associations shoot together, particularly during the period of adolescence, and this is the time when the child begins to think in a serious manner, to reflect, to balance impulses and motives. Up to this point his actions must be more or less impulsive; they will follow quite readily upon any stimulus, and be prompted by those deep-seated instincts which have been bequeathed to him as the valued treasure of racial experience.

Self-control implies the balancing of motives. Physiologically it requires the modification and inhibition of a particular impulse by numerous others; or, again, it demands that certain good motives be made stronger than evil ones. It must be apparent, then, that self-control cannot be attained through the inhibition of impulses by fears implanted in childhood; for when a fear is removed, there is nothing to prevent the impulse it restrained from having full sway. Besides, it is not possible in the course of a child's life to put a fear over against every motive to wrong action which will threaten him in adult life; and if the individual has not become habituated to act in the direction of good motives, he is not in any sense self-controlled. Instead, then, of trying to suppress action in childhood by commands; in the place of endeavoring to secure instant and unquestioned obedience continually, the aim should rather be to arrange the environment of the child so as to grant him the largest possible measure of freedom. The key to the situation lies in a wealth of right action inspired from within throughout the whole of childhood, rather than in restraint compelled from without. It seems to be a law of our psychic life that an activity cannot be inhibited before the mechanism for it has been developed. To set up a lot of fears in the child-mind, then, in the hope that they will restrain undesirable action in mature life, is a serious mistake; rather, to repeat, many interests must be established which will compel a rich abundance of action along right lines, and which, consequently, will inhibit impulses of lesser force to evil conduct.

It is not the intention here to plead for the release of obedience *when it is demanded* on the part of children. Doubtless, too, some obedience for its own sake is a good thing. There should be enough of it for the child to learn that there are those to whom he should surrender his will at times. But the danger comes in making such demands too frequently. To elevate authority to the supreme place in a child's life is not to breed respect for it, but rather to arouse antagonism toward it; but when it is rarely shown, and then put into effect at all hazards, it will impress the child with due regard for itself. When a law is made, in home or school, the child must come to feel from experience with it that it is absolute and unerring, like the operations of nature; that it is a great power which, while dealing with him calmly and justly, does not nag and torture him by innumerable limitations of his activities.

The Armenian Orphans

The American Board of Foreign Missions has received a special report in the interest of the work undertaken by the American missionaries in Asia Minor on behalf of the Armenian orphan children. The report states that there are upwards of twenty centers, most of them in the interior of Turkey, where children are cared for. Including the work of Germans, the Swiss, and the British, the care of above 3,000 children has been assumed. A larger number is said to be still uncared for, whose future is reported to be very dark. The work is undertaken in the most economical way possible. Buildings have been in most cases either loaned for the work or rented at a low rate, so that funds given can be used entirely for the maintenance of the orphans without any charge for administration or plant. The usual grain supply does not reach Bitlis, Kurdistan, and wheat has nearly doubled in price there. The orphans were originally taken for only a year, in the expectation that greater plenty and cheaper living would not require longer care. Many waifs with no one to care for their souls or bodies continue to arrive there from desolate villages, hungry, naked, sick, and in danger of their lives. In Bitlis alone is an orphan center where 250 are cared for. To dismiss them is to expose them to lawlessness. Among them there has been no fatal sickness, although fevers and mumps have prevailed. A London physician is assisting in their care.

The heaviest cross is light, if borne in meekness and trust; the lightest cross crushes one, if the heart is heavy and sore with pride. Sufferings must come: it is the course of nature; but they do not necessarily cause misery.—*Mozoomdar.*

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Books and Authors

The Spiritual Significance of Daily Life[1]

That idealism is not practical is a current notion which the title Dr. Hyde has chosen for his lectures at the summer school at Colorado Springs, at the summer term of Chicago University, and at the Chautauqua Assembly, happily challenges. That the real world exists for us independently of our thought about it, and that we must take it as we find it, is one of those maxims of common sense which we discover to be as far from fact as is the common-sense impression that the sun goes round the earth. The real world of common sense is the sum total of the actual beings and happenings at any moment the globe around—a hodge-podge of miscellany. We have to build this world of incoherent phenomena into an intelligible, orderly world of thought. Each thinker makes his own world by his own thought, through a process of selecting and combining the materials which interest him according to his own ideal of the relation betwixt him and the world. In this process he discovers a reason like his own as the organizing principle of the seemingly chaotic mass and maze. This, then, is revealed as the true reality of the eternal underlying the superficial reality of the temporal affirmed by common sense. Every thinker is an idealist in his way, albeit as unconscious of it as M. Jourdain was that he talked in prose. The consistent idealist holds with Hegel that only the rational is real and the real is rational. "Practical Idealism," as presented by Dr. Hyde, "is a presentation of the familiar facts of every-day life in their rational relations, as elements in a logical process and parts of an organic whole."

The first half of Dr. Hyde's book deals with the Natural World, as the world of sense-perception, the world of association, the world of science, and the world of art. His elucidation of the fundamental processes of psychology and logic in rationalizing "the big, blooming, buzzing confusion" which the world is to us at first, is admirably simplified and clear. He shows "how the mind goes behind the returns of mere perception, and out of these facts builds up a series of worlds more and more to its own liking, and thus gradually emancipates itself from the bondage of sense and wins the liberty of the spirit." Within the limits of mere sense-perception, subject to shifting and baffling phenomena, we find not our freedom. Science, on the other hand, leads toward freedom by the witness it bears to the unity of nature and man in one organizing Reason common to both. Yet the hard and fast limits of fact within which Science is comprised are not escaped till we emerge through surrender to scientific fact and obedience to scientific law into the liberty of true Art, in which we mold the world of fact conformably to our own ideals. As it is the office of Science to show that one and the same Reason is organic both in nature and in man, so it is the office of Art to reveal in nature a beauty and beneficence identical with our own. "Art," said Schiller, as quoted by Dr. Hyde, "is a process of widening Nature without going beyond it."

It were greatly to be wished that certain fiction-writers might read Dr. Hyde's criticism of their "realistic" abominations. They are, in a strictly psychological view, not realistic at all, but idealistic, and that of an odious kind:

> A work of art is not and cannot be a picture of a reality unmodified by the selective attention of the beholding artist. . . . If the predominating tone of a novel is filth and licentiousness, it is infallible proof, not that nature and reality, but that the heart and soul of the writer, are vulgar and libidinous. He tells us that he has represented what he sees; to which psychology replies: "Yes, but you see what you are looking at, you look at what catches your eye, what catches your eye is what you have affinity for, and what you have affinity for is what you are." It is not ethics alone which they affect to despise; it is the clearest, coldest, hardest facts of scientific psychology which condemns this rotten realism.

Realism truly so called, as Dr. Hyde observes, is only another name for objective idealism. The mark of this is in fidelity to the universal ideas embodied in the particular facts it deals with.

In the second part of his work Dr. Hyde explores the Spiritual World, as the world of persons, the world of institutions, the world of morality, and the world of religion. The reconciliation effected by Science and Art between the mind and the world, between man and nature, must likewise be effected between

[1] *Practical Idealism.* By William De Witt Hyde, President of Bowdoin College. The Macmillan Company, New York. $1.50.

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man and man through social institutions. The moral discord in man himself must also be harmonized in that conscious closing of the particular self with the Universal Self which is found in religion. Science has given us an ideal of the True, Art of the Beautiful, and the world of persons adds to these an ideal of the Good—the distinctively moral ideal. Our own personality is realized only as we realize through sympathy the equal personality of our fellows. Love is the practical expression of this consciousness of an identical nature. To be kind is the natural result of being kinned. And the unification which Reason effects in the world of things and events, Love effects in the world of persons, bringing us into conscious relationship with the Universal Personality, fragmentarily expressed in individuals.

In this portion of the work the argument is less closely reasoned than in the other. In showing "how Love is striving to create a Spiritual World that shall be as fair as the face of Nature and as free as the will of man," Dr. Hyde is more discursive, even to the point of occasional diffuseness, than in showing "how Thought constructs the Natural World in which we dwell." Practical Idealism is here expounded in terms of practical ideals—ideals of marriage and family training, of education and public schools, of moral socialism, of patriotism even in details of the currency and civil service, of self-regard and self-direction. Here the introduction before given to the fundamentals of psychology and logic receives its complement in a keen discussion of conflicting ethical theories. Thus is the conclusion reached that in the world of religion only is the ideal realized of conscious unity with our total environment. "The world of religion is not apart from but inclusive of the worlds of sense and science, art and humanity, institutions and morals." It is "the world of the Absolute Reason, the Eternal Love, that includes all finite reality and embraces all finite persons." Religion, ideally viewed, is "the spirit of wholeness or holiness, which gathers all these detached aspects of life up into the unity of a common principle, and inspires them with the enthusiasm of a personal affection."

The dominant note especially of the second half of Dr. Hyde's book is so strongly practical that many who have fancied idealism to be peculiar to mystics and dreamers will begin to think their own practicality allied to it. But, while he thus confines himself to the concrete interests of philosophy in practical concerns, he does not shut out the ultimate metaphysical problems, though precluded from discussing them. Glimpses of them are given, partly in numerous quotations from philosophical writers, partly in concise paragraphs of argument inviting the strenuous explorer to the highlands of thought—*e. g.*, in the three pages given to the question of Personal Deity. The fallacy in the denial of this is in a false or crude conception of personality. Indeed, not every human being is a person in the true sense, although it is in him to become a person. It may be well for those who define a person as a human individual to hesitate in ascribing such personality to God. Personality truly defined, as that unity of self-consciousness and self-determination which organizes into a rational whole for a worthy end the facts of existence without us and within, is but imperfectly evolved in the best of us. Even so, it is sufficient to suggest an ideal of its perfection not unfit to be ascribed to Deity, as "infinitely more of a person than we."

Here and there, amid striking excellences, one may think more satisfactory statements possible. True as it is that the function of conscience is "largely negative," as a detector of violations rather than a discoverer of higher applications of law, it would seem that this is the mark of the imperfectly developed conscience. It is hardly idealism to let this go as a full statement. It may seem also that Dr. Hyde does not regard the conduct of the sinless saint as "moral," unless there is in it some of that balancing of good and evil alternatives to which he limits the sphere of distinctively moral action. Why morality should lose its name when it has learned to run automatically does not appear, nor does it appear why the name of "sin" should be reserved for the more desperate developments of moral evil in bitterness to men as well as rebellion toward God, if indeed St. John was right in saying, "All unrighteousness is sin." More unhesitatingly one may recommend that in future editions the curious explanation of the reason why iron ships float be suppressed, if, when properly amended, it prove an unserviceable illustration. Taken all in all, however, Dr. Hyde has given us a book of singular lucidity and power, of ethical vigor and practical philosophy, utterly free from theological bias, wide in the outlook of keen thought and warm

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feeling, and admirably interpreting "the spiritual significance of every-day life."

Life in Germany[1]

Dr. Williams's timely and permanently valuable book is much more than a mere description of "Christian Life in Germany." While most of the book has to do with Christian life, there is a great deal which has to do with educational and social development. The volume will be a welcome one to those interested in German education or economics in the German State or Church.

The author appropriately puts a description of German education in the foreground, since, as a rule, intellectual ability means more there than here. In no other European country, with the possible exception of Sweden, is education so scientifically managed as in Germany. The school and the church are placed upon the same level, and in the Cabinet the Cultus Minister is charged with their care. Hence every pastor as well as every teacher belongs to that complicated machine which we call the German Government. Schools are divided into, first, those for the people, or "Volksschulen," corresponding to our primary and grammar schools; second, the "Realschulen," which fit the youth for business or for callings which require a university training, but do not require a knowledge of the classics; third, the "Gymnasia," in which boys are thoroughly prepared for the universities. In addition, there are separate schools for the girls, who are not permitted to attend either the "Realschulen" or the "Gymnasia." Then there are, of course, technical schools, schools of forestry, engineering, mining, electricity, and other departments of science, as well as many private schools for music and the other arts. Finally, there are the military schools. The "Volksschulen" are practically free, and are attended by pupils of both sexes from six to fourteen years of age. Attendance is compulsory. In summer these schools open at seven o'clock in the morning and close at noon. In order to aid older children, whose work in the fields is necessary, the country schools open at six o'clock and close at nine; then the younger children come, and remain until noon. The Gymnasium is, of course, the characteristic school of Germany; graduation from it is nearly tantamount (save the superiority of their discipline) to graduation from one of our smaller colleges. Dr. Williams gives a short and interesting sketch of university life; he might have lengthened this part with advantage to the reader who knows not Germany.

A discussion of German education is prefatory to a discussion of the social, moral, and religious life of Germany. The chapters on the social needs of the people are put at the end of the volume, but they would have found appropriate place at the beginning. Dr. Williams is keen-eyed and sensitive to detect the services and the neglects of Christians as to German society. We do not recall any volume which so adequately presents the actual condition of things as does this one. We often hear of the admirable system of German deaconesses, for instance, but we have not before had so admirable a description of that work. No one can read it without experiencing a glow and a satisfaction that so much good has been so unostentatiously accomplished. The social and industrial changes through which the nation is passing are criticised by one who knows whereof he speaks. We have not a word too much of comment upon the changes which press upon day-laborers and landowners, upon labor and capital. We could wish that the Social Democratic movement had been reviewed at greater length. Its significance in view of existing conditions is important, and the future has been only too accurately prophesied if the hasty and ill-advised course recently taken by William II. be continued.

What Dr. Williams sets out to do, however, is not merely to furnish material for determining the actual condition of German spiritual life, but to set forth in commendable detail just how German Christians are using their religious energies, especially in their "Inner" and "Outer" Missions; in other words, in their Home and Foreign Missions. To the assertion that the Church in Germany is destitute of spiritual life, Dr. Williams replies that a true test of such a life is in the gifts of money and men made to purely benevolent objects. The number of Germans whose lives are devoted to philanthropic objects is far larger than is commonly thought. Considering the resources at the command of the German churches, benevolent contributions are not at all insignificant. Despite the difficulties with which Germans contend, Germany is a truly Christian nation, and Christian

[1] *Christian Life in Germany as seen in the State and the Church.* By Edward F. Williams, D.D., Western Editor of the "Congregationalist." The F. H. Revell Company, New York. $1.50.

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life there is far more general and influential than is sometimes supposed. There may be a pronounced lack of spiritual life in many prominent educated Germans, but Dr. Williams says it may be doubted if a larger number of unbelievers among scientific men could be found in Germany than among us or in England.

In the universities the religious condition is better than it was twenty years ago. Belief in a revealed religion is not diminishing among educated men. Higher Criticism has not destroyed confidence in the Scriptures as the Word of God. Nor has it diminished the sense of personal responsibility for the spread of the knowledge of Christ over the world, and among those at home whose condition is almost as deplorable as is the condition of unbelievers in heathen lands. Whoever studies with care the entire field of German history, literature, philosophy, and education, since the days of Luther, will be convinced that, while there is much to regret, and much still to be desired, the doctrines of the New Testament were never so popular among the people as now; that the Church, including pastors and laymen alike, was never more aggressive than now, or more confident that the principles of Christ will everywhere finally prevail.

Hours with Famous Parisians[1]

He or she who writes under the name of "Stuart Henry" has given us a remarkably readable book comprising over twenty short essays describing some of the celebrities of Paris. These descriptions are characterized by so much robust directness, and at the same time by so much of a feminine incisiveness, that we hardly know whether they were written by a man or a woman. At all events, they demand special notice. For instance, we have these words about Madame Adam:

It is not true that Madame Adam is the only man in France. The compliment would be magnificent for her, but rather whimsical. Nevertheless, she is more masculine (using the word in a stalwart sense) than most of the Frenchmen you meet in Paris. I scarcely know a Parisian who is equipped with such a virile bearing. . . . She was born to command. . . . In the private sanctum of Madame Adam the walls are thinly and leanly decked with lithograph portraits of Bourget, Loti, Hérédia, with a sketch of Victor Hugo's "Quasimodo," and of a scene from Molière's "L'Amour Médecin," and with colorless and unimpassioned maps of the Sahara and of the Bissago islands. An iron safe weighs the precinct down with a solid and refrigerant substantiality. . . .

Or this, about M. Zola:

A business man. No emotion, no ideals, no imagination, no poetry, in his personal intercourse He does not try to win or entertain you. He takes no personal interest in you, and does not expect you to take any personal interest in him. . . . His physique is robust, with a big tendency to obesity. His voice is weak and cracked, and pitched high. His realism finds expression in his broad nose. It is a nose constructed to root up the ground and sniff out the filth of existence. He has a tired, overworked air. His eyes look weary, and he says "Ah!" when he speaks of the immense field he has rooted over, and has yet to root over, in his brutal manner. Life has been for him a blunt, rude, brutish thing. He has conquered merely because he has worked harder than any one else. With him naturalistic literature succeeds only by the sweat of the brow.

The essay in which most readers will be interested is that on the late Alphonse Daudet: "All the world knows of him as a novelist; the Parisians are familiar with him as a playwright; his bubbling gayety, perfume-pointed irony, and independent, individualistic attitude in the realm of letters, make him favored and respected by every one. Yet how few have heard of his delightful talks, of his piquant and imponderable conversation, gentle and fragile as a woman's—expansive and confiding as Tartarin's! There are in it the sparkle and laugh of Provence, the beading flavor of southern grape, the dulcet song and dance of some cascade in Languedoc." M. Daudet himself wrote: "Is it possible that, as you say, foreigners in Paris complain of the *vie fermée* of Parisian households? Why, the idea had never occurred to me. I do not understand it. You see how it all is about you here (throwing his arm in a careless gesture)—how unpretending it is—old things. We live in modest comfort; friends, acquaintances, strangers, all are welcome—every one does as he pleases. Of course, at the same time, we lead a close family life. I was laughing just before you came in, for I heard my boy of sixteen ask his mother, 'Won't you go walking with me this afternoon?' 'I cannot—I must take your little sister out—why don't you go alone?' 'Oh, I don't want to go without you.' My eldest son lives in another part of town, but he comes here every day in the year to embrace me, and to inquire, 'How are you to-day, father?' '*Moi, je suis pour la famille*'—I believe with my heart and soul in the sanctity of marriage and the fireside. I am not in favor of the institution of divorce. Love of family and love of country—those are my two great mottoes. It seems to me ideal to choose one person and to say to yourself, 'That is the person whose eyes I

[1] *Hours with Famous Parisians.* By Stuart Henry. Way & Williams, Chicago. $1.25.

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am to close forever, or who is to seal mine in the last sleep.' "

Another portrait is that of M. Huysmans:

A quiet apartment in the palace of the French Minister of the Interior. A room furnished in green, a large desk, one or two sheets of paper, plenty of leisure, nothing apparently to do. The window open, a glimpse of green branches, a silent April afternoon. A quiet little man at the desk. His legs are crossed, and he is fumbling with a ruler. His small, pointed gray beard and mustache are neatly clipped, and his gray hair is geometrically trimmed *à la* Renaissance Park of Versailles. His cranium bulges out at the sides. He has a rather bright eye and a squirrel look. Not a suave, facile man of the world. A noiseless talker willing to talk, but not knowing what to say next. No ceremony, no enthusiasm, no parade. A part of the time he scrapes the desk with his ruler like an idle boy at school. He chops out the conversation something like this: "My business is applying naturalism to Catholicism. I have become a Catholic because I am extremely pessimistic. The religious people differ from the other pessimists only in that they annex a 'future life' scheme. Everything is going to the dogs. There is a great deal in the Church that is a fraud. Its miracles, confessionals—all that is claptrap and absurd. But I enjoy its old pre-Raphaelite spirit, its high animus, its art." . . . All this, and more, is said in a low tone of voice, in an echoless, independent, reckless way, without gestures or flourishes. M. Huysmans is serious, quizzical, reverential, Bohemian. He mixes religion, slang, indifference, realism, mysticism, hope, despair—all—in a determined but tranquil air of convinced *insouciance*.

As these extracts have shown, there is in each essay a pleasant mixture of the man and his work. The book is also valuable on account of comparative criticism. We note this especially in the papers on MM. Anatole France and Jules Lemaître.

Of the other essays, some are remarkable in giving to us in a few rapid strokes a clear portrait; in others we see either that "the figure moved" or that the artist's hand was unsteady. Our author discusses such literary men as MM. Sardou, Coppée, Drumont, Hervieu, Regnier, Marcel-Prévost, Mendés, and the late Paul Verlaine; such men of the stage as MM. Coquelin *Cadet* and Mounet-Sully; such women as Bernhardt, Reichenberg, and—Yvette Guilbert! such painters as MM. Henner and Bouguereau; and last of all comes the composer, M. Massenet. The book might have been improved by certain excisions; it would surely have been improved by certain additions; but, taking it for what it is, we must be grateful for much illumination. The light has been turned on by one who knows the difference between candle, lamp, gas, and electric burners, and who knows just what is suited to each subject. Nevertheless, even in this clever book the exhibition of the subjects as the author would have them seems to imply a certain shutting out of the best light of all—that of day. This vague sense of bereavement becomes real when we read the extreme things in latter-day French literature. The evident effort to be realistic, naturalistic, idealistic, mystic, symbolic, destroys the ability to be natural.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 24. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

PHILOSOPHY

Vol. X. of the collected works of Friedrich Nietzsche, edited by Dr. Alexander Tille, of the University of Glasgow, includes *A Genealogy of Morals*, translated by Mr. W. A. Hausemann, and *Poems*, translated by Mr. John Gray. "A Genealogy of Morals" was written at Sils-Maria, Switzerland, in 1887, and was meant to defend the book "Beyond Good and Evil" against certain attacks. Nietzsche contrasts "master-morality" with "slave-morality." The most striking sentences are those which the philosopher uses in his discussion of asceticism. The state of mind which produces asceticism Nietzsche regards as decadent; the realization of such ideals leads not only to economic ruin but to the disappearance of a people from the earth. Asceticism is at one with slave-morality. As Dr. Tille points out in his introduction, Nietzsche knew that the historical was his weakest side, and the editor instances several illustrations where the meaning may be the reverse of that which the philosopher assumes. Apart from this the discussions of ethics have a real interest for us; they are those of one who appears to believe in a morality of the upper as distinguished from that of the lower caste. The Gospels do not teach such a distinction, nor do the Commandments. We pretend to follow those guides. Do we? Nietzsche says no. Aristocracy prevails, and instead of the Christ-sympathy, the Christ-unselfishness, making mankind a unit in the unity of God, there is a cleavage into upper and lower. The work is thus not only remarkable as an example of Nietzsche's opinions, but is also an arraignment of society. The author's style is characteristically picturesque throughout.

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The "Poems" are not remarkable as poems, but as evidences of Nietzsche's most spiritual flights are deeply interesting. (The Macmillan Company, New York.)

All's Right with the World, a volume of both philosophical and religious discussion, by Mr. C. B. Newcomb, is worth reading whether the reader agrees or disagrees with the author's terse and radical statements. Mr. Newcomb's philosophy is a cheery one, and his helpful volume will appeal not only to mind-curists but also to the legion who like their directions for life and living to be as simply and clearly put as possible. (The Philosophical Publishing Company, Boston.)

The Social Mind and Education, by George Edgar Vincent, is an essay on educational problems from the standpoint of a professor of sociology saturated with the ideas and the style of the most learned writers upon that ambitious "science." What Professor Vincent means by the "social mind" is made relatively clear to ordinary readers. "In the process of social evolution men's ideas, judgments, and desires have been combined into products, which, transmitted from generation to generation, react upon individuals and are in turn modified by them. These 'capitalizations of experience' and their unceasing reactions form what may be described as the social mind." In the main, however, Professor Vincent writes so distinctively in the language of the "scribes" and so little in the language of men whose ideas come from first-hand experiences that his thought is difficult for ordinary readers to follow. (The Macmillan Company, New York.)

BIOGRAPHY

A work which has been many years in preparation, one which is unquestionably of very high interest from more than one point of view, is *Audubon and His Journals*, by Maria R. Audubon. The author is the granddaughter of John James Audubon, the famous naturalist, artist, traveler, and author. The deficiencies of Buchanan's "Life" are well known—almost everything about birds has been omitted from the "Journals" as there quoted, for instance! The present work is the first to set Audubon's extraordinary life and character fairly before the reading world. We here merely note the appearance of the book, postponing extended review to a later date. The two large volumes are printed, bound, and illustrated with excellent taste. (Charles Scribner's Sons, New York.)

HISTORY

The History of South Carolina under the Proprietary Government, 1670–1719, by Edward McCrady, is an exceptionally valuable contribution to American history. As Mr. McCrady shows in his introduction, South Carolina was the center of one of the three great streams of English immigration into this country, and its influence upon our political development has always been a factor of the first importance. How peculiar its political institutions were, the present volume brings forcibly to mind. In New England, as every one knows, the local government—the town—was in large measure independent; in South Carolina, on the other hand, there was no local government. The Colonial or State government managed everything. Every magistrate even was an appointee of the Colony or State. "From the inception of the Colony in 1665 to the overthrow of the State in 1865 . . . there was no such thing as a county or township government of any kind." One peculiar influence upon the early development of South Carolina is of especial interest to scholars, and teaches them, in most amusing fashion, a lesson in humility. Locke's Constitution for the Colony, designed to prevent the development of democratic tendencies, is now as stupendous a monument of folly as it was thought to be of wisdom. Though never legally adopted, many of its provisions were given practical effect by the proprietors, whose arbitrary power it sought to perpetuate. In spite of his intellectual ability, Locke's political ideas were simply those of the reactionary aristocracy with which he was identified. Mr. McCrady systematically develops the things that are significant, and his scholarly work will be welcomed even by men whose chief interest in the past is for the light it throws on the present and the future. (The Macmillan Company, New York.)

BOOKS FOR CHILDREN

A very beautiful volume has just been published by Henry Holt & Co. (New York), entitled *A Book of Verses for Children*, compiled by Edward Verrall Lucas. It is one of the handsomest books for children issued this year, and for the most part the selections make the book a valuable one for children. The selection has seemingly not been governed by any recognized principle. Browning and Shakespeare take their places with unrecognized as well as minor poets.

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The classification is in no sense childlike, and yet between these covers will be found some of the most exquisite poems ever written for children. Especially beautiful are the "Baby Seed Song," "A Winter Song," "Cherries," as well as the children's classics, which are not as fully represented in this collection as they should be. The thought that is perhaps most deeply impressed on the mind of the critical reader of the poems here collected is the difference between the education of little children to-day and in the long ago. How careful we are to keep from the child all thought of sorrow, of sin, of all of what might be termed the ugliness of life, and how careful we are to bring before it generosity, good fellowship, healthfulness, self-sacrifice, and joy! There could be no greater contrast between the idea of the literature of to-day and that, for instance, of Anne and Jane Taylor or of Elizabeth Turner, who are given the most liberal space in this collection.

There has been a revival of Mother Goose. Lately we referred to a book, "Mother Goose in Prose," which contains the legends and folk-lore tales on which the rhymes are founded. There has now been issued *Mother Goose Songs Without Words*, by L. E. Orth. (Oliver Ditson Company, Boston.) All the Mother Goose rhymes have been set to music, some of them extremely pretty jingles which carry the words easily and readily.

A collection of rhymes for children entitled *A Mince Pie Dream and Other Verses*, by Emily D. Elton, illustrated by Blanche McManus (E. R. Herrick & Co., New York), is not up to the standard of the present day as literature for children. The illustrations are no better nor worse than the jingles.

MISCELLANEOUS

Photographic Mosaics is an annual record of progress in photography. This is its thirty-fourth year, and its editor, Mr. Edward L. Wilson, is a recognized expert in all pertaining to the art. The book abounds in technical information and clear instruction, and contains scores of beautiful specimens of photographic work. (Edward L. Wilson, New York.)

Afloat on the Ohio, by Reuben Gold Thwaites, is an account of a summer outing trip on which the author gathered information to help him in his wide-reaching studies of American history. The log of a thousand miles' journey, however, is not especially interesting or instructive to the general public. (Way & Williams, Chicago.)

The third volume of *Piano Classics* has just been issued by the Oliver Ditson Company (Boston), with selections from Grieg, Paderewski, Schumann, Dvorak, and other leading musicians. This series has already won its way into popularity.

A pleasant collection of original essays entitled *The Good Things of Earth* has been published by Arthur Gray & Co. (New York). "My First Dress Coat," by Alphonse Daudet (the only selected article in the book, we believe), needs no introduction or comment; Mr. Julian Ralph, with the same vigor with which he depicts his characters of the East Side, has written on "My Pipe;" Mr. C. M. Skinner, whose charming out-of-doors papers are well known by the readers of The Outlook, has written an equally agreeable talk entitled "Slippers." Mr. Stockton is also among the contributors. This is a volume either to read or have read aloud while smoking the post-prandial cigar.

Literary Notes

—The statement that Mme. Sarah Grand's latest work, "The Beth Book," is partly autobiographical is contradicted.

—The "Ethical World," a new London weekly paper, is announced to appear in January. The editor will be Dr. Stanton Coit, formerly the head of the New York University Settlement.

—Several unpublished poems of Byron's early days and some new portraits of him will appear in the forthcoming revised edition of his works, prose and verse. This edition is to be published by John Murray in twelve volumes.

—Mr. Gladstone has recently read Professor Tyler's "Literary History of the American Revolution," and in the course of a letter to the author says: "For nearly half a century I have been an admiring student of the American Revolution, and I believe myself to owe to it an appreciable part of my own political education."

—In addition to the fifty per cent. already paid to the creditors of Charles L. Webster & Co., Samuel L. Clemens ("Mark Twain") has just personally paid an additional twenty-five per cent. Under date of December 6, his representative writes to the "Publishers' Weekly" that Mr. Clemens hopes to be able

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later to pay the full amount of all the claims against the firm.

—The Italian Government has resolved to found at Florence, at public expense, a library of all the books which have incurred the censure of the Sacred Congregation of the Index. The Vatican protests that a majority of the books are improper to the last degree, and that the establishment of such a collection is an affront against public morality.

—The increasing interest in educational matters in this country is evident in the journals especially devoted to education. The "School Journal" shows notable signs of progress. It was the first journal of its class to appear as a weekly. It is planned especially for superintendents, principals, and teachers, but it furnishes a great amount of information which is of value to all who are interested in schools and school questions.

—Frédéric Mistral, the great Provençal poet, is about to present to his well-beloved country of Provence a museum, which is intended to illustrate the history, manners, and customs of Provence and Languedoc. This museum is at Arles, and is located in an old convent in the Place St. Trophime. The opening ceremony will take place next spring, when the Felibriges and Cigaliers will foregather in their thousands.

—A contemporary announces that Bacchylides's poems, the papyrus containing which was acquired by the British Museum last year, are about to be published. Nearly twice as many lines have been recovered as was supposed at first, the total being about a thousand. There are twenty poems, or pieces of poems, in all, six being complete, and of nine more substantial fragments being preserved. Fourteen are in honor of victories in the Olympian games, the rest being pæans, dithyrambs, or hymns, classes of verse of which there were hitherto no complete specimens.

—The "Lounger" of the "Critic" remarks:

If you should happen to be in Messrs. Scribner's book-store, ask Mr. North to show you the smallest book in the world, and he will do so with the greatest pleasure—unless you descend upon him when he is in the act of selling a rare edition of Lamb to a hesitating customer. The little book that I refer to is just ten-sixteenths of an inch long by seven-sixteenths of an inch wide. Notwithstanding this small page, there is an ample margin beyond the text. The book is printed in Italian, and fills 203 pages. The compositor who set it up worked over a magnifying-glass, and used tweezers to pick up the type. I don't know how long it took him, but then they do not count time of as much value in Italy as we do in New York.

—Mr. W. W. Ellsworth, of the Century Company, is the latest addition to the list of lecturers who have achieved success on the platform. Mr. Ellsworth talks to his audiences about Revolutionary days, and adds greatly to the interest excited by the exhibition of views taken by himself when visiting the spots made famous by their connection with our struggle for freedom. In addition to the views a number of facsimiles of old documents are exhibited by the lecturer—Jefferson's draft of the Declaration of Independence, André's letter to Washington, etc. Mr. Ellsworth says:

In presenting a panoramic glimpse of the eventful scenes of the American Revolution, I must explain at once that I am not in any sense a historian, nor have I any new facts or theories to communicate. The opportunity recently came to me to make a trip to many of the battle-fields of the Revolution. I took a camera, and this lecture is the result. Combined with my own pictures are many taken by more expert photographers, and many more which are reproductions of old and valuable prints and manuscripts chiefly taken from the superb collection made by Dr. Thomas Addis Emmet, and now in the Lenox Library.

Books Received

For the week ending December 24

ARENA PUBLISHING CO., BOSTON

Howe, E. Everett. The Chronicles of Break O'Day. 50 cts.

OLIVER DITSON CO., BOSTON

Orth, L. E. Mother Goose Songs Without Words.
Piano Classics. Vol. III.

ARTHUR GRAY & CO., NEW YORK

The Good Things of Earth. (For Any Man Under the Sun.)

E. R. HERRICK & CO., NEW YORK

Porter, Rose. For My Lady's Desk. $1.
Porter, Rose. Daily Souvenirs. $1.
Elton, Emily D. A Mince Pie Dream. $1.25.

HENRY HOLT & CO., NEW YORK

A Book of Verses for Children. Compiled by Edward Verrall Lucas. $2.

THE MACMILLAN CO., NEW YORK

McCrady, Edward. The History of South Carolina Under the Proprietary Government, 1670-1719. $3.50.
Tarr, Ralph S. Suggestions for Laboratory and Field Work in High School Geology. 25 cts.
Nietzsche, Friedrich. Complete Works. Edited by Alexander Tille. Translated by W. A. Hausemann and John Gray. Vol. X. $2.
Vincent, George E. The Social Mind and Education. $1.25.

JAMES A. O'CONNOR, NEW YORK

The Converted Catholic. Edited by Father O'Connor. $1.50.

THE PHILOSOPHICAL PUB. CO., BOSTON

Newcomb, Charles B. All's Right with the World. $1.50.

JAMES POTT & CO., NEW YORK

Kerr, Evelyn N. The Legend of the Thorn Road.

CHARLES SCRIBNER'S SONS, NEW YORK

Audubon, Maria R. Audubon and His Journals. With Notes by Elliott Coues. 2 Vols. $7.50.

WALLACE PUBLISHING CO., DES MOINES IA.

Wallace, Henry. Uncle Henry's Letters to the Farm Boy.

WAY & WILLIAMS, CHICAGO

Thwaites, Reuben Gold. Afloat on the Ohio. $1.50.

EDWARD L. WILSON, NEW YORK

Photographic Mosaics. Edited by Edward L. Wilson.

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The Religious World

Mrs. Ballington Booth

At the date of our writing there has been very little change in the condition of Mrs. Ballington Booth, although we hope that by the time this meets the eyes of our readers she may be greatly improved. The facts as stated in the daily press have not been exaggerated, and there is a possibility that she may only partially recover, in which case she would not be able to resume her work. At all the meetings of the Volunteers unceasing prayer is offered for their beloved leader. Anxiety seldom hastens recovery. No woman in America is more universally loved and esteemed. Among English-speaking women probably few if any are better known. It has sometimes been intimated that Mrs. Booth rather promoted than regretted the separation from the Salvation Army. This, from personal knowledge, we can deny. The separation caused Mrs. Booth intense and long-continued sorrow. Indeed, the shadow did not seem fully to pass until she became completely absorbed in her prison work. No man or woman of our time has carried more joy and hope into the darkness of American prison life than Mrs. Booth. Her work, however, has only begun. If she is permitted to take it up again, beneficial results not only to the individual prisoners but also to society at large are sure to follow. Not only the Volunteers, but all lovers of good works, are hoping and praying for her restoration to health.

A Successor to Dr. Pentecost

The Marylebone Presbyterian Church in London, of which the Rev. George F. Pentecost, D.D., now of Yonkers, was formerly pastor, by a unanimous vote has extended a call to the Rev. George Hanson, M.A., of Rathgar Presbyterian Church, Dublin, and we are informed that Mr. Hanson has decided to accept the call. Thus one of the most prominent of the London pulpits will again have a pastor. For many years the church was famous for the almost unique ministry of the Rev. Donald Frazer, a man singularly like the late Dr. William Adams, of the Madison Square Presbyterian Church, New York. Dr. Frazer was followed by Dr. Pentecost. After the resignation of Dr. Pentecost an effort was made to secure Professor George Adam Smith, but he was unwilling to leave his professorship. Efforts have also been made in other directions. At length the congregation has united in extending the call to Mr. Hanson. There have been rumors that the church would invite Dr. Lorimer, of Boston, but at no time has there been any probability of that being considered, although he is very popular as an occasional supply. Difference in denominations would settle that question. Mr. Hanson, who thus steps into one of the most prominent positions in London, was ordained in 1881, and is about thirty-nine years of age. His father, grandfather, and great-grandfather were all Presbyterian ministers.

A Restoration

It is pleasant to be able to record the restoration of harmonious relations between the First Congregational Church of Oshkosh, Wis., and its pastor with the Congregational churches and ministers of the Winnebago Convention. This Convention in 1889 dropped from its rolls the Rev. E. H. Smith, on the ground that his views were not entirely in harmony with the creed of the Convention. Since then Mr. Smith has continued his work as an independent minister, but now changes have been made in the articles of faith and the constitution so that it is possible for the former relations to be resumed. The Convention passed a resolution rescinding its first action deposing Mr. Smith from its membership. This leaves the pastor and his church exactly where they were before the action was taken. We have gleaned these facts from the "Daily Northwestern."

Father Malone at the Congregational Club

Last week we mentioned the fact that Father Malone, pastor of the Church of St. Peter and St. Paul in Brooklyn, and one of the most eminent and honored of the clergy of the Roman Catholic Church, was a speaker at the December meeting of the Congregational Club of New York. His subject was "The Part of Roman Catholics in the Making of America." The presence of Father

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Malone was significant. He was received with the greatest enthusiasm. His bearing was full of dignity and the exquisite beauty of a ripe and fruitful old age. He did not speak as an orator, but his manner suggested the traditions of St. John in his church at Ephesus. The "Independent" of last week published his address in full. We quote from it perhaps its most significant passage:

The Catholic people have wonderfully progressed since I have been able to observe them for the last sixty years in this my adopted land. They are to-day in living sympathy with everything that is truly American, and it matters little the mistakes they make in our politics, though they make egregious ones. America can always depend on their strong right arm when invasion threatens the land, or when any internal commotion would lead to the violation of the Constitution, or the breaking of the laws made under that same Constitution of the Republic. "God save the Republic!" is as affectionately said by the Irish-American citizen as "God save Ireland!" The same is true of all citizens who are governed by the teaching of the Catholic Church. The Catholic Church has progressed to a broad liberality. If she has been slow, she has been sure, and the Republic need not fear. Our American people themselves are realizing this fact every day, for they are not lending themselves to organizations that are based on uncharitableness and injustice. They are getting a knowledge they had not in the past; they can nevermore be fooled by calumniators; they know that the work and prayer of every American to-day is that brethren of a common nationality may dwell together in peace and harmony.

An Interesting Centenary

The First Reformed Presbyterian Church in New York has just celebrated its centenary. The Reformed Presbyterian, or Covenanters', Church of America traces its history back to the Reformation Church of Scotland, which was founded in 1560. After the persecution of the Covenanters, or Cameronians, and their defeat at Bothwell Bridge, many of them emigrated to the American colonies, first to the Carolinas. From there they spread gradually northward until they reached New York. In 1774 the Reformed Presbytery of America was formed in Philadelphia; but it was not for many years that a congregation was organized in New York. In 1890 a "praying society" was regularly held at No. 9 Peck Slip, in the home of John Agnew, grandfather of one of the present trustees of the church. From this grew the church which was organized in December, 1797. Its first services were held in a school-house in Cedar Street. Soon afterward it moved to a wooden building on Chambers Street, where the building of the American News Company now is. There were several other moves before the present house of worship was built in West Twelfth Street. It began its work in this building in 1849. Since 1801 the church has had only five ministers. Two of these, the Rev. Dr. Alexander MacLeod and his son, the Rev. John Neil MacLeod, together served for nearly seventy-three years. The present pastor of the church is the Rev. James Dallas Steele, Ph.D., who was installed in 1891. During the anniversary services the church was elaborately decorated with flags and flowers. Above the altar was a large shield of white flowers bearing the inscription, "1797–1897, Christ's crown and covenant." The services began on Sunday, with a historical sermon by the father of the present pastor, the Rev. Dr. David Steele. The exercises of the Sunday-school and the Christian Endeavor were held in the afternoon, and in the evening the pastor preached a historical sermon on "The Story of the Congregation."

The Generosity of a Bishop

There has been so much idle talk about the willingness of ministers to benefit at the expense of the people that we insert the following, for which we are indebted to the "Christian Advocate." Our own knowledge of the ministry of the United States long since taught us that no class of people are more constantly, and at greater cost to themselves, seeking the welfare of individuals and society than Christian ministers. The example given below is not by any means exceptional:

Some time since the "Christian Advocate" had an editorial on the late Bishop Walsham Howe, the author of some of our most beautiful hymns. He appears to have been an excellent man, and at his death left behind him a very singular but suggestive memorandum, which his family made public a few weeks ago. In that memorandum he said: "My father left me a good fortune in money, and this has been considerably increased since the death of my father-in-law. . . . I have, ever since I possessed an income at all, always dedicated one-tenth annually to God in charity. When I became a bishop I resolved that my children should never profit by my episcopal income, and as soon as I became Bishop of Wakefield I dedicated to God in charity (that is, in direct gifts and subscriptions) three thousand pounds a year, or a full fifth of my gross income. Perhaps I should mention that I always gave away the large sum I received for my books in addition to the tenth of my income, and that, of course, far the greater part of my present income is spent on my diocese in traveling about, entertaining the clergy, etc. My chief object in naming these things is to provide an answer to

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the charge, sure to be made, that I have enriched myself and my children out of the endowments of the Church. This would not much matter if my personal credit alone were at stake. But such belief does great harm to the Church. As I believe there is no class which approaches that of the clergy in self-sacrifice, so I believe there is no class which approaches that of the bishops in the amount they give away."

Another Mission Hall in London

Many of our readers are familiar with the great work done by the Rev. Hugh Price Hughes and his co-workers at St. James Hall, in the West of London. A movement is under way for the erection in South London, one of the most densely populated parts of the world's metropolis, of a hall for similar purposes capable of seating two thousand persons. The building is to be exceedingly plain, and arranged so that the preacher will be in the closest possible relations with his audience. It will be surmounted by a large tower, by means of which the mission will be advertised. At night a strong electric light will be used as an invitation, and there will be an outside balcony where a band will play to the people in the open spaces. There will be rooms for social and religious work of every kind. About $125,000 will be spent on the building, which is to be under the direction of the Wesleyan Missioners. This hall will be another step in the forward movement in London. Its work will resemble that of the institutional churches of our own country. The missioners at St. James Hall are trying to reach the well-to-do classes who flaunt their paganism in the regions of Piccadilly; this hall will reach the poorer classes whose need is equally great and whose lives are far more barren.

Another Silver Jubilee

The twenty-fifth anniversary of the ordination to the ministry of the Rev. J. Coleman Adams, D.D., pastor of All Saints' Universalist Church in Brooklyn, has just been celebrated. The occasion was one of great interest to the church of which Dr. Adams is pastor, and to the denomination of which he is one of the acknowledged leaders. At the morning service he preached on "Gains and Losses of the Past Twenty-five Years." We cannot better show the kind of work which Dr. Adams has rendered and is rendering, and the kind of spirit that has characterized his teaching, than by making some quotations from his sermon as it was reported in the daily press. What is said by Dr. Adams is as truly representative of the best thought in his denomination. The New York "Times" reports him as follows:

Ours has always been a church of a sound, earnest, thoughtful, middle-class people, to whose judgment we appealed and whose courage and candor have given us our place among the sects. We have parted company, moreover, with our own theological ideas. There are a great many matters which were quite generally held among us twenty-five years ago which scarcely are mentioned nowadays. It was a very common thing for us young men to encounter what used to be known as a "Death-and-Glory Universalist," and I remember that one of my own early theological tracts, which maintained the doctrine of future retribution, was quite seriously resented by some of my elder brethren in the faith, who held to the belief in the immediate conversion and blessedness at death of souls dying in sin. These twenty-five years have thinned the ranks of these brethren, and the belief in retribution after death is almost universal among us now. Our Church has received the main teachings of the newer criticism with hospitality and approval; so it has the great teachings of scientific thought. In spite of some signs to the contrary, our Church has wheeled into line with the Christian believers who have taken up the strongest intellectual positions, and have come out of the woods and the quaking bogs of false philosophy. To-day there is not a church in the country where women have so free a field and so fair a chance to work out their own plans, and do it in their own way, as in the Universalist Church.

A Deputation to China

The American Board of Foreign Missions is about to send a Deputation to China to inspect its missions in that country. At the head of the commission will be the senior Secretary of the Board, the Rev. Judson Smith, D.D. He will be accompanied by Colonel Charles A. Hopkins, a member of the Prudential Committee, and one of the wisest and most efficient members of that body; and also by Mr. S. B. Shapleigh, of Boston, whose son is a medical missionary in China. The Deputation is regarded as both strong and wise. The gentlemen expect to sail from San Francisco early in February, and will be absent about five months.

Notes

The Rev. William F. Lewis, of Wilmington, Del., has been called to the professorship of Hebrew and Old Testament Scripture in the Presbyterian Theological College at Bala, Wales.

The Rev. Dr. Edwin S. Lines, of New Haven, who was elected General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, has declined the office.

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Correspondence

"Where is My Bible?"

To the Editors of The Outlook:

In your issue of December 18 you close an article headed "Where is My Bible?" written in answer to a question regarding the miraculous birth of Christ, with these words: "This appears to us, on the whole, the more rational opinion in view of all the facts" (that is, that Christ was miraculously born of the Virgin Mary); "but neither the truth which he taught, the life which he lived, nor the manifestation of God which he made is dependent upon this opinion. One who, having never read anything but the Gospel of John or the Gospel of Mark, neither of which mentions the miraculous birth of Christ, and yet, reading those Gospels, had accepted Christ as his Lord and Saviour, and followed him as his exemplar and Master, wou'd surely be a Christian."

As an answer to the question of "G. H. S." it seems to me this statement falls wide of the mark. G. H. S.. the "young minister," the father, and the daughter, as well as yourself, are necessarily excepted from the test which you propose. The question is not whether a person who, in God's providential dealings, has been withheld from contact with the Gospels of Matthew and Luke, can be a Christian without having the miraculous birth of Christ as an article of his faith; but whether he who *has* been brought face to face with the statements of these Gospels on this point can reject their inspiration and still be a Gospel believer? Certainly, the contents of a saving faith are variable; but only so far as the release from personal responsibility as to belief rests upon the divine withholding of revelation that is yet to be, or has been elsewhere, added. In the case of the matter in hand, does not the term of release end, and personal responsibility come into existence, the moment the investigator is confronted by Matthew's or Luke's claim to credence? If not, were these accounts not written as added revelation? And, once more, if not, what apparently adequate providential purpose of God have they subserved?

Crafton, Pa. U. S. B.

[Doubtless one who has the Gospels of Matthew and Luke has reasons for believing in the miraculous birth of Christ which he would not have who had only the Gospels of Mark and John; but we should not be willing to say that one who held the opinion that the "Gospel of the Infancy" in those books was the result of an unhistorical tradition was guilty of a moral obliquity. We do not entertain that opinion; but we think it might be entertained by a loyal and devoted follower of Christ.—THE EDITORS.]

An Exception

To the Editors of The Outlook:

In your issue for December 18 occurs a brief note headed "State Universities and Church Colleges." I wish to enter an earnest protest against some of the implications of that article. I should condemn as vigorously as you "institutions which have no reason for existence except that they represent denominations." But at least one of the "small institutions" "that are now making urgent appeals to the charitable" bases its claim for help squarely on the ground that it is doing a work that can, in the nature of things, be done by no other existing college.

I am a graduate of a "church college," which was once weak, but which is now undoubtedly the strongest and most influential between the Mississippi and the Rocky Mountains. I was for years a teacher in high schools, have taken graduate work in two large universities, and have been for more than two years a teacher in one of the smallest of these small colleges. I think, therefore, that my opportunities for knowing whereof I speak have been fairly good. With grateful recollections of privileges enjoyed, I am quite ready to assert that the large universities can do work that the small colleges cannot do and that they are foolish to attempt. With equal emphasis I assert that some of the small colleges can do and are doing an equally important but less conspicuous work that the large universities cannot do. Time and space forbid argument on this point at present. But let any candid man devote three months to actual teaching in a frontier college and he will find that the conditions are far different from those he imagined in the seclusion of the editorial sanctum. He will probably be convinced that money given to such objects does not "greatly lessen the contributions to the great mission-

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ary enterprises," but is in itself such a contribution. He will also find that a very little money so given will do great good.

One set of statistics will not prove everything. Alongside of your statement about the greater number of Presbyterian students in universities than in Presbyterian colleges, put the following: "Sixty per cent. of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside their own States." ELIZABETH H. AVERY.

Redfield College, Redfield, South Dakota.

The Question of Alcohol Again

To the Editors of The Outlook:

I thank you heartily for the fair spirit of your comment on my communication concerning the "Princeton Inn" affair. I cannot, of course, ask space to discuss the point at issue (the nature and effect of alcohol), but I do earnestly beg leave to say that, in suggesting that alcohol may be beneficial as a dietetic, you quite fail of the point I wish to make clear.

May I repeat my essential question, placing in italics the significant words which escaped your notice? "Has not experience abundantly shown that, taken into the human system with any *considerable* degree of *frequency* or *regularity*, alcoholic liquors are in effect uniformly disintegrating and destructive of human tissue? and, if so, is not the verdict of experience decidedly against the wisdom and safety of using alcoholic liquors *as a beverage?*"

I would, of course, apply this question to the use of alcohol with "*any considerable* degree of *frequency* or *regularity*," even as a dietetic or a medicine, for it is the physical effect of alcohol which is the vital question, not the purpose, manner, or place of use; but my particular point is that the weight of experience and of scientific authority is against alcohol *as a drink*, and therefore against the saloon or dram-shop, or any legalization of the drink traffic, and therefore against Princeton Inn; and, in fact, that it sustains the Prohibitionist demand that the law and policy of government should be in harmony with, and not in opposition to, the laws of nature.

A friend of mine tells me that he seldom drinks—takes a glass of beer two or three times a month for companionship's sake; but he thinks it inconsistent for him to vote against the saloon as long as he uses it. I tell him, first, that his case is inconsiderable, that he is not worth minding, for in view of the wreck and ruin generally following in the wake of the saloon, we would better close it, even if it takes his occasional drink from him; and, secondly, I tell him that he is asking a great price for his personal liberty to drink, when he insists that the saloon, with all that it implies, shall be kept open in order that he and other "moderate" drinkers may drink infrequently and "respectably."

ALLEN B. LINCOLN.

Willimantic, Conn.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Pardon me for saying that your reply, December 18, to the suggestion that the "hardening of Pharaoh's heart" is to be explained as a Hebraism, does not set this explanation aside as invalid; for it is not as if this particular case were isolated and treated as a Hebraism for a purpose; it is only an illustration of a general law of Hebrew speech, which itself, however, we are no more called on to "explain" than the idioms of any language. Or, rather, the explanation is to be sought, perhaps, in general racial modes of conception, not, however, especially concerned with particular moral questions. The problem is, why the writer uses a positive or causative verb instead of a negative or a permissive one, "harden" instead of "permitted to be hard," and the reply is to be found in the general law by which the Hebrew prefers the former conception everywhere to the latter, as in the instances I adduced, "*hateth not* father and mother," "*lead* us *not* into temptation," "hated Leah," etc. Your last explanation does not seem to me to explain God's "hardening" at all. No matter how Pharaoh had "placed himself," only the Hebrew idiom can explain the apparent putting of the moral blame *on God.* H. D. C.

The real problem is that a text regarded as of divine authority says that God *caused* hard-heartedness. This requires explanation. It is said to mean only that God *permitted* the hard-heartedness. This does not help matters. Whether directly or indirectly, God still seems responsible. Besides, it is not correct to say that God "permits" evil. He is ever working to suppress and abolish evil. Reflection on our notes on this subject, November 27 and December 18, must show you that all processes in the world, mental and moral as well as physical—whether the raising of a crop or the building of a character—are operated by forces not our own, though they may reside within us. The part of human

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freedom and responsibility is simply to set one's self, by the directive power of will, either in line or out of line with the beneficent working of the Power that works through all. It is not the whole truth, but it is as true to say that God hardened Pharaoh's heart as that God hardens the clay in the fire. Thoughtful attention to a divine message softens, contemptuous neglect hardens, the heart. In each case the result is produced by psychological forces and laws which are universal and divine. Thus the Hebrew phrase may be justified. But as it takes no account of the decisive factor, the directive will, it is, to a modern mind, at least, misleading. So is every other statement which fails to place the responsibility for sin on the misdirected will.

In two recent issues of The Outlook you have had something to say on Infant Baptism. In one place you say that it was an "invention of the Roman Catholic Church;" that "it was unknown in the Apostolic Church," etc., etc. I am quite sure that most pædo-baptists would disagree with such a view. I have learned differently from Dr. Horace Bushnell's book "Christian Nurture," especially Chapter V., on the text Acts ii., 39. What would you say of (1) household baptism? (2) that the Christian Church is an outgrowth of the Jewish Church, and that baptism takes the place of circumcision, of course in a higher and spiritual sense? (3) Please give me your explanation of Dr. Bushnell's position. I had supposed that his little book was considered by all pædo-baptists as conclusive and final.

O. P. R.

We said that infant baptism was probably introduced into the Church subsequently to the Apostolic period, not that it was an invention of the Roman Catholic Church. We approve of household baptism, and regard it as realizing in the Christian Church the spiritual significance of circumcision in the Jewish Church. We think that Dr. Bushnell believes that infant baptism was practiced from the first. This cannot be disproved, but there is no proof of it till later. In degree as one believes the Holy Spirit to be ever abiding in the Church, he will be less disposed to insist on explicit warrant for a practice in which a Christian instinct finds satisfaction.

I must say that I am more and more distressed at the strange and inexplicable ignorance that the ministers and clergy on this side of the Atlantic have of the Old Testament. Only the other day I heard a clergyman in one of your pulpits intimate that the Book of Leviticus need not now be read. Why, that book has taught and still teaches me more about the nature of the character and work of the Redeemer than the three synoptic Gospels put together; and there is one verse in that book which is of more comfort and sustenance to me than any other verse in the Bible—the 13th verse of the 13th chapter. I wonder what will be the condemnation in the other world of the blind leaders of the blind, whose blindness is solely due to their own lack of humility and disinclination so to work and labor that they may find out what the word of the Lord is, and not worry themselves to make his words fit into their theories.

H.

The verse referred to in Leviticus reads as follows: "Then the priest shall look: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague."

Reading your editorial in last week's issue, "Where is my Bible?" prompts me to ask your explanation of the first chapter of Matthew, in which Jesus is represented as being the son of God and not of Joseph, yet in giving the genealogy of Christ the genealogy of *Joseph* is traced down.

J. B. M.

For explanation in detail of the genealogical registers in Matthew and Luke we must refer you to the commentaries; it must suffice to say here, in a word, that the genealogy is traced through Joseph, the putative father, because genealogies through the mother were not recognized among the Jews. Both genealogies probably follow and are taken from public registers.

Please let me know if Dr. Harnack's latest critical work on the New Testament is yet translated into English.

E. B. C.

Harnack's "History of Ancient Christian Literature," the first volume of which has made some stir, is not yet translated, and we know not whether it is to be. A valuable work on the same subject in one volume, Krüger's "History of Christian Literature in the First Three Centuries," translated by the Rev. C. R. Gillett, Librarian of the Union Theological Seminary, was published last autumn. (Macmillan, New York, $2.)

I would like you to suggest some book or books in which I can find the lives and works of the most noted Roman and Greek writers, especially the philosophers and orators.

W. W. W.

For their biographies see any good classical dictionary, such as Smith's or Harper's, or, better, the Encyclopædia Britannica articles under each name. For their works see in general the Bohn series of translations, to be obtained of any bookseller.

Will you kindly inform me of the five or seven leaders of Christian progress who may be taken as a basis of a series of Sunday evening lectures entitled Men of the Church? Men of the Bible was used last winter. I am more interested in

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men of Christianity, in its best sense, than in ecclesiasticism—progressive Christianity.

D. M. T.

Emphasizing the word *progress*, we should name the following: Clement of Alexandria, Origen, Wiclif, Luther, Melanchthon, Calvin, Zwingli, Schleiermacher.

A request for a series of topics of general interest for Sunday evening meetings, analogous to the list published in our Religious World columns July 24, has been lost, together with a list prepared in answer. If our correspondent, whose address has also been lost with his manuscript and ours, will kindly repeat his inquiry so as to state exactly the conditions he desires to meet, we shall take pleasure in answering as soon as possible.

"W.," of Norfolk, Va., is informed that the text he is curious about is not found in the Bible.

I desire to learn the author's name of the poem entitled "The Resubmissionist's Story," also where I can procure a copy of same.

F. B.

Where can I find the selection known as "Aunt Peggy on High Art," sometimes given by elocutionists?

S. N. W.

About People

—Commander Booth-Tucker, of the Salvation Army, has been elected a Fellow of the American Geographical Society.

—M. Mercie is at work upon an elaborate monument of Gounod, comprising three symbolical figures and other elements.

—It is announced that the Prince of Wales, who has recently taken an interest in church architecture, will soon visit a number of the English cathedrals.

—The Empress of Austria has taken a dislike to the magnificent Villa Achilleion, which she had built at such a tremendous cost in Corfu, and all the furniture and objects of art which adorned it, including the gigantic statue of the dying Achilles, have been removed to the imperial palace at Vienna.

—Formal steps have been taken at Denver, by the incorporation of the Abraham Lincoln Memorial Association, for the establishment of a suitable monument to the martyred President in Colorado. The site selected is the summit of Mount Lookout in the Arkansas Valley. The money required will be raised by subscription. A copy of the articles of incorporation will be forwarded to Washington with a petition to Congress for a grant of the site selected.

—At the session of the Académie de Sciences, held at Paris on December 13, the Cuvier prize of 1,500 francs was awarded to Professor O. C. Marsh, of Yale University. This prize is "awarded every three years for the most remarkable work either on the animal kingdom or on geology."

—A bill will probably be introduced in Congress to give a medal to Mrs. Delina Roberts, of St. Louis. In September of 1861 Miss Reader, as she then was, although only a girl of seventeen, carried twenty-two wounded soldiers to a place of safety while the bullets of the Confederates were whistling around her.

—A man with a specialty, rightly says the "Youth's Companion," is never at a loss for a subject for conversation. When the late General Neal Dow was in Libby Prison during the Civil War, he would stir up his fellow-prisoners with patriotic addresses. In the midst of his eloquence, if any of the guards appeared, he would quickly take up temperance as his theme, much to the delight of his hearers, and the guards would only hear the familiar remark: "Yes, gentlemen, we must put down the grog-shops with a strong hand."

—The Boston "Transcript" says: "Many of the writers of the career of the late Rev. Dr. George H. Houghton, rector of the famous 'Little Church Around the Corner,' neglected to bring out certain interesting facts concerning the literary side of the life of the venerable clergyman. Early in the forties Dr. Houghton and George H. Moore, then seniors in the New York University, got out a monthly paper called 'The Iris, or Literary Messenger,' to which Tayler Lewis, the Greek scholar; Loomis, the astronomer; William Allen Butler, then a collegian; Erastus C. Benedict, the lawyer, and Alfred Wheeler contributed. The paper lived one year. Mr. Houghton contributed some verse to his paper, and was highly complimented for his work in that line. Dr. Houghton's love for literature followed him through life. He lived in an atmosphere of books, pamphlets, and papers in the second story of his big brownstone home adjoining the church."

—A writer in the Philadelphia "Ledger" gives some interesting information concerning the late John Sartain. "For many years Mr.

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Sartain was a magazine editor as well as engraver, and in both capacities had an extensive acquaintance with distinguished men. To the magazine he published Agassiz contributed his earliest papers, Poe was a constant contributor, and Hood sent to it 'The Song of the Shirt.' For many years he occupied a quaint old mansion in Sansom Street, above Seventh Street, which was a famous storehouse of art treasures, and the meeting-place of many distinguished men of letters and artists. In his old age he was persuaded to remove to the School of Design for Women, and in the old library-room and art gallery of Edwin Forrest's home are gathered his great collection of illustrated books, prints, and original paintings. His collection of engravings includes twenty thousand prints, representative examples of the masters of engraving."

Bits of Fun

Even the infant has his trials in life. There are some things that come in his way that it is simply impossible for him to put into his mouth.—*Boston Transcript.*

Not Fair.—A little boy was fishing, and, drawing in his line, found that the bait had been taken off without result; whereupon he burst into tears and said, "It's cheating!"—*Pittsburg Dispatch.*

First Politician—You are a blithering idiot! Second Politician—You are a mean, dishonest, contemptible sneak. Presiding Officer (quite inappropriately)—Gentlemen, gentlemen!—*Somerville Journal.*

A clerk in a local store had sweet revenge the other day on a woman who had annoyed him. She wanted to look at baskets, and for that purpose the clerk took from the shelves a large assortment, until all but two were scattered over the counter. The woman did not want to buy, so she turned away, making the excuse, "I only came in to look for one of my friends." The clerk felt rather exasperated, and replied, "Madam, if you have the slightest idea that your friends are in either of those two baskets still on the shelves, I shall be pleased to take them down for you to examine."—*Springfield Republican.*

Half a guinea is left under an old charity at Terrington (Norfolk) for an annual sermon. Last year nobody went to hear it, and the vicar took the sermon home unpreached. The trustees refused thereon to pay him the half-guinea. This year the sermon was duly preached, but the trustees still held back the half-guinea, professing fear lest, the vicar being himself a trustee, the payment might be illegal. The vicar sued for a guinea, both for last year's sermon and this, in the King's Lynn County Court, and the judge ordered the money to be paid. He allowed only half a guinea costs, however, on the ground that the vicar ought to have preached last year, whether there was anybody to hear the sermon or not. We would suggest that half a crown should be expended in hiring a congregation.—*London Christian World.*

At an auction sale of snuff-boxes which enlivened London some time ago, one of the most valuable mysteriously disappeared, and has not yet been recovered. The loss has brought up a host of similar occurrences; and one newspaper correspondent recalls a story current two generations ago, the Duke of Sussex being the hero. He had presided at a dinner of virtuosi; and a distinguished diplomatist among the company produced a snuff-box set in precious stones, the gift of a crowned head to one of his ancestors. The precious souvenir was handed round for every one to examine, while the conversation went merrily on. Presently the owner said to his next neighbor, "Kindly pass me the snuff-box." The inquiry went around the table, but nobody knew what had become of the article. A thorough search of the room and the servants failed to reveal any trace of it, and the party broke up in a gloom. Some months after the Duke had occasion to don once more the particular uniform worn on this occasion, and, putting his hand into one of the pockets, felt a bulky substance, and drew out the missing box. "You rascal!" he said to his body-servant, "you must have noticed it when you put away my coat." "Yes, your Royal Highness," was the reply, "I noticed, and, indeed, I saw your Royal Highness put the box in your pocket." "And you never mentioned it?" "Certainly not. I hope I know my duty to your Royal Highness better than that."—*Exchange.*

December Necrology

December 4.—Adolf Neuendorff. Born 1843. A popular musician.

December 5.—Alice Wellington Rollins. Born 1847. A well-known writer.

December 12.—Nancy Allison McKinley. Born 1809. Mother of President McKinley.

December 13.—Charles Butler. Born 1802. A well-loved citizen and philanthropist of New York City. See page 988, Vol. 57.

December 14.—Arthur Palmer. Born 1841. Professor of Latin at Trinity College, Dublin.

December 15.—Sir Henry Lynedock Gardiner. Born 1820. A veteran General in the British army.

December 15.—Sir William Edward Maxwell. Born 1843. Since 1893 Governor and Commander-in-Chief of the British Gold Coast Colony, West Africa.

December 16.—Eyre Challoner Henry Massey, Baron Clarina. Born 1830. A distinguished General in the British army.

December 28.—Sir Charles William Adair. Born 1822. Another distinguished General in the British army.

December 29.—Léon Carvalho. Born 1825. The well-known director of the Paris "Opéra Comique."

December 29.—William James Linton. Born 1812. One of the leaders of the Chartist movement. Later an eminent engraver in this country.

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For the Little People

The Sheep in the Sky

By Clinton Scollard

Across the sky, as white as snow,
See how the flocks of cloud-sheep go!
Who is it drives them? Whither are
They bent that race so fast and far?

It is the wind who shepherds them;
In meads beyond the sky's blue hem
He pastures them, and there in peace
He shears and scatters wide their fleece.

Little Gold-Hunters

By Annie H. Donnell

"Children!"

Mamma's clear, sweet voice rang out pleasantly.

"Children! Children!"

But only the comical game chickens were scurrying around the yard on their long stilts of legs. No children. Mamma went back into the breakfast-room.

"Where can the children be?" she said.

"Gone to Klondike, I believe," papa said, calmly, without looking up from his paper.

"Oh!"

"Yes, I saw them equipping out in the barn just after breakfast. They were finely provisioned—"

"*Oh!*" said mamma again. "That's why they all begged to carry their breakfasts out-of-doors—why, yes!"

Papa turned his paper, but what mamma heard wasn't the rustle of it. It was papa's little "baby laugh," as Ferris called it.

"They've sailed in the 'Briny' down round Cape Horn. Ferris carried the game rooster 'Stilts,' and Molly Mavourneen had both lop-eared rabbits, and little Toots took—the rubber cow. They said it was well to carry a lot of live stock along with you. They all had shovels and rakes."

Papa smiled over the paper's edge, and mamma smiled back.

"You needn't be worried about them, mamma. They took Uncle 'Lisha along, and he was a forty-niner."

"Oh, if Uncle 'Lisha went!" mamma said, resignedly. Then she went on, thinking aloud. "I suppose, then, that long trench they were digging yesterday across the old potato-patch had something to do with it."

"Certainly, ma'am. That's the Yukon River. They applied the hose this morning. And if you will observe that toilsome path through Mike's rock-pile you will see the famous Chilkoot Pass."

Mamma "observed." She took her sewing to the back window, and prepared to watch proceedings. "What children!" she murmured.

By and by the old cast-aside dory on trucks hove in sight round the barn. Uncle 'Lisha was pushing to pay his passage!

"They're round the Horn," said mamma, with a sigh of relief.

"Dawson City! Dawson City! All ashore for Dawson City!" shouted Ferris, and there was a scramble and loading up with shovels and packs. Then mamma watched the little procession move slowly through the "Pass" toward the land of gold. Uncle 'Lisha's tall frame loomed above the rest imposingly. Even his broad blue-jeans back seemed to be enjoying itself.

It was an hour or two before dinner when the miners came back and appeared before mamma in the kitchen. They were loaded down with big yellow pumpkins.

"Nuggets," said Ferris, briefly.

"But why did you come back so soon—what in the world!" exclaimed mamma.

Ferris's eyes shone with fun, but there was a hint in his tone broader than the Yukon River.

"We—we were starved out, ma'am," he murmured.

After Christmas

Naturally at this season of the year every one has been thinking of Santa Claus, and presents, and good times generally. In one of the stores one evening recently a great tall father, who did not look as though he had a very great deal of money to spend, carried on his arm, almost on his shoulder, a little boy about four years old. The little fellow had an overcoat buttoned up close to his neck, and red mittens, and a little polo cap. His face was perfectly radiant. He looked up and saw dozens of drums in one of the toy departments that his father was passing. In a clear, bird-like tone he called out, "That would be very good for me, don't you think, very good for me?" and

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though his father did not turn his eye toward the drums, the little fellow called out again as he lost sight of them, "I think drums would be very good for me." But there was not a shadow of displeasure or of rebellion because apparently there could be no drums for him—certainly not such drums as attracted the little boy's eye. Not long ago in a kindergarten where there are a good many little children in the morning circle, the kindergartner said: "Now I wish each one of you would tell me what he or she would do if each were a Santa Claus. Just what would you do?" There was silence, and little knotted foreheads, little puzzled faces, till finally one boy spoke out in a clear, winning voice, "I know what I'd do." "What, Johnny?" "Oh, I would make the nicest kind of a wagon, with wheels, and a big long handle, and all painted red, and"—(a shy look coming over his face) "and—and I would—I would—give it to Herbert." Herbert was his little chum. Herbert looked at him stolidly without any sign of gratitude, and said, "I know what I'd do if I was Santa Claus. I would make a train of cars, an awful big, long train, and I'd keep 'em myself."

Keen Senses

You often hear people speak of the instinct of animals, and how sharp their sense of hearing is. A deer will hear the breaking of a twig, and will seem to know the difference when the breaking of the twig is caused by the wind and when caused by the movement of a man who is getting ready to shoot him. We know that the senses of wild animals are very much more acute, sharper, keener than those of man. Dr. Nansen, the Arctic explorer, had an experience which proves that the senses of man can be sharpened under certain conditions. After his long sojourn in the North, where there was nothing but ice and snow about him for weeks, and the air was cold, keen, and dry, Dr. Nansen found that he could detect the odor of the soap used by the first men he met from civilization, and he says that as he approached the first house on Franz Josef Land he felt that he could smell everything there was in the house, so keen had that sense become. He questions whether if a man were to live wild like the animals the sense of smell would not become as keen as in animals. We know that the Adirondack guides will see paths through the woods that those who are with them, accustomed to city sights and sounds, cannot detect. Following these paths in the woods where the underbrush is high, they will as unerringly go through this apparently trackless place as we would walk about our village or city streets. This keenness of vision and of the senses of smell and touch is the protection of wild animals against their enemy, man; for the hunted creatures of the woods learn to think that men are their enemies.

Pigs as Life-Savers

To think of pigs as life-savers seems impossible, yet some pigs on a vessel wrecked on the coast of Australia have proved that pigs, in an emergency, can rise to the level of the heroes in the animal world. The vessel went ashore on some rocks a hundred and fifty miles from the shore. On board were some soldiers of Australia who were returning from England, where they had been taking part in the Queen's Jubilee. Australia, as you know, is one of the English colonies. There were no rockets on the ship, when it went on the rocks, to be used to attract attention from shore. The sea was calm that night. The pigs were thrown overboard, with ropes or signal-lines attached to their hind legs. They swam ashore, and of course attracted the attention of the life-saving station men, who then saw the ship, and at once began saving the passengers by using the traveling basket, a wire cage in which the passengers were brought ashore as rapidly as the basket could go between the ship and the shore. We do not know how the pigs were rewarded. It must have been hard for the pigs to swim ashore, for they do not like water.

Queer Neighbors

In one of the stores in New York are two departments that are very interesting to the children. One is devoted to canary-birds and the other to Angora cats. These supposed enemies, of course, are caged, but they do not seem to annoy each other in the least. The birds sing as cheerfully as though there were not a cat within miles, and the cats sleep and doze as though a bird were a thing entirely beyond their interest. The cats' cages are beautiful, roomy, and furnished with rugs, and many of them have baskets trimmed with ribbon. This is a most interesting department to many little children.

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The Home Club

A Greenhouse in a Bowl

By E. H. Gregory

In one bowl and under another—that was our greenhouse. It was the 28th of February that we wandered in the woods one day. The promise of spring was only in the balmy air; nothing, as yet, showed signs of life. But we brought home with us a precious clump of roots, with plenty of wood-earth, and made a garden in a blue bowl. Over this a glass dish, propped up with sticks to admit air, served for the cover of our greenhouse. Plenty of water and sunshine were the only other things needed.

One, two, three days—we impatiently counted; four, five—buds were slowly forcing their way up; six, seven—some stems were now two inches tall; eight—a pale purple flower unfolded.

Do you know the hepatica, with its dainty woolly stems and calyx, as if Mother Nature had put hoods and mittens on her children before daring to let them venture out? On the 8th of March, when there was barely a hint of life in the woods, we had on our table thirty nodding blossoms, white and purple.

The old leaves of the hepatica linger on until spring, and they are easily recognized. Learn to know them, and you may prove for yourselves the pleasure of watching at home a bit of wood life, and experience for yourselves the delight of possessing a greenhouse in a bowl. And other wonders grew in that same bowl.

Children's Influence

By E. W. H.

There are many earnest women who are longing to help little children, but find that they have no time left for such work after conscientiously caring for their own flock.

The great hope for our country, the greater hope for God's kingdom to come on earth, center themselves ever in the rising generation. This evolution of character is largely put into the hands of women to accomplish.

Mothers and teachers have the individual work to perform. If there is any one worthy to be called a saint, it is a true-hearted, conscientious teacher, who gives his or her very life—for no work is more exhausting—to the training and culture of other people's children.

It is not to the good teachers or the poor ones that I have a word to say, but to those busy mothers who realize the needs of all little children, and who have not the time, or possibly the strength, to minister to those needs.

Make your own children pure-minded, generous, and industrious, and they will influence, unconsciously, more children than you could reach by your personal effort in a dozen Sunday-schools, sewing-schools, or evening homes. This truth has come to me recently, and has helped me to accept my limitations of time and strength in at least this one direction. In asking a little girl who was in daily companionship with a child who was not pure in thought and speech whether this child had ever spoken to her in an unclean way, the answer came, without hesitation and in great astonishment, "Why! she wouldn't *dare* to speak so to me." Again and again I have had experiences of this kind, and have found that the evil ways of a child do not have time to become fixed if met with the companionship of purity and truth. Let us increase, by the number of our own family, the children who can say, "She would not dare to speak so to me!"

Almost anything is possible with a little child. Habits of mind and body are not often really habits with them, and we must not recognize them as such. Children pass through many phases of naughtiness, and even what might be called badness. Why do they not remain tramping through the mire? Because they see, not some grown person, but some other *child* walking happily along the clean path of righteousness, and the good spirit within them responds to the influence. Let us, therefore, spare no pains in arming our all-unconscious little missionaries with the spirit of purity and truth. And this must never mean a missionary prig. The child will not realize its power, any more than we do when, without knowing it, we sometimes carry another life safely through a great temptation.

Schools and Cleanliness

The Supervisor of Kindergartens in New York, Dr. Jenny B. Merrill, is pointing out with directness the dangers that threaten children in the kindergarten by certain un-

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hygienic and unsanitary practices that formerly passed unnoticed. Cleanliness is made in the kindergarten one of the most desirable things in life, and almost all kindergartens make a special effort to secure cleanliness in the children after they have entered the kindergarten, if they cannot secure it for them at home. This has led to the providing of soap, sponges, wash-cloths, and towels for all the children in the kindergartens. The actual result of this well-meaning action has been in some cases to spread certain skin diseases. We are slowly learning in this country that it is expensive to establish what might be called the necessary plant for cleanliness. In the homes of the children in many sections of the city no provision is made for cleanliness beyond a two-quart basin, the common property of every member of the family, to be used in turn, often with the economy of using the same water. To provide a suitable and hygienic plant for cleanliness in a kindergarten, in boys' or girls' clubs, it is necessary to provide soap-leaves rather than cakes of soap, and individual towels, however small. This is much more expensive than a roller towel and a cake of soap; not so expensive, however, as disease. These things should be provided with very much greater ardor and generosity than are exercised in the maintaining of dispensaries for the cure of diseases propagated because of the unsanitary provisions of kindergartens and schools. The utmost strictness should be exercised, especially in kindergartens, where the children take hold of each other's hands so constantly, where they exchange work, where they are so prone to indulge in demonstrations of affection for each other, as well as energetic demonstrations of anger. No child with sore eyes should be admitted to any kindergarten. The faintest suspicion of any disease of the eye should be met at once with the requirement of a doctor's certificate that the disease is not contagious. Without a shadow of doubt, if the children were kept out of kindergartens because they were dirty the mothers would soon learn that it paid to send a child clean to school.

Right here the possibilities of education for the home are greatest. Every observer of our public schools knows that the class-rooms in the primary grades of schools located in the tenement-house districts are often almost unbearable, the odors arising from many causes being responsible for the condition of the atmosphere; and yet those children, passing on to the higher grades, when they get old enough to have a certain pride, care for themselves, and without a doubt care for their clothes, in such a way as to eliminate this most unsanitary and health-destroying atmospheric condition to a degree. Proper bathing is a necessary part of every child's education, and that lesson can never be learned in childhood except under the direction of a mother who is educated to the value of cleanliness as a health-giving and health-prolonging factor. Carelessness in the care of the body is unfortunately not confined to the children of the tenement-house districts, as doctors and teachers alike can testify. The ounce of prevention proverb is familiar, but it has not become active faith; when it does, we shall conduct our schools differently, and our philanthropies will be of a different character.

Is It a Fact?

Much has been said of the importance of good cooking; much has been said of the artistic possibilities of cooking; but it is certainly a new view of the subject to claim for any nation that the mental qualities which have made that nation excel in the development of art were the qualities which gave it its excellence in the gastronomic field. A writer recently said: "The excellence of Italian cookery is beyond compare. The same drift of talent—a due sense of proportion which shows itself in all their art, which built St. Mark's at Venice and the Duomo at Florence, Palladio's Church and the Cathedral at Milan—comes out in their cookery; their cooks are Michael Angelos and Leonardo da Vincis in a humble sphere."

Physical Standards

The Yale Gymnasium has issued official measurements which will be valuable to young men all over the country:

Measurements for 2,300 students, expressed in inches and pounds, show the following averages: Age 19.7 years, weight 139 pounds, height of body 67.8 inches, sitting 35.8, knee 17.6, length of shoulders 14.5, elbow 18.2, arm-reach 70; right foot 10, left foot 10; girth, head, 22.3; neck, 13.8; chest, normal, 33.9; chest, inflated, 35.8; waist 28.7, hips 35.3, biceps 11.6, right arm 10, left arm 9.8, right forearm 10.3, left forearm 10, right thigh 20.3, left thigh 20, right calf 13.8, left calf 13.8; breadth head 6.1, neck 4.2, shoulders 16, chest 10.7, waist 10, hips 12.7; depth chest 7.4, abdomen 7.1; capacity of lungs 253 cubic inches; strength of back 338, of legs 410, of forearm 92.

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The Outlook

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AGAIN last week the Civil Service law was the principal subject of discussion in both houses of Congress. In the Senate replies were received from several members of the Cabinet to the resolution requesting their opinions as to the operation of the law. Most of those making reply expressed the desire that the subordinates with whom they come in close relations should be exempted from the provisions of the act. Secretary Sherman, for example, desired that the chief clerk of the State Department and the six heads of bureaus should be exempted, while the Attorney-General asked for the exemption of the attorneys employed by his department, and also of the deputy marshals. The most important reply, however, came from Secretary Gage. Mr. Gage broadly took the ground that "experience has taught that the order of May 6. 1896, was too sweeping, and that there should be taken out of the classified service a considerable number of places that were at that time classified." The most important of these places, according to Secretary Gage, are in the internal revenue service, where the collectors are personally responsible for the conduct of their deputies, and financially liable for any delinquencies. Secretary Gage believes that these deputies should be subjected to tests of fitness not less searching than under the system of competitive examinations, but within these limits he would leave collectors free to appoint "men concerning whose personal characteristics and integrity they have knowledge." Secretary Gage also expressed the belief that the men having care of public buildings and the employees in lighthouse establishments, outside of the clerical force, should be taken out of the classified service. In such lines of work, said the Secretary, "no academic test is required or desirable," and the frequent absence of an "eligible list," when vacancies occur, leads to vexatious delays. In still other places Secretary Gage would leave officials free to appoint subordinates, but would continue to give the Civil Service Commission power to exclude appointees unable to pass rigid examinations as to intellectual fitness. In the Senate attention was called to the fact that the President, by executive order, might make the minor changes here suggested. An encouraging feature of the general discussion was the demand of Senator Jones, of Arkansas, that the census employees should be selected upon a non-partisan basis.

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In the House the result of the week's discussion was distinctly satisfactory to the friends of the reform. In the first place, it became clear that those opposed to the partisan extensions of the classified service made by Presidents Harrison and Cleveland at the close of their administrations would not vote down the appropriation to continue the work of the Civil Service Reform Commission. In the next place, the recommendations of the committee of Republicans hostile to the present system do not go as far as was feared in reviving the spoils system. The committee would retain the classified service in the departments in Washington, in all localities where the number of employees exceeds twenty-five, and among postal clerks and letter-carriers in offices having more than ten employees in these grades. In the classified service, however, it would make the tenure of office but five years, unless the official was reappointed. In the House debate the speech of the week was that of Mr. Barrett, of Massachusetts, who recounted in a fresh way some of the gains made from the fifteen years' trial of the Civil Service Act. Even the opponents of this Act, he pointed out, admit that its workings have been beneficial in the departments at Washington and in the postal service. These are precisely the places where the reform system has had the longest and fairest trial. If it has worked

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well here, it should be given a fair trial in other branches of the service. Continuing, Mr. Barrett said:

> We have before us in Washington a daily contrast between the two systems. In the two houses of Congress the patronage system is employed in the selection of subordinates. Let us for a moment consider how it works. Does it tend to economy in expenditure and efficiency in administration? In the very appropriation bill which we are considering, we pay the chief engineer on the Senate side of the Capitol $2,150, and the assistant engineers $1,440 each. In the Treasury building the chief engineer receives $1,400, and his assistants $1,000 and $750 respectively. It costs $1,200 to employ an elevator conductor in the Capitol, and $720 to obtain one in the Treasury building. The comparison could easily be carried further.

But the cost of the patronage system, Mr. Barrett declared, does not end with the payment of unearned salaries to the officials rewarded for political work. It also, he pointed out, results in the retention in office of men unqualified to discharge the duties. Upon this point he gave the striking testimony not only of Labor Commissioner Wright, but also of Pension Commissioner Evans, whom no one can accuse of prejudice in favor of Civil Service Reform. Said Commissioner Evans: "I can reduce the force by a hundred clerks if you will let me select the hundred. But you know that when I select them, pressure will be brought to bear for their retention, and people who have the least merit for doing work have the most influence, and they spend their time in getting influence." Inasmuch as every one knows that these conditions are essential to the patronage system, Mr. Barrett's speech calling attention to them made a marked impression.

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The report of the Monetary Commission appointed under the authority of the Convention held in Indianapolis last January is a well-written document. The argument in favor of the definite establishment of the gold standard, and the issue of paper money by the banks instead of the Government, has rarely been better put. The report begins by urging that uncertainty about the standard of value hampers business, and that this uncertainty could and should be removed by making all Government bonds and notes definitely payable in gold. Our silver dollars the Commission does not propose to retire, but it would require the Secretary of the Treasury to redeem them in gold on demand, just as he now redeems the greenbacks. The Commission would keep in circulation the silver promising to pay gold, by forbidding the issue of any paper money except silver certificates in bills less than $10. To retire our greenbacks and Treasury notes the Commission would authorize the Secretary of the Treasury to issue bonds for the redemption of these notes as fast as they might be presented, but for five years would forbid the retirement of these notes any faster than bank notes are issued to take their place. In justification of the substitution of bank notes for Government notes, the Commission urges that bank notes are issued upon the basis of property, while Government notes are not, and claims that the issue of notes has been to the Government a source of loss. The Commission states that since 1879 the Government has paid out over $500,000,000 in gold in exchange for greenbacks, and omits to state that it has paid out a like amount of greenbacks in exchange for gold or in payment of deficits. To make the public feel sure that the bank notes are good, the Commission would merely limit their amount to the capital of the banks, and make them a first lien on the banks' assets. The Commission points out that in 1893 an insignificant percentage of the bankrupt banks lacked assets equal to their capital stock. The Commission does not propose, with Secretary Gage, that the Government should guarantee the notes it permits the banks to issue without paying interest. It would, however, require the banks to pay a two per cent. tax on issues beyond sixty per cent. of their capital, and a six per cent. tax on issues beyond eighty per cent. of their capital. In this way, after the model of the Imperial Bank of Germany, it would provide for the expansion of the currency when money is tight and interest rates are high. In ordinary times the six per cent. tax would cause the retirement of the notes subject to it.

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In our issue for October 2 we stated what we believed "the true issue" to be in the then pending election in New York City; it was stated to be the question whether the city should own the municipal franchises, or whether they should be owned by private corporations. This issue was not put to the front by either of the three great parties which divided the vote between them, and was not even given great prominence by the George Democracy; but Mayor Van Wyck's message makes it clear to readers at all

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familiar with the inside history of New York City that his election was intended, by those who planned it, as a death-blow to municipal ownership. There are before the people of the city two plans for rapid transit. One is an underground railway, in the minds of its present promoters so enlarged to meet the necessities of the new city as to include not only an underground road from City Hall Park to the Harlem River on the north, but also one under the East River to Flatbush Avenue, and thence to the Long Island Railroad track on Atlantic Avenue, sunken and bridged, if not made absolutely underground, to Jamaica, Long Island. This would put the two extremities of the city, the northern and the eastern, within less than thirty minutes of the City Hall, and would make it possible for men of small salaries and for the better class of workingmen to have comfortable and commodious homes in the suburbs of the city. The roads would be built by private capital, borrowed by the city, but on such terms that at the end of the lease the rental from the corporation would pay back the original cost and interest, and the roads would belong to the city. The other plan is an enlargement of the present inconvenient, noisy, and ugly elevated railroad system, which would belong wholly to private owners, although built in and over the public streets. The proposed improvement of this system we will let the Mayor state in his own words:

> You should demand and insist upon the substitution, in the place of the present motive power, of electricity, which can now be safely utilized in the operation of these roads, affording a more cleanly and less noisy service, and that, too, with an improvement in speed. And, again, the number of through express trains should be considerably increased, their running time improved, and their use continued throughout the day and night, and not, as now, restricted to a few hours in the morning and evening. The trunk elevated lines should be so extended as to furnish more convenient communication with the ferries; and, most important of all, these lines should not be confined, through the greed or indifference of the corporations operating them, to the thickly populated, and therefore profitable, residence and business districts. The corporations should be compelled to continue the present routes to the more sparsely settled and more distant localities, even if for a time some loss is entailed upon them by so doing.

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The Mayor urges this system on the ground that the other, even if it did not involve a municipal debt beyond the constitutional limits, would so nearly approach that limit as to imperil the city's credit, and that it would involve also a considerable delay. He does not, however, note either one of two significant facts: first, that the underg ound system would involve no expenditure from the city and no indebtedness the payment of which would not be simultaneously provided for; secondly, that the road when built would belong to the people and would eventually come entirely under their control. It is semi-officially reported that the Mayor's message has had the effect to frighten off foreign capitalists from offering to build the underground road, so that, if it is to be built at all, it can only be by the action of home capital, and probably only by the Metropolitan Traction Company, which is said to be making estimates with a view to a possible bid. It is easy to see that stock-jobbing interests might quite suffice to account for the extraordinary co-operation of Mr. Platt and Mr. Croker in the successful endeavor to give the city over to Tammany. We think, as we thought last October, that the bargain between them is far more likely to have been commercial than political. It is certain that there has been since the election, and apparently as a result of it, a sufficient rise in the stocks of both the great street railway companies to compensate handsomely successful speculators for all probable contributions made by them to election funds.

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Nevertheless, if the Metropolitan Traction Company should make a bid to construct and operate the underground road, the financial interests in support of that project would be very powerful, and as some men eminent in Tammany councils are financially interested in the Metropolitan Traction Company, the political interests in favor of its construction would also be great. If these interests should be united, and added to the popular demand, it is not impossible, perhaps we might say not improbable, that the work on the underground road may be commenced even during the Tammany term. Otherwise we must wait for four years, and comfort ourselves with Lincoln's aphorism, "You can fool all the people some of the time, and some of the people all of the time; but you cannot fool all the people all the time." The people have voted for rapid transit; experience has demonstrated the superiority of the underground over the elevated road; and the ablest engineers and the foremost business men in the city unite to declare it practicable. And

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in the long run public interests control in a democratic community, though the run is sometimes a very long one.

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In November, 1895, the people of New York State voted to authorize an appropriation of $9,000,000 for the deepening of the Erie Canal. The appropriation was made upon the representation of the Department of Public Works that the work could be completed for that sum. Now, after two years, the Superintendent of that Department, Mr. Aldridge, comes forward with the statement that the appropriation has been exhausted and the work but little more than half completed. He asks from the Legislature an additional appropriation of $7,000,000. Naturally, there is public indignation throughout the State. Governor Black, a warm friend of canal appropriations, sensibly recommends to the Legislature that the additional appropriation should not be made unless, like the first, it receives the sanction of the people of the State. Comptroller Roberts also, who is one of the members of the Canal Board, has written a sharp letter charging Superintendent Aldridge with withholding, not only from the public, but from some of his colleagues on the Board, the knowledge which he possessed regarding the ultimate cost of the work. This charge is apparently substantiated by the statement made by State Engineer and Surveyor Adams, who joins Superintendent Aldridge in recommending the increased appropriation. Replying to a criticism that the completion of the work in accordance with the original estimates had been prevented by wasteful management and reckless distribution of patronage, Mr. Adams writes: "During the canvass of 1895 I was asked to write a letter saying that $9,000,000 would do the work, but I declined to do so. I did write a letter stating my belief as to what it would cost, but that letter was returned to me unpublished, and I tore it up. I said in that letter that the work would cost more than $9,000,000. The letter was not printed, because it was believed by the supporters of the canal enlargement scheme that its publication might cause the defeat of the proposition." Apparently, therefore, public officials in charge of the work have withheld from the public, and from associated officials even, the information necessary to determine whether the colossal public work should be undertaken. Certainly no appropriation ought to be voted by the Legislature; and the people, before voting it, should be made certain that no further treachery of this sort was being perpetrated.

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The history of the building of the great Dry Dock at the Brooklyn Navy-Yard is instructive, and may be profitable by way of example. Instead of setting its own engineers at work on the problem, the Naval Department gave out the whole contract to the lowest bidder, although competent experts publicly asserted that the work could not be done for the sum named in the bid. They were right; the contractor failed and threw up the contract. A new firm was engaged to finish the work; these men were wharf builders, and had never made a dry dock. After a fashion they finished the work, but the dock has never been fit to use; our large battle-ships have had to go elsewhere to be cleaned; a large sum has already been spent by the Government in repairs, and now it is asserted that there is ample evidence that the requirements of the contract were so grossly violated that suspicion cannot but fall upon the Government's inspecting engineer. For example, piles which should have been sunk thirty feet below the surface of the earth were, in point of fact, sunk only three feet. Practically, the dock is now under process of being rebuilt. It is not improbable that a Congressional investigation will be made into the entire subject, and it is earnestly to be hoped that it will be thorough and searching. A prominent engineer is quoted as commenting as follows: "The Government has to pay large bills and suffer National humiliation for pursuing a policy which takes no cognizance of fitness when a highly important contract is under consideration. It is a bitter lesson, and one that should be heeded in the future."

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A desire to be clever, accurate, and "up to date" last week led some hundreds of writers of letters destined for places in the newly constituted city of New York to cause the already overburdened post-office officials much unnecessary work, and greatly to delay the aforesaid letters. Some were foolish enough to address their letters to "Greater New York;" others thought it showed wisdom to omit the direction "Brooklyn" or "Staten Island" or "Jamaica," writing merely "New York" in each case. When we remember that there are no less than five Broadways (to take a single instance of duplicate street

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names) in the different boroughs, it is easy to see how much trouble was made by the over-smart attempt to do the right thing. A moment's thought would have shown that the safe and correct thing to do was to address letters precisely as before the consolidation. There has been no change whatever in the names of the United States post-offices. In reply to an inquiry from The Outlook on this point the First Assistant Postmaster-General writes us: "So far as the records of the Department are concerned, there has been no change in the status in any way of the different post-offices, which are conducted in the same manner as prior to the consolidation." A plan of consolidation of the post-offices in the territory now covered by New York is under discussion, but Congressional action would be necessary to unite the two largest of these offices, and if the plan is carried out no doubt the present smaller offices would remain as branches, and probably with the same names. In this connection it may be interesting to note that there are fifty-eight post-offices in the new city of New York, and that in the postal year ending July 1 last their total receipts were over nine million dollars, while the total expenditures were only about four million dollars. In view of this balance of about five millions to its credit, New York has certainly a good claim to liberal treatment by Congress in providing money and men enough for good service, and that with reasonable hours of labor for employees.

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The movement in favor of good roads has been steadily pushing forward, and has, indeed, made notable progress in the last two or three years. Remembering that in all practical reforms the early steps are the hardest, the friends of the movement have good reason to feel encouraged. In New Jersey, Massachusetts, Long Island, Pennsylvania, and elsewhere there are now many really model roads, and one earnestly wishes that road commissioners from all over the country could be taken to view these good roads and thereby receive a much-needed object-lesson. It is only when we consider the proportion of bad roads to good in this country, or the ratio of good roads here to those in England and the Continent, that we realize what a task remains to be done. On another page of The Outlook this week will be found an interesting article on this general subject by Colonel Albert A. Pope. Every one who knows anything at all about the good-roads agitation in the United States knows that Colonel Pope has been identified with it from the start, and he is, indeed, often familiarly spoken of as "the father of good roads." This article contains not only a brief historical review of road-building, but also many definite, practical suggestions on such points of road-engineering and road-care as drainage, hedging, shade-trees, excessive watering, and broad tires—on the last point he epigrammatically and truly says that it is worth while "to have carts act as road-rollers rather than road-destroyers." Colonel Pope gives an encouraging review of what has been done in Massachusetts. In New York a bill known as the League of American Wheelmen Bill is before the Legislature, which provides for the establishment of a State Highway Commission similar to the Massachusetts Board, and other good-road bills are also under consideration. It will not be long before the farmers and general taxpayers learn that they are under an absolute delusion if they suppose that good roads are not to their financial advantage. That the bicycler profits thereby also, and that to him is largely due the agitation, in no way affects the fundamental fact that good roads mean cheap local carrying, increased general convenience, and a higher kind of civilization.

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The beginning of a new year finds the business situation in this country more encouraging than for some years past. In most respects 1897 was notable for the impulse given to such encouragement; in others, however, the past year marked a depressing retrogression in production and prices, sometimes in both. The twelvemonth stands out in pleasant contrast to recent years in that during its course the United States Treasury's gold balance was at no time a subject of solicitude. Its holdings became the largest reached in a long time; at the close of the year the gold balance reached $160,000,000, as against $137,000,000 last year. The coin and currency in the United States at the beginning of 1898 amounted to $1,948,000,000, as against $1,905,000,000 at the beginning of 1897. Exports and imports for 1897 were remarkable. During the first half of the year, anticipating the Dingley tariff, imports attracted particular attention by reason of their great aggregate. April showed the highest

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monthly total on record—over one hundred million dollars. Since the new tariff became law the imports have been small, but so large were they during the spring that the average for 1897 is about the same as that for 1896. The total for exports is far larger than for 1896; indeed, they were the largest ever reported for any year, and the excess of exports over imports is also the largest ever known. The demand from Europe for wheat explained much of the increase in exports. By July the reports of shortage abroad had been confirmed, and our shipments since then have been half as much again as for the corresponding time a year ago. Our wheat crop is estimated at five hundred and thirty million bushels. The price rose from seventy cents a bushel on July 1 to $1.10 for cash wheat. While the highest figures were not maintained, the average for the rest of the year was in the neighborhood of a dollar a bushel. Corn exports were influenced by those in wheat, but the increase was only half as much. Nor was the corn crop (1,850,000,000 bushels) as large as the enormous crops of 1896 and 1895. The oats crop, however, was slightly larger than that of the preceding year. The appreciation in the value of agricultural products greatly increased the earnings of Western railways—thus, for September, the Chicago, Burlington, and Quincy reported $1,250,000 gain in gross and $660,000 in net earnings. For the general railway list the year's gross earnings were nearly one-twentieth more than those for 1896.

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The most striking events of the year just closed, however, in the railway world were the successful refundings of high-rate bonds not yet matured into low-rate securities by the Lake Shore, New York Central, Chicago and Northwestern, Chicago, Rock Island, and Pacific, and other companies. A decision of far-reaching importance was that of the United States Supreme Court in pronouncing the Trans-Missouri Freight Association illegal because contravening the Anti-Trust Law. In 1897 the number of miles of railways covered by receivership was not quite fifteen hundred, as against over forty-five hundred in 1896. The stocks and bonds involved amounted to a hundred and sixty-two million dollars' worth, as against two hundred and twenty-six millions the year before. The building of new railways showed a slight falling off from 1896. The stock and bond market showed higher average quotations at the end of 1897 than at the beginning. Turning to mining interests, we find that the production of gold in this country has increased during the year, Colorado now taking first rank among the States in this industry. The Director of the Mint states that the world's product for 1897 will amount to $240,000,000, or one-fifth more than for 1896. In the silver industry the past year is notable as marking the lowest recorded price of silver, 23¾d. an ounce in London. It is now 26½d. there, or 57 cents here. The production of the white metal has declined. The year's production of lead has increased. More copper was produced last year than in any year before, in consequence of the greatly increased demand due to the development of electrical industries. 1897 also saw a greater development of those industries than in any previous year. Unsatisfactory conditions, however, characterized the past year's anthracite coal market; it is believed that the shipments for the year were less by a million five hundred thousand tons than for 1896. The cotton cloth market during 1897 has been markedly disappointing, the decline in the price of the raw material, the accumulation of stocks, and the competition of Southern mills having forced the New England factories to a reduction of one-tenth or more in salaries and wages, while quotations for print-cloths are the lowest on record. That dividends have steadily declined is shown by a table in the "Commercial and Financial Chronicle:" in 1895 the Fall River mills paid over $1,700,000 in dividends; in 1896, over $1,300,000; in 1897, about $770,000. Bank clearings were 12 per cent. more in 1897 than in 1896. Business failures, according to "Dun's Review," were in number 11½ per cent. less than in 1896, and in liabilities 34 per cent. less; indeed, the average liabilities are, with one exception, lower than for any other year of the last twenty-three.

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The "Nation" reports a number of cases which show that the German press has not yet wholly succumbed to the "gospel of his Majesty's hallowed person," and that freedom of criticism is still maintained in spite of the growing pressure from the Government. About seventy German editors are now in jail for the offense of *lèse-majesté*, and their number is likely to be largely augmented as a

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consequence of the bombastic speeches indulged in by the Emperor and his brother at Kiel. Those speeches were too much even for German loyalty, and German loyalty is, as a rule, not only docile, but lacking in humor. It is the misfortune of the Emperor that no gleam of humor seems to shine upon his mental processes to protect him from the ridiculous positions in which he places himself. After all that may be said of the extravagance of style permitted in official speeches, the note of the Kiel addresses was so distinctly out of tune with the nineteenth century and with the modern mind that it is impossible not to be amused by it. The word "gospel" in connection with "his Majesty's hallowed person" seems to have stirred up the Romanists, for the Catholic "Germania" declares, "There is only one hallowed person on earth—the Pope;" while other journals of a conservative and religious tendency are offended by the application of the word "gospel" in such a connection. One of the most appalling liberties taken by the press in connection with these speeches is the challenging of the Emperor's historical knowledge and the blank contradiction of one of his historical statements. Concerning this offense the Emperor's mind is undoubtedly expressed by the "Nation" when it says: "This is rank blasphemy, and the only proper answer to it is a good term of imprisonment."

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The relations between the Quirinal and the Vatican are likely soon to become more strained than they have been at any time during the past quarter of a century. When the arrangement between the Church and the State was made in 1870 which has come to be known as the Law of the Guarantees, it was stipulated that, in addition to the extraterritorial privileges of the Papacy, the ordering and organization of the Church territory throughout the Kingdom of Italy, and especially in the former Papal States, should be arranged at some future date, the subject being too vast a one to be dealt with in the treaty of guarantees. About ten years later the Government took into its own keeping all the ecclesiastical properties in Italy, and in exchange assured to the Church the income of an equivalent amount. As the property taken was largely landed possessions and industrial enterprises of various kinds, the clergy made a distinct practical gain by the substitution of an assured income for the uncertainties of bad harvests, fluctuating markets, and ineffective administration. The seizure of the property was made the subject of a vigorous formal protest on the part of the Papal Government, and was characterized as an act of usurpation; but the Church was, it is believed, not displeased with the arrangement, and under it has been receiving a large and assured income for the past fifteen or more years. As often happens, however, in such cases, as time goes on people forget the origin of the arrangement, and that the amount paid is an equivalent for a certain amount seized, and begin to look at the expenditure with reference, not to the property for which it is given in exchange, but with reference to its immediate objects.

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Under the pressure of heavy taxation and long-continued financial depression, the Italian people, or at least a part of them, have become restive under the heavy charges annually paid to the Church. They see that Italy has more archbishoprics and bishoprics than all the remainder of Europe, and that the sums paid by the State to these various ecclesiastics are, on their face, inconsistent, arbitrary, and, in many cases, out of proportion. Some of the bishops, for instance, receive as much as $50,000 a year, while others who have charge of much larger dioceses are in receipt of less than $2,000 a year. There is a bishop in Sicily whose diocese includes only ten small parishes, and who has an annual allowance from the Government of over $50,000. There are village rectors whose incomes vary from $20,000 to $30,000, while there are rectors in great and popular city parishes who have less than $200 a year. People forget that these amounts were fixed as equivalents for property seized in these various parishes and dioceses, and see only the extravagance of some allowances and the insufficiency of others. The Italian Ministry, in response to the growing public feeling, propose to radically change the system, and hereafter to pay all ecclesiastical beneficiaries under fixed and definite arrangements, the archbishops receiving a certain sum, the bishops a certain sum, and the inferior clergy a fixed sum, entirely irrespective of the original value of property seized by the Government in these various ecclesiastical departments. The Government does this on the ground that, with the national treasury in its present condition and with the heavy burdens of taxa-

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tion, it is irrational to go on paying salaries and stipends which are enormously out of proportion to the actual needs and expenses of the beneficiaries. It is hardly necessary to say that the announcement of this programme has caused not only consternation but intense anger in ecclesiastical circles, in which the ground is taken that the Government is practically robbing the Church by violating its original agreement. The agitation of the question is certain to produce the most intense feeling between the two parties.

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The changes of national as well as of individual fortune are often strikingly sudden and dramatic, but very few transformations have occurred in modern history so startling as the change in the position of Hungary between the time when she lay helpless in the hands of Austria and to-day, when Austria is, to a certain extent, helpless in her hands. In the bitter struggle which has gone on in the Austrian Reichsrath, which has found an occasion, although not a cause, for fighting the Government on the question of the renewal of the relations between the two kingdoms, Hungary has borne herself with restraint and dignity. It is apparent that the great majority of the Hungarians, or Magyars, are determined that Hungary shall make the most of the present opportunity, but in a legitimate and honorable way. Austria's extremity will not be seized as an occasion for materially advancing the interests of Hungary. The present opportunity will be used to maintain the Constitution of the Dual Empire, unless Austria refuses to continue the compact or collapses. There is a party of Hungarians, headed by M. Kossuth, which has adopted the policy of using the present crisis to destroy all relations between the two countries except the personal sovereignty of the Emperor; but this policy is not likely to prevail, Count Apponyi, the leader of the Constitutional Opposition in Hungary, having formally declared that he will support the Ministry in its efforts to maintain the Empire. Hungary could hardly better her position if she were independent. She is now in the position of holding the balance of power in the partnership between the two countries; to dissolve that partnership and set up on her own account would involve great risks.

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The Registrar-General of Great Britain has just issued another important blue-book on mortality statistics. The statistics cover the three years 1890, '91, and '92, and relate to men between the ages of twenty-five and sixty-five engaged in various occupations. The general death-rate among adult men of these ages was one death yearly to every sixty-one men, or, more exactly, 1,000 deaths to every 61,215 men. With this general death-rate of 1,000 the Registrar-General compares the death-rates in all the important occupations. As in the past, ministers stand at one end of the scale and liquor-dealers at the other. The death-rate among ministers was but little more than half the general death-rate, while that among innkeepers was nearly double the general death-rate. The exact figures for important occupations conspicuous for good or bad conditions are as follows:

Ministers	533
Farmers	563
Schoolmasters	604
Farmers' laborers	632
General laborers	1,509
Lead-workers	1,783
Dock-laborers	1,829
Innkeepers (urban)	2,030

More than half of the deaths among innkeepers and their servants are reported to be directly due to alcoholism. Engineers share with ministers the distinction of the smallest death-rate due to intemperance. In both of these occupations intemperance is reported to have caused but two deaths a year among 61,215 men. It may be remarked that this record is more complimentary to engineers than to ministers, for public officials have greater hesitation in reporting that a minister died from drunkenness than in reporting that an engineer died from this cause. That engineers should form a peculiarly sober class is almost a public necessity.

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Perhaps the most important bearing of all these statistics, however, is upon the often-discussed question whether wage-earners have gained largely by their transfer from rural to urban industries during the past half-century. A certain school of statisticians is continually pointing out that the change from rural to urban life has been accompanied by an increase in wages, while ignoring the fact that the absence of gardens in the towns, the necessity of buying farm and dairy products from middlemen instead of producers, and, above all, the alternative of high rents or contracted quarters, have

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made the gains of the wage-earners much less than the advance in wages indicates. So far as the difference in conditions, city and country, affects health, the returns of the Registrar-General show conclusively that the rural workers are the better off. Among 61,215 men in the agricultural districts the number of deaths yearly is 687, while among the same number of men in the industrial districts it is 1,248. Until factory and tenement-house conditions shall better guard the lives of city wage-earners, the public cannot afford to accept that blind faith in evolution which trusts that all things are changing for the better, no matter how little the public conscience concerns itself with the well-being of the poor.

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The "law lords" of the House of Lords, who constitute the highest Court of Appeals in England, have handed down a decision affirming the right of workmen to threaten a strike unless a fellow-workman is discharged, without being responsible in damages. The case that came before the law lords—Allen vs. Flood—was one in which the jury had held that a trade-union official had "maliciously" induced an employer to discharge two non-unionists. This verdict had been supported by the courts until the House of Lords was reached. There, by a majority of six to three, the law lords affirm that even malice cannot make it unlawful for workmen to quit work because they object to a fellow-employee. When, says Lord Watson, the law generally regards an act as illegal, but excuses its perpetration under certain exceptional circumstances, the disproof of malice may be held to excuse the act, but no act in itself lawful can be converted into a legal wrong because done from a bad motive. Lord Herschell enforced the same point by asking whether the butler must pay damages to the cook if he gets him discharged by refusing to work in the same house? The Court's decision that a group of employees have the same rights in such cases as an individual employee always possessed is, of course, received with great satisfaction by the trades-unionists. The power of arbitrary dismissal workmen as well as employers may abuse; but the principle that workmen may collectively demand the discharge of obnoxious fellow-workmen without becoming liable for damages is believed to point the way toward the democratization of industrial life.

Reports of the ending of one revolution and of the likelihood of another reach this country from Uruguay together. It is customary to compare South American revolutions to the incidents of comic opera, and certainly one might almost suppose that Mr. W. S. Gilbert had written the formal treaty of peace between the recent revolutionists and President Cuestas's Government. For example, the "expenses" of the revolution are to be paid by the Government; $200,000 is to be put in the hands of two eminent revolutionists for that purpose. All revolutionists are to be pardoned, and army officers who served with the insurgents may receive back pay for the time thus employed "*at their option*"! Finally, the Government solemnly pledges itself to support the principles of electoral reform and of minority representation, for which the insurgents have contended. The humorous side of the affair consists in the fact that the Government grandiloquently talks of having "suppressed" a rebellion and of the "submission" of the insurgents. Practically there has been just such a change of sides as takes place at a baseball match—the "outs" are "in," while the "ins" are "out," and, according to late accounts, are preparing energetically to assume the rôle of revolutionists in their turn. Despite the solemn vows in favor of constitutional government, political equality, and full representation, the belief is now general that, instead of conducting a fair election for the Presidency next March, Señor Cuestas is likely to declare himself Dictator and dissolve the Chambers, which are opposed to him. But he would be a rash prophet who should undertake to predict the course of Uruguayan politics for even one month.

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According to the London "Spectator," the representative principle is in danger on the European Continent. In Germany it shows itself powerless to restrain the Emperor; in Italy it produces groups instead of parties; in France it checks neither corruption nor treachery; and in Austria it has been suspended by a race conflict so severe that there has been no maintenance of the parliamentary order indispensable to discussion. In any one of these countries, says the "Spectator," Parliament may, as a governing body, break down at a day's notice. Yet, it makes haste to add, the desire for liberty is not dying out, and the populations are advancing

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in intelligence. The nations are only disappointed with the results of representation. The "Spectator" even fears that, if the Parliaments discredit themselves a little more, the opening of the twentieth century may see all Continental countries, except Sweden, Belgium, and Holland, under an absolutist régime, resting more or less avowedly upon military support. The journal then not unnaturally turns to the representative body of which all others are copies. Perhaps the House of Commons is not as popular as formerly, but its authority is increasing, if the "tremulous speeches" of Ministers may be trusted. While this increase may be due to the special character of the English people or to their long training in the representative system, it must also be due in part to the English method of working that system. The "Spectator" mentions four differences in the Continental from English methods. First, the right of dissolution is not placed in the hands of Ministers. Secondly, a Continental Lower House is never fully trusted with the power of stopping the supplies. Thirdly, in no country does a vote of a want of confidence in an individual Minister so certainly insure a complete change of Government as in England. Finally, on the Continent Ministers are not selected solely from within the Legislature.

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Shop windows in many parts of this country display the sign, "We Give Trading Stamps." For every ten cents' worth bought within, a stamp costing the shopkeeper a half-cent is given with the article bought—ten stamps with a dollar article. These, when collected in large numbers, may be exchanged at the office of issue for articles of various value, up to bicycles and sewing-machines, in which exchange a further profit is realized. In this scheme, carried on under a variety of descriptive terms, such as "coupon," "premium," "exchange," etc., many persons are engaged. Its originator is said to occupy over two dozen places in New York and Brooklyn alone, and to have grown wealthy by his five per cent. levy on his dupes and victims. The disgust of retail traders at being thus forced in their competition for customers to share their profits with the interloper known as the "trading stamp company" has now found a gratifying response in the courts. Judge Shepard, of the Court of Appeals in the District of Columbia, has declared it contrary to the Act of Congress prohibiting gift enterprises in the District. Judge Tucker, at Pittsfield, Mass., has held it to be prohibited by the Massachusetts law, and the Attorney-General of that State has rendered a similar opinion. It is said that the legality of the practice is soon to be tested in the Connecticut courts also. This is none too soon. The essential immorality of this predatory scheme, aside from its objectionableness as a sort of gift enterprise, is well stated in Judge Shepard's own words:

> Their business is the exploitation of nothing more or less than a cunning device. With no stock in trade but that device and the necessary books and stamps and so-called premiums with which to operate it successfully, they have intervened in the legitimate business carried on in the District of Columbia between seller and buyer, not for the advantage of either, but to prey on both. They sell nothing to the person to whom they furnish the premiums. They pretend simply to act for his benefit and advantage by forcing their stamps upon a perhaps unwilling merchant, who pays them in cash at the rate of $5 a thousand.

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The Ohio Imbroglio

The political situation in Ohio is attracting the attention of the whole country. After the elevation of Senator Sherman to the Department of State, Governor Bushnell named Mr. Hanna to fill the vacancy until the Legislature should convene. It becomes, therefore, the duty of the Legislature, which assembled in Columbus on the third of January, to elect a Senator to fill out the unexpired portion of Senator Sherman's term, and also to choose a Senator for the following six years. The Republican State Convention, which met in Toledo last June, formally indorsed the candidacy of Mr. Hanna, and, it is claimed, pledged to him the support of Republican members of the Legislature. Under such an indorsement, it is alleged, a Republican elected to the Legislature is as much bound to vote for Mr. Hanna as is a Republican Presidential elector for the candidate of his party. The power of the Convention thus to commit all members of the Legislature is, however, disputed; and a rebellion against Mr. Hanna has disrupted the party. All this is the outcome of a feud long waged between the Sherman and Foraker factions of the party in Ohio. Six years ago Mr. Sherman defeated Mr. Foraker in the Senatorial contest in

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the Legislature. In the summer of 1895, in the State Convention, the Foraker forces put to rout the forces of Governor McKinley, who represented the Sherman interest, and whose candidate for the Governorship was defeated by Governor Bushnell. In the summer of 1897 Mr. Hanna, representing the Administration, dominated the State Convention, and, while permitting the renomination of Bushnell, peremptorily deposed the chief manager of the Foraker-Bushnell contingent, Mr. Charles L. Kurtz, compelling him to resign from the Chairmanship of the State Committee, and putting the conduct of the campaign and the management of the party into the hands of one of the other faction. It is now charged that the Hanna managers were cool in the support of Bushnell, and, on the other side, that the Kurtz-Bushnell faction were willing to permit the election of a Democratic Legislature, in order that Hanna might be defeated. Bushnell was, however, elected, and there was a small Republican majority in the Legislature.

For the last few weeks rumors have been flying about that Mr. Kurtz was organizing a Republican bolt for the defeat of Hanna. Certain members of the Legislature who had heretofore affiliated with the Foraker faction, and who felt that they had grievances on account of the manner in which their chiefs had been deposed, were susceptible to this influence; and on Monday, January 3, after a Sabbath day full of fierce intrigue, the Democrats and the bolting Republicans organized both houses of the Legislature, electing a Democrat President *pro tem.* of the Senate and a bolting Republican Speaker of the House, and dividing the minor offices between the parties to the coalition. Whether the "combine" can be held together until the election of the Senator on January 11 is not certain at this writing; nor is it altogether clear who its candidates will be. The first announcement was that Mayor McKesson, of Cleveland, would be named for the short term, and Governor Bushnell for the long term; later reports are that Mr. Kurtz will place the Senatorial bonnet upon his own head. The excitement in Columbus and throughout the State is intense; the most violent talk is heard on all sides; even the wives of members of the Legislature have been dragged into the mêlée, and the most disgraceful scenes have been witnessed at the capital of Ohio. The inauguration of Governor Bushnell was to have taken place on Monday, January 10, and extensive preparations had been made for the occasion; but the Republican papers throughout the State are with one voice denouncing Bushnell as a traitor, and at this writing it appears probable that of those who gather to do him homage the vast majority will be Democrats. Meanwhile Senator Foraker stands aloof. There is a loud call for him to come to the deck and pilot the ship into safety, but it falls on deaf ears.

Such a detailed recital of this extraordinary imbroglio cannot be pleasant reading; but it is instructive as showing into what hands the management of our politics is suffered to fall. The frantic and hysterical performances at the capital of Ohio are not reassuring to those who hope for good government by the people. No considerations higher than party loyalty or disloyalty have been urged in any of the discussions; that there can be any obligation superior to that which a man owes to his party does not appear to be seriously considered by the disputants. Objections are made against Mr. Hanna as the representative of corporate wealth, but those who are opposing him are not in a position to throw stones at him on that account. Senator Foraker himself appeared in the Capitol during the session of the last Legislature and used his Senatorial prestige most imperiously in securing the passage of the fifty-year franchise bill in the interest of the street railway corporations of the State. If the revolt against Hanna manifested any symptoms of an ethical or patriotic purpose, more credit might be given to it; but the indications are not clear that his defeat will result in any improvement of the political conditions.

What is going on in Ohio is simply a scramble for those shreds and scraps of patronage which the Civil Service rules leave to the political managers. Mr. Hanna stands close to the President, and his friends have a better chance at the crib than those of Foraker, Bushnell, and Kurtz; therefore they propose to put him out of the way. Reduced to its lowest terms, this is the situation. The Democrats are more than willing to aid in this enterprise, for they get some plunder out of it for themselves, and help to wreck their antagonists. To such depths of intrigue and perfidy the spoils system in politics naturally leads. A man to whom office is booty has turned a trust into a perquisite, and from such a man honorable conduct need not be looked for. The spectacle presented at the capital of Ohio should be kept before the

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eyes of those who are seeking, in the Capitol at Washington, the restoration of the spoils system. It was significant that the member of Congress who leads the assault upon the Civil Service rules should have hastened from the midst of the confusion at Columbus to deliver his philippic against the merit system, returning immediately to Ohio to plunge again into the scramble for the spoils. The kind of politics which the reactionaries at Washington seek to restore is well illustrated in the Ohio contest. That this kind of thing is congenial to those who are trying to bring it back need not be doubted; but we cannot but hope and believe that better ideals will command the choice of the American people when the issue is clearly put before them and well understood.

The Financial Question

The Outlook has believed and still believes in bimetallism. We think it was a mistake, and a serious mistake, to abandon a system which had worked well, and by its working disproved the arguments urged against it. We are of the opinion, which for years we have held and advocated, that an agreement by the great commercial nations would suffice both to fix and to maintain a parity between gold and silver for currency purposes.

But there is no longer any reasonable expectation of securing at present such an agreement. It is true that President McKinley in his last message intimates a hope of some international action looking toward bimetallism, but he does not intimate what are the grounds of that hope, and, in the absence of any information, the somewhat vaguely expressed expectation of even so prominent a man as the President of the United States affords a very inadequate basis for National action. Meanwhile our currency system is involved in doubt and our credit system is weakened because the very foundation on which both are built is itself uncertain. That foundation is not bimetallism; for bimetallism is the doctrine that gold and silver are equally current as coin of the realm, not the doctrine that one metal may be kept current by the belief that it will, by favor, be redeemed in the other. It is not gold monometallism; for we have millions of silver stored in our Treasury vaults as a basis for silver notes which are not by law redeemable in anything but silver. The United States has waited long enough for the action of other countries. The time has come when we must act for ourselves. We cannot go on forever with a no-system in finance. We must either accept the system of other commercial nations or we must separate ourselves from them commercially and adopt one of our own. If we pursue the former course, we shall adopt a gold basis, and await its results. If we pursue the latter course, we shall attempt to establish a truly bimetallic currency, with the result of becoming, at least temporarily, a silver country, and in the matter of currency isolating ourselves from the other great commercial States.

All Americans recognize the fact that there are times when the individual surrenders his own predilections and bends his own judgment and his own will into acquiescence with the judgment and will of others. A minority believe in an income tax; but when the tribunal to which the question is, under the Constitution, legitimately referred, decides, by a majority of one, that there can be no income tax, the minority submits, and goes on to make the best it can out of a system of taxation which it thinks not only unwise but unfair. States as well as individuals act upon the same principle. The State which does not believe in a National bank currency accepts the system, when the other States have agreed upon it, and substitutes National for State banks. The State which does believe in a greenback currency, with no coin behind it, yields and carries on its business with a redeemable currency when the other States vote that they will have no other. Confederation and co-operation cannot be carried on without this acquiescence, by individuals and by States, in the judgment and action of other individuals and other States.

There is a confederacy of nations as well as of individuals and of States. It has its body of law, known as international law, tacitly recognized and generally obeyed, although there is no court to interpret and no police to enforce it. There is community of sentiment and action, although there is no representative body to formulate that sentiment and to direct that action. Tennyson's parliament of the world does not exist; but the community of nations does. It is as true of nations as of individuals that no one liveth to himself. And those of us who believe in international bimetallism as the true financial ideal must recognize, however much we may dislike to do so, that the majority of the com-

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mercial nations have, at least for the present, decided against it. The question for the international bimetallist is, therefore, not whether monometallism is wise or unwise, right or wrong, but whether it is so unwise and so wrong that it is better for the United States to withdraw from the community of nations and set up a currency of its own rather than to acquiesce in the judgment of its peers and co-operate commercially with its sister nations upon the financial basis and with the kind of currency which they have, after deliberation, adopted.

It is nothing to the purpose to say that we are not to allow England to dictate our financial policy for us. Provincial prejudice against England has no proper place in the consideration of this question. That question is whether we shall separate ourselves from England, Holland, France, Germany, Austro-Hungary, Italy, Russia—in fact, practically every nation with which we have commercial dealings—in an endeavor to settle the currency question according to our ideas, or whether we shall accept the decision of the civilized world, conform our currency to that decision, and do what we can to lessen the possible evils which may result from a mistaken decision, if it is indeed mistaken. He who believes, as we do, that the effect of gold monometallism has been to lower prices and increase the value of debts, to strengthen the money power and to concentrate it, and to make a credit system too great for the foundation on which it is built, cannot but look with apprehension on the course upon which the nations of the earth have entered; and such a one must speak with considerable hesitation on the question as now presented to the American people. Nevertheless, it seems to us that the disadvantages of separating ourselves from the commercial world would probably be considerably greater than the disadvantages of accepting its decision and conforming our own financial practice to the world-standard of value. And we are quite sure that either course would have better results than the attempt to maintain a no-system which is neither consistent silver monometallism, gold monometallism, nor bimetallism, but an impossible amalgam of all three.

It is necessary, however, to recognize what gold monometallism involves. It involves, first, providing a reserve sufficient to enable us to redeem all our coin obligations in gold. This sounds more formidable than it really is: for while our coin obligations are by the terms of the law payable in gold or silver at the option of the Government, the Government has so long given the option to the holder of the obligation that the National habit has come to have well-nigh the effect of law. It involves, secondly, eventually providing for the redemption of our silver certificates in gold, since only by being ready to redeem them in gold can they be kept at par with gold if the country is on a gold monometallic basis. It involves, thirdly, the payment of taxes in gold or its equivalent, since it is clear that the Government cannot go on indefinitely receiving silver and paying out gold without getting deeper and deeper in debt.

If the country is to adopt a gold standard, it should adopt at the same time provisions of law for the purpose of preventing that contraction of the currency which is one of the most immediate evils to be apprehended from such a change of policy. For this purpose three plans have been proposed:

1. A law prohibiting the issuance of any bills in denominations above ten dollars. This would not directly increase the circulating medium, but it would give us silver and some gold in lieu of paper, it would reduce the paper currency without reducing the circulating medium, it would reduce the aggregate demand obligations of the Government, it would tend eventually to increase the currency by the use of silver as a subsidiary coinage, and it would reduce the store of silver in our Treasury vaults, which is now a menace to our credit, since creditors, who are always the most timid creatures in the world, are every now and then struck with a panic lest we use this now seemingly useless silver with which to pay our gold obligations.

2. A reduction of the National tax on bank issues. The heavier the tax, the less the issue. The heavier the tax, the greater the rate of interest which the borrower must pay to the bank for loans.

3. A provision allowing small banks to be established on $25,000 capital for the smaller towns.

4. To which we would add a provision allowing National banks to establish branches, at least within the State in which the main bank is situated. In Scotland the traveler often sees in the smaller villages an advertisement of a branch bank open certain hours one or two days in the week. Such branch banks could be profitably established in many communities in which it is not profitable to main-

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tain even a small independent bank. Such a provision would give to the rural and village communities the benefit of a credit system, and the use of checks as currency, both of which are now confined to the towns and cities. We are inclined to believe that this very simple expedient would do more to relieve such communities from the inconvenience and sometimes real distress produced by the present want of currency than either one of the other three provisions mentioned above. Is there any objection to it? If so, we should like to report it to our readers.

The question whether the paper currency should be issued exclusively by the Government, or exclusively by the banks, or by both, is an entirely distinct question, which it is not necessary to this article to consider, in this place.

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Work and Culture

Tool or Man?

A complete man is so uncommon that when he appears he is looked upon with suspicion, as if there must be something wrong about him. If a man is content to deal vigorously with affairs, and leave art, religion, and science to the enjoyment or refreshment or enlightenment of others, he is accepted as strong, sound, and wise; but let him add to practical sagacity a love of poetry and some skill in the practice of it; let him be not only honest and trustworthy, but genuinely religious; let him be not only keenly observant and exact in his estimate of trade influences and movements, but devoted to the study of some science, and there goes abroad the impression that he is superficial. It is written, apparently, in the modern, and especially in the American, consciousness, that a man can do but one thing well; if he attempts more than one thing, he betrays the weakness of versatility. If this view of life is sound, man is born to imperfect development and must not struggle with fate. He may have natural aptitudes of many kinds; he may have a passionate desire to try three or four different instruments; he may have a force of vitality which is equal to the demands of several vocations or avocations; but he must disregard the most powerful impulses of his nature; he must select one tool, and with that tool he must do all the work appointed to him.

If he is a man of business, he must turn a deaf ear to the voices of art; if he writes prose, he must not permit himself the delight of writing verse; if he uses the pen, he must not use the voice. If he ventures to employ two languages for his thought, to pour his energy into two channels, the awful judgment of superficiality falls on him like a decree of fate.

So fixed has become the habit of confusing the use of manifold gifts with mere dexterity that men of quality and power often question the promptings which impel them to use different or diverse forms of expression; as if a man were born to use only one limb and enjoy only one resource in this many-sided universe! Specialization has been carried so far that it has become an organized tyranny through the curiously perverted view of life which it has developed in some minds. A man is permitted, in these days, to cultivate one faculty or master one field of knowledge, but he must not try to live a whole life, or work his nature out on all sides, under penalty of public suspicion and disapproval. If a Pericles were to appear among us, he would be discredited by the very qualities which made him the foremost public man of his time among the most intelligent and gifted people who have yet striven to solve the problems of life. If Michelangelo came among us, he would be compelled to repress his tremendous energy or face the suspicion of the critical mind of the age; it is not permitted a man, in these days, to excel in painting, sculpture, architecture, and sonnet-writing. If, in addition, such a man were to exhibit moral qualities of a very unusual order, he would deepen the suspicion that he was not playing the game of life fairly; for there are those who have so completely broken life into fragments that they not only deny the possibility of the possession of the ability to do more than one thing well, but the existence of any kind of connection between character and achievement.

Man is not only a fragment, but the world is a mass of unrelated parts; religion, science, morals, and art moving in little spheres of their own, without the possibility of contact. The arts were born at the foot of the altar, as we are sometimes reminded; but let the artist beware how he entertains religious ideas or emotions to-day; to suggest that art and morals have any interior relation is, in certain circles, to awaken pity that one's knowledge of these things is still so rudimentary. The scholar must beware of the graces of style; if, like the late Master of

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Balliol, he makes a translation so touched with distinction and beauty that it is likely to become a classic in the language in which it is newly lodged, there are those who look askance at his scholarship; for knowledge, to be pure and genuine, must be rude, slovenly, and barbarous in expression. The religious teacher may master the principles of his faith, but let him beware how he applies them to the industrial or social conditions of society. If he ventures to make this dangerous experiment, he is promptly warned that he is encroaching on the territory of the economist and sociologist. The artist must not permit himself to care for truth, because it has come to be understood in some quarters that he is concerned with beauty, and with beauty alone. To assume that there is any unity in life, any connection between character and achievement, any laws of growth which operate in all departments and in all men, is to discredit one's intelligence and jeopardize one's influence. One field and one tool to each man seems to be the maxim of this divisive philosophy—if that can be called a philosophy which discards unity as a worn-out metaphysical conception, and separates not only men but the arts, occupations, and skills from each other by impassable gulfs.

Versatility is often a treacherous ease which leads the man who possesses it into fields where he has no sure footing because he has no first-hand knowledge, and therefore no real power; and against this tendency, so prevalent in this country, the need of concentration must continually be urged. The great majority of men lack the abounding vitality which must find a variety of channels to give it free movement. But the danger which besets some men ought not to be made a limitation for men of superior strength; it ought not to be used as a barrier to keep back those whose inward impulse drives them forward, not in one but in many directions. Above all, the limitations of a class ought not to be made the basis for a conception of life which divides its activities by hard and fast lines, and tends, by that process of hardening which shows itself in every field of thought or work, to make men tools and machines instead of free, creative forces in society.

A man of original power can never be confined within the limits of a single field of interest and activity, nor can he ever be content to bear the marks and use the skill of a single occupation. He cannot pour his whole force into one channel; there is always a reserve of power beyond the demands of the work which he has in hand at the moment. Wherever he may find his place and whatever work may come to his hand, he must always be aware of the larger movement of life which incloses his special task; and he must have the consciousness of direct relation with that central power of which all activities are inadequate manifestations. To a man of this temper the whole range of human interests must remain open, and such a man can never escape the conviction that life is a unity under all its complexities; that all activities stand vitally related to each other; that truth, beauty, knowledge, and character must be harmonized and blended in every real and adequate development of the human spirit. To the growth of every flower earth, sky, and atmosphere must contribute; in the making of a man all the rich forces of nature and civilization must have place.

An Unsocial Fault

Professor Drummond, who has said so many wise things about the religious life, has said few better things than that "society is an arrangement for producing and sustaining human happiness, and temper is an agent for thwarting and destroying it." This suggests the fundamental viciousness of all kinds of bad temper: it is essentially unsocial. It is not only excessively disagreeable to those who are subject to it, and exceedingly unattractive in those who possess it, but it is also a disintegrating force. It breaks the human bond, dissipates the charm of human intercourse, and for the time being makes society impossible. If all men at all times were as ill-tempered as are some men at some times, society would be impossible. The human race would revert, not only to a savage state, but to that primitive condition in which men lived in the smallest possible groups of individuals. An uncontrolled bad temper marks the extreme limit of individualism. It is a trespass on everybody's rights and happiness—a flagrant violation of the rudimentary laws which bind men together. There is no personal charm so great as the charm of a cheerful and happy temperament, and it is a great error to suppose that this comes entirely by nature; it comes quite as much by culture. It is just as great an error to take it for granted that ill temper is a quality of nature which cannot

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be overcome. This is not only untrue, but society has a right to say to every member, "You have no right to indulge in ill temper; you not only owe it to yourself, but to us, to govern your temper." To treat one's fellows with habitual consideration and courtesy is not to exhibit what is sometimes called an easy-going good nature; it is, on the contrary, to disclose one of the highest qualities of character; for the spirit and attitude which make this treatment of one's fellows possible is not only temperamental, it is also spiritual. Many of the most agreeable men are those who, if they allowed their nature to have its own way, would be counted among the most trying and difficult. There is no excuse, therefore, for that unsocial spirit which is so constantly palliated because people charge it to inheritance or natural quality instead of regarding it as the evidence of a neglect of primary education.

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The Situation in China

The Chinese puzzle, as it has been called by the newspapers, is to onlookers as far from solution as ever. The two entirely antagonistic views of the situation reported in these columns last week are both tenable and may be defended on good grounds, but the impression evidently gains ground that a partition of China, though it may not go very far, has begun; that the initial steps have been taken in a movement which is likely to work great changes in the Far East. China itself appears to be entirely passive in the hands of the Great Powers, although, of course, the usual protests are made in due diplomatic form. The political organization of the Empire is so rudimentary that whole provinces might be broken off without really touching a vital part. There is such an entire absence of the national spirit and such universal indifference to the fate of the reigning house that the great majority of the Chinese would probably look with indifference on a change of rulers. In many ways China would undoubtedly gain by the regularity of administration, the fixed and definite lines of taxation, and the closer intercourse with the rest of the world which a transfer of authority from native to foreign hands would effect. Vast as is her population, Chinese sentiment and Chinese opposition may probably be left out of account in considering the Chinese question.

The situation to-day may be very briefly summed up. Russia has been the dominant influence in China since the close of the war with Japan, and she has made the most of her opportunities. She already held the Amur and Usuri valleys, and she is now in practical possession of Manchuria. She holds, therefore, an empire within the Empire; nor will she stop at her present limits. It is already intimated that she must go to the north bank of the Yang-tse-Kiang. The steady advance of Russia into central and eastern Asia is probably the result of a far-seeing policy which passes down as a tradition from one minister to another and which the internal state of the Empire seems in no way to affect. With her great railroads complete and terminating in seaports in her possession, Russia will be in a position to make herself one of the foremost factors in the East.

Great Britain has held Hongkong, in southeastern China, for many years, and is in possession of Burmah, which, although not an integral part of China's empire, has been of great importance because it joins the empire and furnishes easy avenues of approach for invasion. It is predicted that England will extend her possessions to the south bank of the Yang-tse-Kiang, and this prediction is made under the impression, which has become prevalent among a good many observers, that whenever Russia makes an advance in the East, England must also make an advance. The English, however, are not eager to add to their territorial responsibilities. They hold a commanding position, backed by a superb navy. It looks as if they were more determined to maintain their influence than to enlarge their territory—more eager to preserve their trade privileges and opportunities than to add to their administrative responsibilities. Some time ago the English Government declined to consider the question of a large loan to China. At present that question appears to be reopened, and there is a possibility that China may obtain from England the £16,000,000 which she asks. If England makes that loan, it will be upon condition that equal privileges are extended to all nations in the seaports of China. The English policy is, therefore, for freedom of trade in the fullest sense of the word, and against the exclusive possession of any part of the Empire by any particular nation. It is to be said of Great Britain that, whatever her faults, she is the one Great Power that is

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capable of standing for equal rights in international dealings, and that wherever her flag floats there is to be found freedom of trade. Every port, therefore, which Great Britain gains will be a port free to the commerce of the world. This is the policy which will recommend itself to all countries which have not selfish interests in China.

France holds possession of Tonquin and Cochin-China, in pursuance of a policy of colonial expansion which has brought disaster to more than one Ministry, and nothing but disaster to the country at large; but what she holds France will probably keep at any cost. Whether the French flag has really been raised on the island of Hainan is still uncertain, but the temper of the French people is such that France will not hold back if the other countries go forward in the East. Lastly, the German Emperor, who was quiet while Armenia was put to the torture, but whose wrath flamed frightfully when two German missionaries were abused in China, has redressed the wrongs of religion and protected the rights of German religious teachers by seizing Kiaochau Bay, and by securing from the Chinese Government what is in effect a perpetual lease not only of the bay but of a great strip of territory about it.

One of the greatest factors in the settlement of the Chinese question, and one about which the world is to-day in the greatest ignorance, is the policy of Japan. That little country has already put herself in the rank of effective fighting powers. She will soon be in command of one of the most powerful navies afloat. It is of prime importance to the Great Powers to know where she stands and what she proposes to do. There is a good deal of talk about a possible alliance between Japan and England. If that were effected, the combined navies of the two countries could hold the Eastern seas against all comers. That the Japanese mean to hold their own is certain, and that they will have the ability to hold it if they can combine with some other nation is equally clear. The struggle is at bottom a commercial one. The foreign trade of China approaches in value nearly three hundred millions a year, and is yet only in its rudimentary stages of development. The country itself possesses vast resources; it only waits the touch of capital combined with intelligence and energy. There is a kind of glacial movement in Russia which carries her to the East whether she will or not; Germany, although powerful, is really, in proportion to her power, very poor; England is overcrowded and needs room for her population and her commercial genius; China offers room, trade, resources of every kind. Hence the struggle which is now going on.

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The Economy of Good Roads

By Col. Albert A. Pope

WILD animals travel through the jungles and forests in paths which lead to their pasturing fields and places of safe retreat. The Indians of America and the other savage tribes of the world follow this example, going from place to place on trails which in some instances are so slightly marked that the eye of civilized man might easily overlook them.

Men in their simplest existence, depending for subsistence upon the skill which they develop in capturing game, need no other means for transportation than that furnished by their own sturdy limbs. As we ascend the scale, however, as man improves and broadens, the means of communication and the manner of transporting articles of necessity and comfort multiply in number and increase in practical utility. The trail of the savage gives place to the ways over which bands of pack-laden men and caravans of animals convey the commodities of the interior to the nearest points of distribution. Then come the ruder forms of highways, with the log-wheeled conveyances as seen to-day in parts of Mexico and South America, and later on the scientifically constructed roads of the Macadam and Telford type, which are co-existent with, and effectual contributors to, the highest forms of civilization.

The great system of Roman roads was originally designed and executed to aid rapid military movements; these roads were one of the strongest ties that held the old Empire together for so many generations, and in later years were of great benefit to the commercial interests of Rome.

Napoleon did more for France than any other ruler by extending the public highways, which have been, and will ever continue to be, a pride of that country. He spent about six millions of dollars on bridges, over ten millions on canals, some fifteen millions on roads, and twenty millions on forts and harbors, and the French people of to-day are enjoying the benefits of these liberal and wise investments. Later on the French engineer Tresaguet on the Continent, and Macadam and Telford on the British Isles, continued the good work and improved the method of road construction.

There is a striking lesson to be learned from a comparative study of the Roman roads and those constructed by the last-named engineers. Rome spent with a prodigal hand, and failed to take into consideration that higher question of engineering which studies the exact relation of strength and strain, and builds accordingly. It has been estimated that the Roman military roads cost, in terms of our own labor, from thirty to one hundred thousand dollars a mile, and were many times stronger than their use demanded. These later engineers built many miles of good and lasting roadways at far less expense, by using large stones for foundation and several coats of smaller broken stone for the surface. This scientific balancing of strength and strain, which has so lessened the cost of making good roads, has in other lines of engineering reduced the weight, so that the factor of safety in a high-pressure gun is usually 20, in ordinary guns 12, in boilers 6, in bridges 5, and in the highest grade bicycle 1 25-100.

To Macadam is usually attributed the discovery that broken stone of moderate size placed upon the road surface would, in the course of ordinary wear, coalesce and form a compact mass strong enough to resist the impact of hoof and wheel. He built some roads on top of brush and peat bog, and the broken stone, with the aid of its adhesive dust, soon formed a complete shell, which would support the weight of ordinary vehicles. The difficulty in such a structure was that its foundation, being short-lived, soon failed to support the surface, which, sinking gradually and irregularly with the foundation, crumbled to pieces and became useless.

The welding together of broken stone, according to the best authorities, depends on the adhesive quality of the dust formed by the constant grinding of wagon-wheels. Professor Nathaniel Southgate Shaler, one of the Massachusetts Highway Commissioners, and Dean of the Lawrence Scientific School at Harvard University, has in his laboratory tests of road materials clearly demonstrated the fact that the value of a rock for the top-dressing of a roadway depends not only upon its toughness, but upon this adhesive quality of its dust, and that the best road dust must have the power, when moistened, to adhere a second time, and thus cement together a sur-

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tace which may have been broken up in seasons of great drought.

The renewed agitation for the betterment of our highways has caused a widespread interest in the subject, and led political economists, scientists, and business men to look upon the advantages of road reform from their various points of view. As a result, it may be safely said that we to-day know what a good road is, and how to build it, and we comprehend at least some of the many advantages that would accrue to all classes of our citizens from free intercourse and uninterrupted traffic.

We have built and put into operation in the United States in the neighborhood of 200,000 miles of railroads—an enterprise which has been pushed through largely upon bonded indebtedness, and has enabled us in the East to purchase at a reasonable price the food products which, but for this cheap transportation, could not have been furnished from the great wheat-fields of our Western plateau.

Mr. Edward Atkinson, the well-known statistician, recently stated that in the year 1895 10¼ tons of food, fuel, fibers, and fabrics were moved 126 miles over the railways of this country for every man, woman, and child in the Nation, numbering that year about 71,000,000. This ought to give one a realization of what a slight saving of transportation amounts to when aggregated for the entire population; and as the most costly freight traffic is over country roads from the producing farms to the shipping centers, we must conclude that the maximum saving on railway freight represents but a fraction of what could be saved on road-hauling if the public ways were kept in passable condition throughout the year.

Knowing that we must have good roads, and that proper highways are an excellent investment for ourselves and our posterity, the important question of the day is, How shall we secure the best roads at the least expense?

From the experience which we of the Old Bay State have gained in handling this question, it seems fair for us to claim that the best method of procedure is to establish a permanent highway commission of men suited to and trained in this kind of work. The idea of State aid in supervision and highway construction is gaining headway. Sixteen States have since 1892 passed laws for the betterment of their roads. The important work of the immediate future is to influence legislation in those States where action has not already been taken, so that the movement may in all places be in skilled hands, and thus insure the best results from the minimum expenditure of money.

In the first place, in order to have proper highways we must have them constructed under expert engineers, and not by laymen who have little or no knowledge of geology, topography, or road engineering in general.

The environment of a highway should determine its character, and the problem of properly constructing and locating a road cannot be correctly solved without a careful inspection of the surrounding country, its rocks, its surface, and its underlying foundations. The earlier engineers entirely overlooked environment, and in many instances built roads on straight lines, as, for example, the old highway from Boston to Newburyport, which turns neither to the right nor to the left for hill, dale, swamp, or forest, and which is now practically abandoned, and in its place less direct but better located roads are used.

As it is essential to have the proper kind of rocks for the foundation and superstructure of new roads, one of the first duties of a highway commission should be in the line of a thorough topographical survey of the State, with the view of locating such rock-deposits as experience has demonstrated to be of value for this work. It is well, too, for the commissioners to publish sectional topographical maps to be used by county commissioners and others who have in hand the construction and extension of local ways. The advantage of such work will be comprehended when we take into consideration the fact that the main cost in building Macadam and Telford roads is in getting the proper rock materials. In the comparatively small State of Massachusetts we have in the neighborhood of 2,200 miles of road of sufficient importance to be considered by the Highway Commissioners for State roads.

We have started on a system here in Massachusetts which, when completed, will give us good highways between all the large centers of trade, and form, in many instances, connections with through roads from other States, so that the produce from our agricultural counties can find a profitable market in our own State or within the limits of adjoining States.

The Massachusetts Legislature appropriates each year a large sum of money (in 1897

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$800,000) to be expended under the immediate supervision of her Highway Commissioners in constructing new and repairing old roadways. Wisdom has been shown in adopting the judicious policy of building first the roads considered of the most importance; nor does this necessarily mean highways in and about large cities and towns, as the Commissioners have spread their work throughout the entire State.

A pleasing educational phase of this movement in Massachusetts is the readiness with which town and county officials have followed the example set by the State in building good roads. Wherever a section of the State highway has been started, its progress has been critically watched by the local authorities, who have thus become, in a measure, road critics, if not road builders. Following out this plan of educating the public in the proper methods of constructing roads, the Massachusetts Commissioners have, as a rule, let the contract for the construction of State highways to the towns and counties through which they pass. They give to them the first privilege of closing the contract, and only open it for bids from private contractors when the town has neglected to signify its desire to take hold of the construction. As the town is doing the job, it will naturally employ its own people, who will thus become drilled road-builders, because, though the contract is executed by the municipality, a local engineer is always at hand as the general representative of the Highway Commissioners, and his instructions are so thorough and explicit that he of necessity works with the spirit of the Commissioners. A town carrying out a contract of this kind finds it of advantage to purchase road crushers and rollers and such other road machinery as is necessary, and, having once acquired this plant and finished the section of State highway, they are ready to go on in better fashion with the work on their local ways.

The cost of building roads in thinly settled districts can be materially lessened by using only a narrow width of hardened surface. The road-bed should be protected by shoulders at a width of fifteen feet, so that, in case of need, the expense of changing over to the full width of hardened surface would not be very great. There are some parts of our country where the chief thing is to get length of way, and it would be waste of money to build in such districts a Macadam road of the usual dimensions.

As a large part of the cost of road materials is for transportation, the question of special freight rates on road materials and machinery should be so forcibly demonstrated to the railway authorities that they will lend a helping hand in pushing forward this reform, which, when truly analyzed, will be of inestimable advantage to the railway traffic, in that a universally passable condition of the highways will prevent congestion of freight, and permit a uniform use of rolling-stock.

We have not had time to learn by actual experience as much about road care as we have concerning the construction of highways, but this part of the work must not be considered of less importance. Drainage is essential, both for surface and for understructure, and yet great care should be taken to so arrange the grades as to avoid deep washouts on the surface or the loosening of the foundation. Hedges of sufficient growth to protect the surface of the road from the violence of the wind will do a good deal to retain the dust, which plays so important a part in holding together the layers of broken stone. Country byways, where the shoulders of a regularly constructed Macadam way of narrow width are allowed to grow over with a thick covering of turf, will more firmly hold themselves and the road-bed in place by preventing the rutting of the surface at the turnout places for wagons and by retaining in the roots of the grass sufficient moisture to assist in cementing the whole into a solid mass. A moderate number of shade-trees along the highways assists in preserving the surface of the road by preventing a complete evaporation of the water. Their chief danger is the possible disturbance of the foundation of the road by the spreading roots of the trees.

Of course the care and preservation of country roads differs materially from that of city streets and parkways, where we can depend on regular watering and scraping. Right here it seems worth while to call attention to, and emphasize the necessity of, a radical change in the method of watering our Macadam roadways. In the majority of our cities and towns where the Macadam structure is in use, you will find that the watering-carts, instead of spraying the surface, throw on so large a quantity of water that it immediately seeks the little irregularities in the surface, and in a short time forms miniature gullies, which, as soon as the first goodly rain-storm comes, wash out to a considerable depth, and make repairing far more expensive than is necessary.

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In the metropolitan park system of Boston we have adopted watering-carts equipped with broad tires, the front wheels running inside the track of the rear wheels, thus rolling a broad surface on each passage of the cart. This, with the use of a fine spray for wetting the surface, has proved to be the best contrivance so far devised for preserving the road.

The question of equipping all draft-wagons with broad tires has received considerable attention in Massachusetts, and has more than once been presented for the consideration of our Legislature; but, while it is of great value to have carts act as road-rollers rather than road-destroyers, and we are decidedly of the opinion that the broad tires are the proper equipment for Macadam surfaces, we believe that this change will naturally follow the advent of good roads, and that legislation for broad tires would at present be of advantage to one section of the country, but a detriment to others.

The financial benefits of good roads are numerous and pretty well understood by those who have given the subject careful thought, but the questions of increased convenience and greater values must not be considered of any more importance than the civilizing effect that passable highways would bring to the community at large. Men are gregarious by nature, and the freer the intercourse between all parts of a country, the greater will be its development, commercially, intellectually, and morally.

We can be the means of improving our highways and making them in this generation equal to any in the world, and thus leave to posterity a legacy more valuable than fortune or fame.

The Life and Letters of Paul

III.—Paul the Missionary

By Lyman Abbott

PAUL spends about three years in his Christian theological seminary—his period of retreat in Arabia—with Christ as his only instructor, and the Hebrew Scriptures as his only text-book. From this seminary he comes out to enter on his missionary career, bringing with him some of his old Jewish prejudices, bringing also the Levitical forms of speech in which he had been educated. Often it happens that a man retains the forms of utterance of his early education when the spirit within him has been entirely revolutionized.

Paul still used rabbinical phraseology, still cast much of his thought in rabbinical forms, and still, at first, entertained to some extent the rabbinical conceptions of the Messianic kingdom. He did not at first understand his mission as the Apostle to the Gentiles, or, if he did, he did not enter upon it. Seven or eight years appear to have passed away between the time of his return from Arabia and the first true missionary journey of which we have any record in the Book of Acts.[1]

He began preaching in Damascus. But persecution soon arose against him there. He came near paying the penalty of his fidelity with his life. Damascus was a city surrounded by walls. On these walls were houses with windows looking out upon the country beyond. In one of these houses, as a good Providence had ordered it, lived a Christian, and Paul was let down out of the window of one of these houses, beyond the wall, and so escaped from the guards who were watching the gates to apprehend him. Thence he went up to Jerusalem. But he was driven out of Jerusalem also; if he had stayed there, he would have followed Stephen to a martyrdom sooner than he did. Thence he went up to Tarsus, his native city. Some time elapsed, and what occurred during this time we do not know. He next appeared in Antioch; Antioch, a pagan city, given over to philosophy, art, and pleasure. Here was a little church where the followers of Jesus had been gathered, some of them originally pagans, some of them Jews. The satire of cynicism was a prevailing form of humor and a common substitute for argument in those days, and this sect that thought they were going to revolutionize the world and bring in the Messianic kingdom were satirically called Christians—that is, Messianists. This little church said to Paul, or Paul said to the little

[1] Probably more rather than less. Lightfoot makes the period eleven years ("Biblical Essays," p. 221).

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church, or God said to both and they both heard and listened, Send Paul and Barnabas on a mission to the heathen. It was the first foreign missionary effort. All the arguments that have ever been made against missionary effort since were tenfold stronger then. But they did not avail against the spiritual enthusiasm of this church. Paul received his ordination to missionary service at a prayer-meeting without a single Apostle there to give him the benediction; it is doubtful whether a single Apostle in the Christian Church would have given him a benediction had he been there. And so he started forth to convert the world before the Messiah should come again.

It is not within the province of these papers to trace chronologically the history of his missionary travels. Only in brief outline can I indicate some of the general features and characteristics of the fifteen years of life of which we have any record in the New Testament. It ends with Paul's first imprisonment at Rome. Tradition reports further missionary journeys, and his final death as a martyr by the headsman's ax under Nero, in the sixtieth year of his age, A.D. 67 or 68.

In these missionary journeys he preached wherever he could. Generally, whenever he went into a town or city, he first looked up his Jewish brethren. In some of the larger cities there was a Jewish synagogue. He was a Jewish rabbi, recognized as such—probably wore some insignia which served to designate him as a rabbi, so that when he was seen in the synagogue he was invited to the platform to address the congregation. Sometimes he would preach in the market-place. Every Greek and Roman city had a market-place, where ideas as well as goods were interchanged with great freedom. In this Greek or Roman market-place Paul often talked with people in groups, as he could find them. Sometimes he took a private house of his own, but oftener found his way into the private house of some one who was already of his way of belief, and there talked to the people gathered to hear him. On one occasion he hired a Greek school-house which had probably been abandoned by its teacher. He did not confine himself, however, to preaching; indeed, the preaching was the lesser part of his work. He did a great deal of what we call personal work. He went from house to house. He talked with people singly or by twos and threes. He had no Anglo-Saxon dread of enthusiasm; was not afraid of emotion; talked to men, oftentimes with tears in his eyes. For he was on fire with a passionate fervor, and he urged his disciples also to be fervid.

When he preached to the Jews, he followed very much the line of argument which Stephen had followed. It is interesting to compare Stephen's speech, delivered at the time of his martyrdom, and the first sermon preached by Paul in a synagogue. They run along the same lines. Paul begins as Stephen began, with the history of Israel; he shows how Israel had been expectant of a Messiah, and yet how it had been characterized by unbelief and in all its history had been disobedient to God and recalcitrant; breaks off the history before it is completed; states that the Messiah was born of the seed of David, as promised; that Israel has put him to death; and then bears testimony as a living, personal witness that this Jesus has risen from the dead. This appears to have been his habitual course of argument with the Jews in his earlier ministry. He bases his whole argument for Christianity on the fact of the resurrection of Jesus Christ, attested, not by others, but by his own personal vision of and personal communion with him as a living Messiah; he anticipates the speedy return of this risen Messiah to establish, by supernatural and celestial power, the kingdom of God on the earth.

When he preaches to the pagans, though he ends with the same prophecy of an approaching judgment, he pursues a different course. He does not refer to the Bible; says little about the Messiah; speaks of Jesus, indeed, but of Jesus as one coming to fulfill the hopes and expectations to which pagan poets have given expression. The most notable of his reported sermons to the pagans is one delivered in Athens. Athens was the home of Greek philosophy and the center of Greek worship. Petronius had said that it was easier to find a god than a man in Athens; Pausanias, that there were more images in Athens than in all the rest of Greece combined; and Xenophon that the whole city was an altar, a votive offering to the gods. To this city Paul comes, and his heart is stirred within him by the ignorance and the superstition which surround him. He talks, as he has opportunity, in the market-place. People listen. Crowds begin to gather about him. At length the university takes the matter up.[1] There was

[1] For the grounds of this interpretation see Dr. Ramsay's "St. Paul the Traveler and the Roman Citizen," pp. 241-249.

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a council of the university which had authority to regulate religious teaching in Athens; and this council summons Paul to give account of himself. He is not, indeed, put on trial; he is not charged with any crime; but the question is raised, What right has he to teach? he is no scholar, no graduate from any Greek school; and he knows very little of Greek philosophy. The people compare him to a little bird that picks up a crumb here and a crumb there; a petty plagiarizer, they call him. Others, more seriously, charge him with being a setter-forth of strange gods—a crime for which Socrates had died four hundred years before. The council lay hold upon him and lead him up to the great platform where the tribunals are wont to be held, and, surrounding him in a circle and standing him in the midst, they ask him to give account of himself and state what his doctrines are, that they may consider whether he shall have license to go on any longer in this university town. And this is his answer:

Ye men of Athens, in every point of view I see you more than others reverential to the gods. For, passing through your city and looking about upon the objects of your worship, I found here even one altar on which was inscribed "To an unknown god." Whom, therefore, without knowing him ye worship, him declare I unto you. The God that made the world and all things therein; he that is lord of heaven and earth, in no handmade temple dwells, neither by human hands is served, as though he needed aught—he who himself gives life and breath and all things, and has made of one blood all the nations of the earth that they may dwell together, and has fixed the appointed seasons and limits of their abode; that they should seek God, if haply they might feel after him, though he be not far from every one of us. For in him we live and move and have our being; as certain also of your own poets have said, "For we are also his offspring." Inasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God overlooked; but he now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world by that man whom he hath ordained, giving assurance unto all in that he hath raised him from the dead.

It has often been noticed with what characteristic skill Paul approaches this council, how he commends their reverence for the gods, quotes their own poets, and leads them toward that to which he would direct them, the revelation in Jesus Christ of the God whom, though unknown, they worship. But when he speaks of the resurrection of the dead, they will hear him no more; and so he goes his way. This sermon may be taken as a type of Paul's spirit in dealing with the pagan world, as the other may be taken as a type of Paul's method of dealing with the Jewish world. With this message, the same in its outcome, though so different in its approach, he travels from city to city and province to province.

In this missionary work he has some great advantages.

The world is practically one, and under one government. He can travel where he pleases. There are no boundaries that he dare not pass over. The time has gone when a man is recognized as a foe if he gets out of his own province into another province, for all provinces are parts of the one great Roman Empire.

And Paul himself is a Roman citizen. His father and his mother were Jews, but they had become Roman citizens. How we do not know. Perhaps they had paid a great price for it. More probably they had been captured in war, and thus became Roman slaves, and then for some service rendered had been manumitted. And when the Roman slave became a freeman, he became a Roman freeman. So, while Paul was born and raised a Jew, by citizenship he was a Roman; much as a Russian Jew, coming to this country and taking out naturalization papers, becomes an American citizen, and his child is an American-born citizen. Of this fact Paul more than once takes advantage. But this is not the most significant effect of his Roman citizenship upon him. It makes him cosmopolitan. He realizes himself as belonging to the world. He has a certain pride in his Roman citizenship, and this Roman citizenship and the pride which it brings with it has enlarged his horizon and made him a greater man than he could have been simply as a Hebrew. He refers to Roman citizenship more than once in his epistles, and to the privileges which it confers, as figures of citizenship in the kingdom of God.

Moreover, the language of the world—that is, the language of the cultivated world—was one. There were many dialects, and the common people were far apart from one another linguistically, but the people of culture spoke the Greek language throughout the Roman Empire, much as fifty years ago the people of culture in Europe spoke the French; and Paul spoke Greek like a Greek, not like a Hebrew. He was born in a Greek city, was brought up with Greek surroundings, and had the apparent culture of a Greek. When the mob set upon him in Jerusalem, and he was rescued by the soldiery, and turned to the

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officer and asked, May I speak to them? the officer was surprised, and replied, Are you a Greek? The moment he spoke in Greek the officer paid respect to him. He said to himself, This is a different man from what I had thought; he is a man of culture. The ability to speak the Greek language as a Greek marked its possessor as belonging to the upper class.

The indications are, too, that he was by no means a poor man. It is true that he was a tent-maker; that at times he labored with his own hands; true that he says nothing himself about his possessions. But the indications are unmistakable that he was a man of some competence. A man could not now, and could not then, travel throughout Greece and Rome without money. He traveled in good fashion. When he went up to Rome, he took two companions with him as his slaves.[1] He appealed to Cæsar. It was an expensive proceeding to appeal to Cæsar. Paul took the appeal without any hesitation—Paul, who had said again and again, I will not be a burden to the Church, and will not take charity from them. Paul was not a man to take an appeal to Cæsar and then ask the churches to pay the bills. Paul was put in prison, and Felix held him there because he expected a bribe. Felix did not expect a bribe from poor men. This Paul was no unkempt, ragged, poverty-stricken wanderer. He was a Greek gentleman of culture, a Roman citizen of dignity, a gentleman of adequate means for leisurely and measurably comfortable travel.

At the beginning of his career the spirit of Rome was a spirit, not of toleration, but of that indifference which at times serves almost as good a purpose. Rome did not care for the conflicts of religions. There were a number of deities and a number of religions, and the early policy of Rome was to let every people have their own religion and their own gods. When the Jews brought complaint against Paul that he was interfering with their religion, and brought him before Gallio in Corinth, Gallio said, If it were a question of misdemeanor or crime, reason would that I should bear with you; but if it is a question of words and names and *your* law, ye yourselves will look to it; for I have no mind to be a judge of such matters; and he drove them away. In the Book of Acts Paul is never accused merely of being a Christian. That is not the charge against him. He is accused of being seditious, of turning the world upside down, of inciting men to violence, of interfering with trade. If it had been sufficient simply to say that he was a Christian, these false charges would not have been invented. It was not until toward the latter part of Paul's historical career that in Rome Christians were persecuted simply because they were Christians. The indications are that this form of persecution was first instituted by Nero, to deflect the growing passion against himself for the burning of Rome. His decree, once issued, remained a part of the Imperial policy, sometimes enforced, sometimes unenforced, until well on to the time of Constantine. But not until Paul's first imprisonment in Rome had that decree gone forth.

Nor was there at first any very strong religious opposition to Paul on the part of the pagan peoples. The people cared very little about their religion. The philosophers had long since abandoned it. The wits made fun of it. The gods were ridiculed by the comedians. And the people were tired of it. It was maintained by the priesthood, and for their own benefit. When there appeared a man saying, Here is a new faith, the people were ready to listen. The fingers of the old faith had relaxed; the arms of the old religion were paralyzed; the old religion was decrepit.

Add to this that the appeal of Paul was, in the main, to the poorer classes. His congregations were made up, he tells us himself, not of the rich or the strong or the wise or the noble, but of the poor and the outcast. The religion he taught addressed itself to the freedmen, to slaves, to the outcast of society. Its message to them was, You yourselves are sons of God. Peasants, I bring you a Messiah who was himself a peasant. Carpenters, I bring you a man who was the son of a carpenter. He is the world's deliverer; the rescuer of mankind; he brings in a new reign and a new life into the world, in which you are to share.

With this message was another like it: Death does not end all; there is a life beyond; and we know that there is such a life because we know the man who was dead and lived again. The power of Christianity inspired by this faith in the resurrection of Jesus Christ it is hard for us to realize now. Eighteen centuries have intervened between ourselves and the living witnesses of the resurrection. But then they were living.

[1] For evidence of this see Dr. Ramsay's "St. Paul the Traveler and the Roman Citizen," p. 310, 316.

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And yet there were difficulties, too, which Paul had to encounter, and many of them. It was not plain or easy work. He has given us in one graphic picture, in very few words, his experience :

> Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Financial interests were interfered with, and took umbrage at the interference. Christianity has always had to contend more or less against what men call vested interests. This has been true ever since its birth. Pliny, in his letter to Trajan, written about the year 112, complacently commends the success of his persecution of the Christians, because as a result there had been a great increase in the demand for fodder for the cattle raised for sacrifice. There is something humorous in this naïve balancing of Christianity on the one side and the sale of fodder for cattle on the other, and this estimate of Christianity, in the view of so thoughtful a Roman as Pliny, as the lighter weight of the two. This antagonism of moneyed interest was a prime factor in the opposition which Paul had to encounter. It was because the masters of the poor insane girl saw that their gain was gone when the devil was cast out of her that Paul was arrested and beaten at Philippi. It was because the sales of the images of Diana were interfered with that Paul's companions were mobbed at Ephesus.

Financial interests were perhaps less venomous than race prejudice. The hostility between Jew and Gentile was great. The anti-Semitic prejudice of our own time affords but a mild illustration of the anti-Gentile prejudice in the time of Paul among the Jews. When he said to the Jews, The Greeks also are God's children and are sharers of his love and have an inheritance in his kingdom, they rose in wrath against him. Even the Christian Church yielded him but scant and half-hearted support. One faction in it was always bitterly opposed to him, the more bitterly because its opposition was conscientious. This opposition was intensified and strengthened by the conservative element in the Church, which thought that Paul had gone quite too far when he disregarded the whole ceremonial law, and, without pretense of any special divine authority, discarded that rite of circumcision which had come down to them with the sanction of Mosaic enactment and of centuries of practice. Whether pagans could become Christians at all unless they first became Jews was seriously doubted. A great council was held in Jerusalem to consider this question. A quasi-liberality finally triumphed in this council, and it expressed the opinion that pagans might become Christians provided they abstained from meats offered to idols, and from blood, and from things strangled, and from fornication. The resolutions were given to Paul and Barnabas to carry to the Gentile churches. Paul took them, but very soon quietly set aside three of these prohibitions. An idol, he told his disciples, is nothing in the world, and meat offered to an idol is just as good to eat as any other meat; but, if it disturbs the conscience of these weaker brethren—so with gentle satire he characterized the Apostles at Jerusalem—forbear from eating for love's sake.

In all this career, with the difficulties and the dangers which he had to confront, the characteristics of Paul stand out luminous in the fragmentary sketches which history furnishes us of his career and character. He had passion and intensity, but great self-poise; versatility, but steadiness; scholarly tastes, but great presence of mind in sudden emergencies. He was equally at home before the university in Athens, before a Jewish audience in a great synagogue, before a group of pious women by the riverside, and before Festus or Felix in a semi-royal court. He captivated men by his personal magnetism; arrested them by his quiet calmness in times of peril. In Jerusalem he is about to be scourged under orders of the chief captain. As they are binding him, Paul quietly asks the centurion, "Is it lawful for you to scourge a Roman uncondemned?" and the centurion, alarmed for his own safety, goes straightway to report to the chief captain. Forty Jews have taken a vow that they will eat nothing and drink nothing until they have killed Paul. His nephew learns that they are lying in wait, gets access to the captive in the castle, reports the news to him. Paul calls the guard and says, "Take this young man unto the chief captain, for he has a certain thing to tell him." The guard is increased, and Paul is brought safely to his

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destination. I suspect the Jews broke their vows and did eat something, though Paul was not killed.

These qualities of courage, of poise, of magnetism, of versatility, receive perhaps their most dramatic illustration in the story of his shipwreck. He is put on board ship as a prisoner. He carries his two companions with him as body-servants. He is at once made friends of by the centurion, who takes him into his counsel when they debate whether they shall sail from a given port or not. The centurion, who is the commander of this government ship, decides that they shall set sail in spite of Paul, for the captain of the ship counsels it. The storm comes on; they are in bitter stress of weather; all hope is gone; they are in utter despair. Then it is that this little, bent, half-blinded Jew goes about among the frightened sailors and soldiers and says, Have courage; eat something; that is the first thing. And then, when they have eaten something, You will be saved; I have had a vision; we are all going to get to the shore. And then, when the sailors contrive to drop a boat over the side of the ship, that they may get into it and get away, it is Paul who detects the fact, and says to the centurion, "If these sailors leave the ship, there is no safety for any one," and with a sharp cut of the sword the rope is severed and the boat drops and drifts into the night.

This man is no lay figure on which philosophy hangs like clothes on a skeleton in a dry-goods window. He is a hero, a gentleman—Coleridge calls him the gentleman with the finest manners of any man upon record—cultivated, refined, heroic, versatile, magnetic; a born interpreter of truth, a leader of men, a creator of life, an epoch-making genius. Such is the man whose letters in future papers we are to consider.

The Nominating Ballot

By L. G. McConachie

HAVING recently written out a plan for political party nominations, the writer was pleased to find in The Outlook immediately thereafter Mr. F. M. Brooks's article entitled "The Nominating Ballot." The remedies thus arrived at independently were identical in their main idea, but differed in detail to such an extent that I venture to submit mine as possibly supplementing or offering an alternative to that of Mr. Brooks. It follows hereupon.

Let the judges of a primary election make return of the votes cast for each candidate for nomination to any particular office, listing the names in order from the one receiving the largest to the one receiving the least number. For convenience, the illustration may be confined to the choice of an Alderman:

For Democratic Alderman from the Seventh Ward	
James Baker	61 votes
Patrick Burns	55 votes
Stuart Williams	53 votes
John Curtis	44 votes
Warren Graham	25 votes

Let the law declare that the three highest of these names shall be printed under the party heading upon the official ballot at the succeeding contest between the parties. The ballot may take the following form:

For Alderman from the Seventh Ward			
Democratic		Republican	
....	James Baker (61)	....	David Carson (40)
....	Patrick Burns (55)	....	Franklin Hale (21)
....	Stuart Williams (53)	....	John Frazer (18)

Each voter at this general election should signify by a cross his choice of one out of all the candidates for Alderman. The result may be:

For Alderman from the Seventh Ward			
Democratic		Republican	
James Baker	106	David Carson	90
Patrick Burns	200	Franklin Hale	197
Stuart Williams	66	John Frazer	158
Totals	372		445

The party polling the largest total vote may by the law be entitled to the office, and that one of its three candidates receiving the highest vote may be the nominee elected. Thus, in the above illustration, the Republi-

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cans, having cast four hundred and forty-five ballots to three hundred and seventy-two cast by the Democrats, have elected Franklin Hale, who has received one hundred and ninety-seven votes to one hundred and fifty-eight for John Frazer and ninety for David Carson.

Mr. Brooks's method having secured nominees for the primary election by giving the right of suggesting each of them to a prescribed minority number of the party's members, the plan here suggested would amplify the principle down to the final stage of choice. The interval between the two elections would provide time for a sober second thought as to the merits of the candidates. To insure success, presentation by each party of the full list of three names ought to be imperative. The mere necessity of making a choice among these three would induce thoughtful preparation by the voter. The final election with its larger, fuller poll of votes might often show a man who had stood third in the primary to be really first in the esteem of the party's rank and file. Such a contingency would react upon the primary to a general raising of the tone of nominations.

The Church in Modern Society

By the Rev. S. D. McConnell, D.D.

IT begins to be evident that the Church has entered upon a new epoch. The place and function in society which have been accorded her for a long time are rapidly undergoing a radical change. Of course, for the purposes of this paper I use the word Church in its widest sense. Possibly "the churches" would be a better phrase, but I do not like it. What I have in mind is to call attention to some broad facts which concern alike all organized Christianity. The fortunes of Anglican, Reformed, and Roman are all involved in the same issues.

It will be agreed on all hands that the characteristic action of Christianity as an institution is its public worship in church on the Lord's Day. One can conceive the existence of a church which had no formulated creed, or no machinery for beneficence, or which should leave much to be desired in the personal lives of its members, but one cannot imagine a church which does not attempt to bring its people together on Sunday for public prayer, sacraments, and teaching.

Now, it is clear to any one who will look that people do not go to church as generally as they once did. The percentage of non-church-goers in the community has been steadily increasing for more than a generation, and within the last ten years we have seen something which looks like "the letting out of waters." Speaking broadly, the churches are but meagerly attended. There are exceptions, of course. The Roman Catholic churches have not yet been seriously affected by the change, but even they have not been without their warning. There are in the new New York about twelve hundred places of public worship. Not one-sixth of them are filled; not one-half of them are half filled at the Sunday service during the winter months, while during summer one-third of them are practically closed, and, with the exception of the Roman Catholic, the rest are practically empty. Nor is this peculiar to the metropolis. In an average New England country town, or a Kansas or California village, less than one-half of the people are to be found in church on Sunday.

Society is coming, if it has not already come, to look upon the Christian Church in a way which has not been known for fifteen centuries. It is not hostile; it is indifferent. But few realize what a new thing historically this temper is. That it is a new thing will appear upon a very little reflection. The United States is the only country in the world wherein organized society takes no account of organized religion. Elsewhere, throughout Christendom, the Church is either established, endowed, subsidized, or recognized in concordat or treaty. Here, and here alone, she is left to one side by the social order. But this is only because we are a little further along in the direction of movement than are the other countries. All are coming to this point; but we have reached it.

But what a profound reversal of social habit this is! In the fifth century Christianity became the religion of the Empire, and the State began by one method and another to build churches, to maintain them, and to constrain people to attend them. By the Middle Ages this had come to be regarded as the natural and divine order of things. The force of statute, the resources of taxation,

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the power of common law, could all be appealed to in the interest of the Church. This condition of things continued through fourteen hundred years. It survived even in theory till about the beginning of the nineteenth century. It continued practically up to our own generation. Now it is gone. The Church can no longer lean upon secular society. Coercion in every form has been abandoned. Civil society does not regard the Church as it did in the time of Constantine, Charlemagne, Laud, or Cotton Mather. It is possible that society is more Christian, but it surely is less churchly. Do the leaders of the Church at all realize what a revolution has occurred?

But a practice which lasted through so many generations could not but leave its impress upon the habits and customs of society. The provision in our Constitution that "Congress shall make no law concerning religion" did not immediately change the situation. From sheer force of habit people continued for a long time to act much as they had acted while secular society upheld the Church. A sort of social constraint took the place of legal coercion. In the earlier new settlements of this country the people built their own churches, and built them almost as soon as they did their houses, and before they built their school-houses and town halls. It was rare to find a family which had no "church connection." Such a family was looked at askance, and was deemed to be in some vague way lacking in respectability. This condition of things still survives in some measure in outlying communities and some small towns and cities, but, taking the country throughout, it has passed away. The new settlements in the West and the new suburbs in the cities are not forward in building themselves churches. They make their homes, then their school-houses, then their public buildings, and the church comes last, and usually does not come at all until some missionary from an older community arrives to press the duty, and until money comes from an older community to help pay for it. Nor does a family lose caste from lack of church affiliation. In a word, the social constraint which used to operate in the Church's interest has become feeble where it has not entirely disappeared. Do the leaders of the Church realize what a powerful ally they have lost?

Furthermore, we are at the point where "the Sabbath tradition" is passing out of sight. While it is true that our own Church has never given her assent to the Puritan or Hebrew tradition of the Sabbath day, we have, nevertheless, lived in a country where we have sucked from that tradition no small advantage. It may fairly be said to have been an American tradition. Even when it has not affected belief it has controlled conduct. Our church bells have during a century rung out upon the still air of succeeding Sundays, and have caught the ear of multitudes who would not have heard or heeded except for the Puritan tradition. Business has been suspended and amusement tabooed because it was "the Sabbath day," and people had been taught that to work or to play on that day was blasphemy. But the passing of time, the immigration of populations which had no Sabbath tradition, the discovery that the Puritan Sabbath did not actually rest upon either Holy Scripture or good history—all these things have resulted in bringing in a profound change in the way of regarding Sunday. A change in social custom has followed. It followed slowly, and for a long while attracted little attention. But barriers of social habit give way as do those which dam waters. At first a tiny stream escapes, and looks innocent enough, then another and another, and at last all goes with a rush. We are near the time when the social sanctity which has for so long hedged in Sunday will be swept away. Indeed, a revolution has already occurred, but it has occurred so silently that it has transformed society without our notice. Contrast the Sunday situation of New York or Philadelphia of even ten years ago with that of to-day. Even then on Sunday it seemed as though active secular life had stopped within the city and a wall had been built around it. Few could escape the city limits even if they had wished. In summer a few excursion trains ran to the seashore, and that was about all. Places of amusement within the city were closed, and the recreations which now engage tens of thousands were not invented. People went to church, if for no better reason, because there was nothing else to do. They grew tired of walking about the streets by day and sitting in their houses all evening. A "popular preacher" was a godsend; a "musical service" was an escape from *ennui*. There is such a thing as following a multitude to do good as well as to do evil. Now, how the situation is changed! Trolley lines run out into the country in every direction. Good roads have been built, and now glisten and radiate in every direction as the straight

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threads of a new spider-web shine in the morning dew. It is probably speaking within bounds to say that between May and November a million people go out of New York every Sunday, by rail, trolley, pleasure-boat, and wheel. Ten years ago the number was hardly one-tenth so great. It is no doubt true that many thousands of these did not go to church then, but it is equally true that tens of thousands of them did. But what is far more significant is that those who went out to play on Sunday at the earlier date did so with the vague consciousness that they were in some way doing wrong, or that at least they were going against the best public opinion. Those who go to-day do not, as a rule, have any such feeling. All idea of wrong-doing has disappeared from such action. The day is spent in pleasure—of course I speak only of those pleasures which are intrinsically innocent—without any sense of violence done to their consciences. The amusements are announced and entered upon quite openly. On a Saturday column after column is given by the newspapers to notices of the "Sunday Runs" of the following day. Not long ago a single bicycle club left New York on Sunday morning for a day in the country, seven hundred strong. There were not a hundred churches in the city whose congregations that same morning averaged as many.

The whole situation is new. It is one which the Church has not confronted for fourteen centuries. From this time forward she is called upon to do her work in the midst of a society whose habits, whose prepossessions, whose very conscience differs profoundly from that which she has known so long. As members of Christ's Church we have now been brought face to face with a situation whose gravity cannot be exaggerated. There is a sort of obstinate skepticism which will lead many good churchmen to doubt that so changed a condition of things could come in so suddenly. They will accuse of fancy and exaggeration any one who describes things as they are. The reply is, it has not been sudden, save as all new phases of nature or society are sudden. The new phase always appears suddenly, because the causes of it have been long at work. When the cry of "separation between Church and State" was raised four centuries ago, neither party had much conception of what such separation would imply. Now society wakes up to see that on that principle it has no obligation to the Church as such; and the Church is reminded that as such she has no claim upon society.

We are being pushed, or led, back to the position of the primitive Church. That was a voluntary association of the followers of Jesus, living and acting in the midst of a society which took no account of it or its rules, except as they were won, one at a time, to voluntarily submit themselves to her discipline. That is what we have nearly come to again. The pressure of public opinion, the force of use and wont, the instinct of long-established custom, can no longer be counted upon to constrain people to keep Sunday or to go to church. Under these new conditions, what is the Church to say and to do? Shall she lift up her voice to the multitude who are idling or playing on the Lord's Day, and rebuke them for "desecrating the Sabbath day"? Their retort is unanswerable; they say, "You Christians are quite at liberty to make what regulations you please for the observance of this day by your own members, but you have no warrant of your Master to impose them upon us." Shall she urge them to go to church as a matter of natural and universal duty? Scarcely; she may offer it as a universal privilege, but as a universal obligation, no. Shall she say with the Church of Rome, "Except you come to the church you will be eternally damned"? Rome has thus far found that declaration potent enough to keep her churches filled—with those who believe it. It is open to us to raise the same cry, if we can get anybody to believe it. But it is the peculiarity of that cry that it fails of all effect if there be the smallest hesitation or doubtfulness in the tone of the messenger.

What shall we say? What shall the Christian father say to his well-grown son when he sees him getting ready to go to the country for the Sunday on his wheel? What shall the mother say to her daughter who has been at church in the morning and who has been invited to join a sailing party in the afternoon? The question takes a thousand phases, but essentially it is this: How shall the Christian Church adjust her discipline and her methods to modern society? The old adjustment, the one which Constantine arranged for, is about to disappear. What shall take its place? How shall she fit her services, her missionary appeal, her discipline, her customs, to the changed conditions of modern life? Compared with this, the things with which the

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churches are concerning themselves sometimes seem paltry indeed. We are disputing among ourselves like a lot of Roman pedants while the barbarians are at the gates. We are contending that our doctrinal formularies shall be accurately framed, that our liturgies or our rejection of liturgy shall be such as will best serve for the united worship of the great congregation, that our orders or our contempt of orders shall express our belief concerning the ministry. These things are all important enough. But it is more important that we should have a congregation than that we should have a Book of Common Prayer, that there should be a church than that there should be a creed, that there should be a people than that there should be a ministry.

The Right Art for the School-Room

By F. W. Coburn

THE present mania for school-room decoration suggests several interesting problems. I have seen in a school-room, hanging side by side, the Dante of Giotto and a very dashing wash drawing, the work of one of our cleverest illustrators. The two pictures presented an admirable lesson in contrast, the classic with its expression, and the modern with its assertion, of power; but the question at once arose if it is really advisable to put before children such an object-lesson. What is the proper art for the school? Is anything that is fairly artistic and decorative good enough, or should only the best be shown? Is the interest of children more easily gained by modern pictures than by classic art? Is the best in art or literature necessarily the best for children?

It is very important that the decorative spirit shall have come to stay; that the efforts now made everywhere to adorn bare walls shall not be followed by a feeling of disillusionment. The drawing lesson has necessarily been something of a disappointment to those who looked for great results from it, but of the silent and constant influence of pictures and statuary upon those who live in their presence there ought to be no doubt. So many of the child's days are passed within the four walls of the school-room, so thickly there do scented impressions crowd upon him, that the influence of its decoration is likely to be stronger than that of the home furnishings. "The public school is the place to which we should turn our chief attention in our effort to promote a more beautiful public life in America. The child should be surrounded by beauty in the school-room from first to last. Trained in the habit of seeing beauty, he will come instinctively to hate ugliness in the home and in the street."

If this, then, be the object—training in the habit of seeing beauty—the general question of the right kind of art would seem to be solved; for all, I think, except possibly some few craftsmen whose devotion to special dogmas has blinded them to the larger issues of art, will agree that of all artists the old masters best repay study. Individually strong and attractive, they gain immeasurably over modern men by the accident of living in periods when life was at its best, when the vision of beauty was most clearly revealed.

We all recognize their supremacy, but there is constant danger that it will be loudly proclaimed and quietly ignored. For the classics of art, as for the classics of literature and philosophy, there is frequent need to plead. "Back to Kant!" is the cry in Germany when much metaphysical learning has made whole schools mad. Back to Shakespeare and Dante and Homer we must frequently turn to preserve an intellectual sanity in the generation of Ibsen.

So full is modern art of novel and amusing experiments that there is always great danger of losing sight of the more solid artistic achievements of the race. We fall easily into a nineteenth-century Chauvinism, and come to believe that art began with Constable and ended with Monet. With adults these alterations in the direction of the new and entertaining are somewhat reprehensible; with children they are pernicious. All instruction should tend to develop in the child-perspective a feeling for what the toiling hosts of man have done. Through humanity to religion! But to fill the schools with modern art will not adequately develop this sense. It will, most likely, merely increase the number of half-baked amateurs, of frequenters of exhibitions. The artistic craft will be somewhat benefited, but if public taste continues to crave the same sort of tickling as now, the

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real mission of art in America will not yet have been fulfilled. The adornment of the school-room should arouse a craving for the very best. The need of beauty must become organic. Art, that is now a convention to the classes of culture, a riddle to the classes of toil, ought to become of living interest to all.

Recognizing the extreme sensibility of children to impressions, we may be certain that the foundations for a new birth of art will be laid most securely in the schools if care is taken to exclude from the school-room walls all but the highest and most serious art. A bad picture has inevitably a coarsening influence. The merely commonplace cheapens life; and no greater mistake can be made than that of resorting to comparatively inferior things on the plea of the doctrine of interest. It is better that some few in every school should take away from the "Winged Victory" an ideal of beauty than that all should conceive of art in terms of a yard of pansies or the supplements to a Sunday newspaper. The whole series of such things the children will find in their homes; the school should contain the best that humanity has to offer. Beauty is not like a lesson in arithmetic; it does not have to be apprehended by the whole class. It does not come through much teaching and expounding, but only through the reaction of what is fine within upon what is finest outside.

The art, then, for the school-room should be classic, serious, and beautiful. Beyond that it would not be well to draw the lines of caste too closely. If Millet and Corot seem to stand for types of beauty, less impressive and universal perhaps than the Parthenon friezes, but of their kind perfect, they can justly claim a place; and even Barye might well be conceded to the child's love of animals. What is certain is that the whole brood of smug little water-colors, the colored supplements and trade etchings, should be kept out. Of well-meaning hack-work the world outside is full. The schools need the inspiration of perfect beauty. The sensitive child must learn the value of an artistic inheritance, to sit with reverence at the feet of the old masters, and to feel the loveliness of their lordship of things. Then he will be in the hands of causes that will arouse in him a hunger and thirst after the beautiful and the good.

Pets in the Sea

By C. F. Holder

DURING a visit to one of the islands off the coast of southern California I found that the fishermen were in the habit of feeding certain wild animals, which in time became so tame that strangers might almost think they were domesticated. The fishermen fed the gulls every morning when cleaning their fish, some of the birds becoming so friendly that they allowed the men to touch them, while others followed them out to sea, alighting on their boats, and exhibiting remarkable confidence.

Among the animals which frequently came into the little bay to feed was a large seal. It sometimes followed fishing-boats in, and once, when rows of fish were hung up to be photographed by their fortunate captors, it raised its head high out of the water, apparently eying the fish so eagerly that the boatman gave it a share.

The fishermen usually went gill-fishing late in the afternoon, and the seal, perhaps conceiving that the whole operation was for its benefit, began to accompany them; and as soon as a fish became entangled it would dive down and take it out of the net, returning to the surface to toss it in the air in high glee before the eyes of the fishermen. In this way the seal robbed the nets, growing bolder and bolder. At last one day when one of the fishermen had returned from the banks and was washing his catch from a boat not far from the spot where the writer stood, splashing the big red fish to and fro, suddenly a large black form darted up from below, two black eyes looked at the amazed fisherman for a moment, and then the seal snatched the fish from his hands, and swam away amid the shouts of laughter from the lookers-on.

A few days later, presumably the same seal appeared off the wharf where several anglers were fishing, and deftly carried off their bait without being hooked. In the latter sport the seal was joined by a black diver—a bird with a long, snake-like neck and pointed bill—which was as much at home beneath the water as above, and which

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watched the fishermen with eager glance. The moment the bait struck the water the bird plunged beneath the surface and seized it. Finally it was hooked and hauled ashore —an operation that did not prevent it, on being released, from renewing the pilfering on the following day.

A fisherman on the Maine coast once claimed to own a remarkable pet, though it must be confessed that the question of proprietorship was open to doubt. The man was in the habit of fishing about ten miles off shore on what was known as the cod banks, and often took fish of little use, which he tossed over. One day he noticed a tunny playing about the boat, and, tossing a dogfish at it, he was surprised to see the big fish turn and seize it. Wishing to see how near the fish would approach, he threw another, bringing the tunny within a few feet of him. On another day he saw what he assumed was the same fish in the same locality, and fed it again, repeating the act until the fish displayed no fear, and finally approached to the very side of the boat. The writer once had a number of singular pets in the guise of loggerhead turtles. He had led an expedition to capture them on Loggerhead Key, about seventy miles from Cuba—a locality somewhat remarkable for the animals—and gradually they had accumulated until nearly a dozen were living in an inclosure about sixty feet wide and an eighth of a mile long, into which the sea-water flowed freely.

It was desirable to learn whether the turtles were susceptible to the taming process, so a system of education was begun that was fruitful of some exciting episodes. The turtles, when not feeding, lay at the bottom in water eight or ten feet deep, their huge bodies plainly outlined against the sand. Here they undoubtedly slept or dozed, and it was comparatively an easy matter to swim down and grasp them from behind by the back of the shell just over the head. The moment the turtle felt the grasp it bounded to the surface and took a long breath, then dived again, dragging the rider along at a rapid pace, now under water, again at the surface, endeavoring in vain to shake off by desperate plunges the enemy, who, like the old man of the sea, clung closely to its back. If the turtle had been left to its own devices, it would soon have escaped; but by placing the knees upon its back enough resistance was brought into play to force it to the surface, and after a number of rushes up and down the inclosure it was reduced to submission. This experiment was tried many times with a view to domesticating the huge loggerheads, who finally apparently submitted with some degree of grace to the daily exercise, and would gather at one end of the inclosure to be fed.

The strength of these reptiles was marvelous. Not only could one of the largest size tow a man through the water and beneath it, but when two were fastened in a rude canvas harness and attached to a flatboat, they towed it around for an indefinite period; and when the first fright was overcome, they swam along nonchalantly, as though they rather enjoyed it.

A resident on the Hudson River once conceived the idea of training several sturgeons. Adjoining his place was a lake or pond that was connected with the river, and, noticing that large sturgeons came into it at various times, he watched until several were within, then stopped the entrance and kept three or four of the largest fish prisoners in water less than five feet in depth. A harness of canvas was now made, with long traces, and, after many attempts, slipped over the head of a fish, the traces being made fast to a light boat. At first the sturgeon made frantic efforts to escape, rushing about the lake in a vain endeavor to find an outlet, almost tipping the boat over; but finally it became quiet and swam along in leisurely fashion, towing the boat and owner about as fast as it would have moved under the influence of a pair of oars. The harness was a loop which fitted over the head, and was finally replaced by bands which were buckled over the fish's back with a loop extending upward, which was hooked up with a boat-hook whenever a ride was desired and fastened to the traces, whereupon the sturgeon would move away at a moderate speed. For some time it was a source of wonder and entertainment to visitors, being in every sense a pet.

I feel profoundly convinced that the argument of design has been too much lost sight of in recent zoölogical speculations. Reaction against the frivolities of teleology has, I believe, had a temporary effect in turning attention from the solid and irrefragable argument so well put forward in that excellent old book. But overpoweringly strong proofs of intelligence and benevolent design lie all around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler.—*Lord Kelvin.*

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Books and Authors

The Veracity of the Hexateuch[1]

There are two methods of getting at the truth on doubtful or disputed questions—the Scientific and the Forensic. In the scientific method a man of unprejudiced mind, equally willing to accept either of two proposed conclusions, or any other, enters upon the investigation of the question at issue. He examines all the facts ascertained or ascertainable; gives them their due weight; balances one against the other; closes his eyes to none; follows the clue put into his hands; reaches tentatively a hypothetical conclusion: re-examines this conclusion in the light of all that bears against it; explains so far as he can whatever of the phenomena are inconsistent with his hypothesis; if there are any phenomena which he cannot explain, says so to himself and to others with absolute frankness; and holds the conclusion, at length reached, with only such degree of certainty as the balanced *pros* and *cons* permit. In the forensic method two advocates take sides; each devotes himself to prove the truth of his own pre-accepted conclusion; whatever makes for his side he embraces with ardor; whatever opposes it he explains away if he can or ignores if he must; for his object is not to investigate but to demonstrate, not to ascertain what is the unknown truth, but to prove to himself and to others the truth of a conclusion already in his own mind assumed to be true. The former is the method of the laboratory, the latter of the political platform and the court-room. In historical and literary studies both methods are pursued. Each has its advantages. But as it is important, when one is listening to an address in a court-room, that he should know whether he is listening to an advocate or to a judge, so, when he takes up a book which discusses a literary or historic question, he should know whether it pursues the scientific or the forensic method.

Dr. Bartlett in the book before us pursues the forensic method. The title-page indicates the spirit and purpose of the volume. It is a "defense;" it assumes that the historic character of the Hexateuch has been attacked by a prosecuting attorney; Dr. Bartlett regards himself as retained for the defendant; his book is the advocate's plea for the accused. It therefore presents only those facts which support the historic character of the Hexateuch. If there are any facts which throw doubt on that historic character, they are referred to only for the purpose of showing that they are not so inconsistent as they appear to be. The book is not judicial; it is not, in the sense defined above, scientific. It is an advocate's plea.

As an advocate's plea it is able. It begins with a very discriminating statement of the issues really involved in modern criticism. These are three: 1. Is the Hexateuch the work of one writer or a composite of different pre-existing documents? 2. When was it written or composed? 3. Is it trustworthy history? These questions are quite distinct. Thus Tatian's Diatessaron is composed of four pre-existing documents, namely, the Four Gospels, and is trustworthy history; and Defoe's "History of the Plague" was written by one author and is not trustworthy history. Unfortunately, Dr. Bartlett does not always preserve throughout his plea the distinction which he makes so clear in the beginning of it. He avows himself as concerned only to prove the truth of the history, but he from time to time slips unconsciously from one question to the other, from the question of historicity to that of simplicity, and treats arguments which sustain the one as though they were arguments in favor of the other. But while Dr. Bartlett is an advocate, he is not a partisan; that is, he stands for a historical and literary hypothesis, not for an ecclesiastical party. In his defense of this hypothesis he argues with much virility and shows much forensic skill. In the accumulation of evidence, in so marshaling it as to make it bear upon the point he wishes to carry, in parrying facts which appear to bear against him, and in both clearness and conciseness of statement, his work would do credit to an experienced lawyer.

In saying this we mean neither to affirm nor to deny his conclusions. In fact, we agree with some of them and disagree with others. His book has the excellencies but it also has the defects of the forensic method. Among the excellencies is directness of

[1] *The Veracity of the Hexateuch: A Defense of the Historic Character of the First Six Books of the Bible.* By Samuel Colcord Bartlett, D.D., LL.D. The Fleming H. Revell Company, New York. $1.50.

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method and clearness of conclusion. Among the defects is the impossibility of accepting any other alternative than that of the truth or falsity of the hypothesis advocated. The political orator seeking votes in a particular election must contend for either protection or free trade. The scientific teacher may insist that protection is legitimate in certain conditions and free trade is required in others. So the theological advocate must insist that the Mosaic books are either historical or they are not. The scientific student may believe that they are partially historical and partially not; that they are sometimes epic history whose value depends on their moral lesson, and sometimes annals whose historical accuracy is substantiated; that they include all the various elements which enter into the older histories—legend, folklore, song, tradition, personal recollections, official court records. To this conclusion, in our judgment, the best scholarship of Christendom is coming. But this is a conclusion which the forensic method—a method which regards the Mosaic books as under indictment and on trial for their life—cannot even so much as entertain. For the forensic method is, after all, but a sort of rough-and-ready method of sifting evidence, and when the work is done the scientist must take the sifted evidence and reach a conclusion, which may not be, and probably will not be, that of either advocate; which, in the matter of the Bible, may be equally removed from that of Wellhausen or Kuenen on the one side, and that of Dr. Bartlett and Professor Green on the other.

Ernest Renan[1]

"Antichrist" was originally published in 1873 in French, and is the fourth volume in Renan's work on the Origins of Christianity, beginning with the "Life of Jesus" and ending with "Marcus Aurelius." It is characterized by Sir M. E. Grant Duff, in the quotation in the preface, as the volume of all others of Renan best fitted as the basis for an opinion of him as a historian; and this estimate we should think accurate, though the fourth and fifth volumes of his "History of Israel" might be compared with it. Mme. Darmesteter's volume is now, so far as we know, for the first time given to the public. As a biography of Ernest Renan it will suit neither the eulogists nor the critics of the great author. Not his critics—for she describes him as too orthodox; not the eulogists—for she points out with commendable though kindly frankness his inconsistencies.

Shall we attempt here to reproduce her portrait of Ernest Renan and to justify or correct it by some account of what his friends regard as the more historical of his histories? This is a dangerous task. The copyist is easily inaccurate and always mechanical. No! Instead, taking Mme. Darmesteter's volume as the basis, though not as the exclusive material, we will endeavor to draw an outline portrait of a character which has been both unjustly criticised and over-eulogized, one, as we conceive him, of singular and interesting contradictions, who by his writings has rendered great service to the world, but not the service which he thought he was rendering, nor that with which his friends and admirers have accredited him.

"This man, so indifferent and so pliant in appearance, became a bar of iron so soon as one sought to wrest from him an act or a word contrary to the intimate sense of his conscience;" these words, quoted from one of his colleagues, are fairly borne out by his life. The man who resolutely turned aside from an entrancing vision of study, teaching, and scholarly advancement, which required of him no other condition than an acquiescence in a faith which he thought useful but did not think true, and who devoted himself to a life of self-support, in relative poverty and prospective obscurity, if not ignominy, showed a degree of devotion to his own sense of truth which is a sufficient defense from the representation of being a religious demagogue, or in his fundamental purposes insincere. His interpretation of himself is, we judge, as true as any self-interpretation is likely to be: "Man can never be sufficiently sure of himself to swear unwavering fealty to a given system, though at the moment of his vow he hold it true. All he may do is to dedicate himself to Truth, whatsoever she be, wheresoever she lead him, no matter what the sacrifices she may demand." It was because he would not bind himself to a system that he would not remain in the Roman Church, in spite of seductive and adroit invitations. His infidelity was not irreverence nor irreligion. He seems to have been throughout his life a believer in a Somewhat

[1] *The Life of Ernest Renan.* By Mme. James Darmesteter. Houghton, Mifflin & Co., Boston. $1.50.
Antichrist: Including the Period from the Arrival of Paul in Rome to the End of the Jewish Revolution. By Ernest Renan. Translated and edited by Joseph Henry Allen. Roberts Brothers, Boston.

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beyond the materialism in which one faction of the French people were engulfed, and equally a disbeliever in the supernaturalism, not to say superstition, which the other faction counted as identical with religion. "All religions are vain," he said, "but religion is not vain." How to escape from all religions and retain religion was the insoluble problem which he set himself to solve. "To transport religion beyond the supernatural—to separate the ever-triumphant cause of Faith from the vain forlorn-hope of the Miraculous, is," he declared, "to render a service to those that believe." How can this be done? The mystic essays it by substituting Vision for Reason, Faith for Logic, the power to see the invisible for philosophic argument for its existence. The Positivist essays it by dismissing from the realm of the believable all that is not provable, and reverencing the hypothetical unseen which his philosophy has created to account for what is seen. Renan could do neither. He was too much a rationalist to accept Tennyson's paradox, "Nothing worthy of being proved can be proven," and too much of an idealist to worship, with the Positivists, Humanity spelled with a capital H. So he attempted—the words are not his, but Mme. Darmesteter's—to transport Faith "far from the perishable world of creeds and dogmas into the undying domain of a pure feeling." But this cannot be done without substituting fancy for fact and sentimentalism for reality. His sentiment was pure, his fancy elevated, but neither is Truth. It might almost be said of him that he pursued Beauty rather than Truth, and Beauty conceived as only an enthusiastic Frenchman could conceive of it. See him, for example, writing his life of Jesus: "All day long he sat in the cool shadow of his Syrian home, absorbed, intoxicated by that inner dream which little by little took shape and lived before his eyes. A New Testament, a Josephus, comprised his library." This genesis of the volume interprets at once its literary beauties and its supreme historical defect. It is, indeed, not history at all; it is a "dream," and a Frenchman's dream at that. There is scarcely even an effort to reproduce the facts; there is, indeed, in the writer no historical imagination with which to reproduce them. Renan's "Life of Jesus" is not a history, hardly a work of imagination, rather a product of commingled sentiment and fancy.

The same unreality finds illustration in his politics. He begins his political life as a sentimental democrat—democrat because he idealizes the people. The horrible riotings which follow the downfall of Napoleon III. shatter his idol, but he instantly erects another and becomes a sentimental autocrat. He creates an ideal "caste of Tyrant-Sages," quite as unreal as his idealized *demos*. Life does not awaken him from his dream, only changes it. Such a man can write neither philosophy nor history, for he cannot see facts. Renan was a great reader, and, if the mere possession of knowledge constitutes scholarship, he was, in his department, a great scholar. But of patient, assiduous search after facts, and of patient building upon them —whether philosophy or history—we find as little evidence in this generally eulogistic biography as we do in Renan's writings. His studies entered into the composition of his dreams; but in his dreaming he selected what fitted into the fancy and sentiment of the hour. His service has consisted neither in any addition to history, though his works are called historical, nor in any addition to philosophy, though he aimed to be a philosopher, but in these two things: first, that he gave a purer tone to French fancy and French sentiment, and led the French mind to a more idealized and more reverent, and to that extent more sane, conception of the birth of Christianity; and, second, in that he inspired readers outside the boundaries of his own country, as well as within them, to see that Christianity is a history, not a religious fairy tale on the one hand, nor a fatuous superstition on the other.

Witnesses to God[1]

This is a record of the publications of the Philosophical Union of the University of California, and "consists (1) of the documents of the public discussion held at the seat of the University in 1895, reprinted with only a very few trifling verbal alterations, and, in Article IV., two or three additional sentences; (2) of a new Supplementary Essay by Professor Royce, in which he develops his central doctrine in a more systematic way, discusses afresh the long-neglected question of Individuality, and, in conclusion, replies to his critics." We shall not attempt to express a

[1] *The Conception of God: A Philosophical Discussion concerning the Nature of the Divine Idea as a Demonstrable Reality.* By Josiah Royce, Professor of the History of Philosophy in Harvard University; Joseph Le Conte and G. H. Howison, Professors in the University of California; and Sidney Edward Mezes, Professor of Philosophy in the University of Texas. The Macmillan Company, New York. $1.75.

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judgment between the disputants in a discussion much of which is in the terms of abstract philosophy such as make the discussion unintelligible except to those who are experts in the philosophical realm. What is of interest to the general reader is the fact that these three men, approaching the theme from different points of view, agreeing absolutely in the fearlessness of their candor and the frankness of their utterances, differing widely in their methods, and criticising freely each other's processes, all appear to agree in the ultimate result, which is thus expressed by Professor Royce: "For my own part, then, while I wish to be no slave of any tradition, I am certainly disposed to insist that what the faith of our fathers has genuinely meant by God is, despite all the blindness and all the unessential accidents of religious tradition, identical with the inevitable outcome of a reflective philosophy." This, however, is not all that modern philosophy has to say on this subject. As in the second paper Professor Royce more fully shows, it points to a Person, with Intelligence and Will. It is in the possession of this Will that the Infinite and Eternal Energy of which Herbert Spencer speaks is seen to be an Individual, and because of this Will which philosophy perceives in God that philosophy is theistic, not pantheistic. For the reader who is not familiar with philosophical schools of thought and trained to follow abstract reasoning processes, the best paper in the volume will be the one which is also the shortest—that by Professor Le Conte on "God and Connected Problems in the Light of Evolution." He certainly has a rare skill in putting great thoughts in few and simple words; one extract from this paper we transfer to our columns, both to illustrate the clearness and cogency of his thought and to present the argument for, or at least an illustration of, the spiritual basis for a belief in the existence of an ever-present and immanent God:

Suppose, then, I could remove the brain-cap of one of you, and expose the brain in active work—as it doubtless is at this moment. Suppose, further, that my senses were absolutely perfect, so that I could see everything that was going on there. What should I see? Only decompositions and recompositions, molecular agitations and vibrations; in a word, *physical* phenomena, and nothing else. There is absolutely nothing else there to see. But *you*, the subject of this experiment, what do *you* perceive? You see nothing of all this; you perceive an entirely different set of phenomena, viz., consciousness—thought, emotion, will; *psychical* phenomena; in a word, a self, a *person*. From the outside we see only the *physical*, from the inside only *psychical* phenomena.

Now take external Nature—the Cosmos—instead of the brain. The observer from the outside sees, and can see, only physical phenomena; there is absolutely nothing else there to see. But must there not be in this case also, on *the other side*, psychical phenomena—consciousness, thought, emotion, will?—in a word, a Self, a Person? There is only one place in the whole world where we can get behind physical phenomena—behind the veil of matter; viz., in our own brain; and we find there—a self, a person. Is it not reasonable to think that if we could get behind the veil of Nature we should find the same, *i. e.*, a Person? But if so, we must conclude, an Infinite Person, and therefore the only Complete Personality that exists. Perfect personality is not only self-conscious but *self-existent*. *Our* personalities are self-conscious, indeed, but not self-existent. They are only imperfect images, and, as it were, separated fragments of the Infinite Personality—God.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending December 31. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND THEOLOGY

A volume of unpublished addresses by the late Henry Drummond will be a surprise and an unmixed satisfaction to a great many people, for very few men have had the genius to touch the religious and moral life of the time with such insight, skill, and suggestiveness as the author of "The Ascent of Man." *The Ideal Life*, recently published by Dodd, Mead & Co., contains a series of fifteen addresses, hitherto unpublished, on various aspects of the religious life approached from the practical side and discussed with reference to the bearing of truth on character. The range of the volume is indicated by such titles as "Ill-temper," "The Eccentricity of Religion," "The Three Facts of Sin," "The Three Facts of Salvation," "What is God's Will," "Penitence," and "How to Know the Will of God." These addresses are prefaced by memorial sketches by two of the best-known writers of the times, who were personal friends of Mr. Drummond's—Ian Maclaren and Dr. W. Robertson Nicoll.

After several years of arduous labor, the first volume of the Polychrome Bible is now issued. It covers the *Book of Judges*, and the editor of this special book is the Rev. G. F. Moore, D.D., of Andover Seminary. As our readers know, the editor of the entire work is Professor Paul Haupt, of the Johns

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Hopkins University, and he has been assisted in the work by the famous Shakespearean scholar, Dr. Horace H. Furness. Not long ago The Outlook gave to its readers an account of the way in which this work is being done, with special reference to the Book of Isaiah, which will soon, we understand, come from the press. We shall, of course, speak of the Polychrome Bible at some length before long. (Dodd, Mead & Co., New York.)

An addition to the "every-day" books is *The Morning Watch; or, Thoughts for the Quiet Hour*, compiled and arranged by Belle M. Brain on an original plan. For instance, one spends January with Andrew Murray, February with Francis E. Clark, March with Frances Ridley Havergal, etc. Portraits of the author from whom the selections are taken accompany the text. The work is appropriately provided with two indexes—one of authors and one of selections. (The United Society of Christian Endeavor, Boston.)

The Rev. Edward Beecher Mason has published, through the A. D. F. Randolph Company, New York, some interesting and helpful comments on the Commandments under the title *The Ten Laws: A Foundation for Human Society*.

A second edition has appeared of Dr. James Weir, Jr.'s, *Psychical Correlation of Religious Emotion and Sexual Desire*. (Courier-Journal Company, Louisville, Ky.)

NOVELS AND TALES

A story of the great farming West, with its dependent friendships and human expressions of man's mind in its primitive workings, is told in *Trouble at the Roundstone*, by William E. Barton. (Pilgrim Press, Boston.) The book is of strong religious character; it would have been a better piece of literary work if it had not been written in a polyglot dialect that is intended to be the language of the Western farmer. The writer has lost sight of the fact that co-educational colleges have grown up with that Western country, and that a large percentage of the students in Eastern colleges are from the West. If such a dialect were ever spoken, it is lost, and was never worthy of preservation.

POEMS

In the collection of poems called *What Can I Do for Brady, and Other Verses*, by Mr. Charles F. Johnson, there is to be found sound thought and humane feeling. We wish that we could add that there is also to be found genuine poetry, but we confess we think the book would have been better if it had been written in prose. (Thomas Whittaker, New York.)——Another volume of minor verse is Mary Augusta Mason's *With the Seasons*. The poems are sometimes, but not invariably, musical in sound, and, despite some deficiencies in poetic art, have a true feeling for external nature. (A. D. F. Randolph Company, New York.)

BOOKS FOR YOUNG PEOPLE

Lazy Lessons and Essays on Conduct, by the late W. B. Rands, is a book of half-didactic, half-imaginative discourse to children. While the style is conversational, there are many words quite above the heads of very young readers. Then, too, while many facts, ideas, and directions are given to those readers, the author's manner in presenting them is not over-lively. (M. F. Mansfield, New York.)

The *Second Froggy Book*, by Anthony J. Drexel Biddle (Drexel Biddle, Philadelphia), is the story of a little girl's visit to fairyland in her dream. It has not enough of the fanciful for a dream, and is too materialistic in language for a fairy story.

Nature-study Readers, or rather Readers designed to arouse a child's interest in nature, are many. A new series entitled Study and Story Nature Readers is issued by Ginn & Co., New York. No. 1, entitled *Earth and Sky*, is by J. H. Stickney. This Reader is well printed, with type of the approved size. The lessons are just what the title indicates—thoughts directed toward the outside world, in simple and well-chosen words for the first reader.

The little stories for children written by the late Professor H. W. Drummond, and now gathered into a little book with the title *The Monkey that Would Not Kill*, could be read with far greater pleasure if they were unaccompanied by the full-page illustrations by Mr. Louis Wain. The cover of the book, too, in its drawing and color, is far from attractive. (Dodd, Mead & Co., New York.)

MISCELLANEOUS

A short time ago we referred to a book entitled "Manners for Men." The author of that book, Mrs. Humphry, says in the preface to *Manners for Women* that she was urged to write the present book. (M. F. Mansfield, New York.) The writer, in popular parlance, is not always "up to date."

Mr. Archer M. Huntington's *Note-Book in Northern Spain* is a pleasant record of travel written in readable style, and showing some

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powers of observation and a keen appreciation of the picturesque and that which is of interest historically. The book is printed on fine paper, with abundant illustration. (G. P. Putnam's Sons, New York.)

Literary Notes

—Mr. Harold Frederic's new novel is to be English in characters and scene.

—Professor J. C. Bracq, who is well known to the readers of The Outlook, is giving a course of ten lectures on Contemporary French Literature at Lowell Institute, Boston, during the present month.

—Mr. Benjamin Kidd has resigned his appointment in the Civil Service at Somerset House. Mr. Kidd will now be at leisure to develop his system of social philosophy as outlined in "Social Evolution."

—Messrs. Longmans, Green & Co. (New York) will publish at once Mr. and Mrs. Sidney Webb's "Industrial Democracy." The two volumes are the outcome of six years' investigation in practically every trade in every part of the United Kingdom.

—In a recent address at a London Browning commemoration, Mr. Augustine Birrell, who knew Browning well, said:

> The obscure poet of the obscure "Sordello" had an influence on literature which was indescribably majestic. Like Carlyle and Tennyson, he never bowed the knee to Baal. Poverty they knew, and depression of spirit, but no one of them abated a jot or tittle of his pretensions, or ever asked the people what they wanted; and so the people ceased to sneer and scoff, and the crowd—which is, after all, a docile crowd—became eager enough to pay its debt to them with compound interest.

—A correspondent of "The Literary World" of London prints these parallel passages:

> It must be a very stupid dog that lets himself be run over by a fast driver in his gig; he can jump out of the wheel's way after the tire has already touched him.—"Elsie Venner," Chapter III. O. W. Holmes.
>
> Even a dog, who is very far removed from a wild wolf, his ancestor, can be waked out of deep sleep by a cart-wheel touching his flank, and can spring away unharmed before that wheel comes on.—"The Second Jungle Book," Story III. Rudyard Kipling.

—Fords, Howard & Hulbert (New York) will publish at once "The New Puritanism: a series of papers presented during the Semi-Centennial Celebration of Plymouth Church, Brooklyn, N. Y. (1847–1897)." They are: "The New Puritanism," Lyman Abbott; "Puritan Principles in Modern Life," A. H. Bradford; "Beecher's Influence on Religious Thought in England," Charles A. Berry; "The Theological Problem for To-Day," George A. Gordon; "Social Problems of the Future," Washington Gladden; "The Church of the Future," William J. Tucker; "Review and Outlook," Charles H. Berry; and "The Descent from the Mount," Lyman Abbott, with an introduction by Rossiter W. Raymond.

—Sir Arthur Sullivan is quoted as saying of Charles Dickens that he was a most delightful companion. "Apart from his high spirits and engaging manner," the musician adds, "one might give two special reasons for this. On the one hand, he was so unassuming he never obtruded his own work upon you. I have never yielded to any one in my admiration of Dickens's work; but, speaking of him as a companion, I can safely say that one would never have known that Dickens was an author from his conversation—I mean that he never discussed himself with you; while, on the other hand, I have often since wondered at the wonderful interest he would apparently take in the conversation of us younger men. He would treat our feeblest banalities as if they were the choicest of witticisms or the ripe meditation of a matured judgment."

Books Received

For the week ending January 7

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Clark, George W., D.D. Romans and I. and II. Corinthians. $1.25.

FRANK S. BALLENTINE, SCRANTON, PA.

Ballentine, Frank Schell. The Four Gospels in a Modern American Dress.

EATON & MAINS, NEW YORK

Ames, A. H., M.D. The Revelation of St. John the Divine. 90 cts.

Beet, Joseph A., D.D. The Last Things. $1.25.

HAYWORTH PUBLISHING HOUSE, WASHINGTON

Downing, Andrew. The Trumpeters and Other Poems.

D. C. HEATH & CO., BOSTON

Mariotte-Davies, P. An Elementary Scientific French Reader. 40 cts.

HOME SCIENCE PUBLISHING CO., BOSTON

Richards, Ellen H., and S. Maria Elliott. The Chemistry of Cooking and Cleaning.

HOUGHTON, MIFFLIN & CO., BOSTON

Stillman, W. J. The Old Rome and the New, and Other Studies. $2.

Everett, Prof. C. C., C. H. Toy, and Others. The New World. Vol. VI. 1897.

LONGMANS, GREEN & CO., NEW YORK

Hampton, the Lady Laura. For Remembrance. $1.25.

THE MACMILLAN CO., NEW YORK

Bryant, Sophie. The Teaching of Morality in the Family and the School. $1.25.

SILVER, BURDETT & CO., BOSTON

Kellogg, Eva M. C. The World and Its People. Book VIII. Australia and the Islands of the Sea. Edited by Larkin Dunton.

UNIVERSITY OF CHICAGO PRESS, CHICAGO

Journal of the Proceedings and Addresses of the Thirty-Sixth Annual Meeting of National Educational Association.

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The Religious World

Resignation of Dr. John Hall

Last Sunday the Rev. John Hall, D.D., of the Fifth Avenue Presbyterian Church, New York, tendered his resignation as pastor of that church, in whose ministry he had served for more than thirty years. To the majority of the congregation Dr. Hall's announcement came as a painful surprise. It is stated, however, that it had been under consideration for more than a year, and has been delayed because of the expressed wishes of the official members of the church. The Fifth Avenue Presbyterian Church, all things considered, is probably the strongest of the denomination in this country. Its noble edifice has almost the dimensions of a cathedral, and for years it has been by far the largest giver to the Boards of the Church of any American congregation. When Dr. Hall came to New York, the building of the present Central Presbyterian Church was located, if we remember correctly, at Fifth Avenue and Nineteenth Street. There the congregation of the Fifth Avenue Church worshiped until the erection of its present edifice. Afterward the old building was transferred to the Central Church and by it taken down and re-erected in its present location.

But the Fifth Avenue Church as it now is may almost be said to have come into being under the ministry of its distinguished pastor. Dr. Hall in one sense has not been a denominational leader; he has given himself to his work as a preacher and a pastor. But, partly perhaps because he has not been ambitious of leadership, he has on two or three occasions saved his denomination in this country from what seemed to be a serious peril of division. At almost any time for several years past he might have been Moderator of the General Assembly, but we believe has always refused to be considered a candidate for that position. In his own personal sympathies he has been extremely conservative, but he has been large enough in his thought to see that others might widely differ from him and still be devout and consecrated Christians. His tolerance two or three years ago, when the controversy over Professor Briggs was at its height, brought down severe denunciation from some of the narrower spirits in his denomination. The criticism, however, did not move him. He has never been a controversialist, but always an earnest and positive preacher of the Gospel of Christ. The resolutions of the Session, adopted after Dr. Hall's resignation was presented, recognized his unique ministry, and recommended that the church accept the resignation and appoint him *pastor emeritus*, with an appropriate retiring allowance. The Fifth Avenue Church, Dr. Hall said in his sermon last Sunday, is ninety years old, and has had five pastors besides the present one. It by no means follows that when Dr. Hall ceases to bear the burden of his present charge he will cease his ministry among the churches. More actively than for many years he may be able to help other congregations, and thus may even minister to a larger constituency. He has become a part of the life of New York, and his influence and service will long be treasured, not only by his own church, but by all the city, as one of its strong and beneficent influences in the later years of this century. It is reported that an effort will be made to secure the Rev. Hugh Black, of Edinburgh, as Dr. Hall's successor.

Death of Mrs. Storrs

The friends of the Rev. Richard S. Storrs, D.D., of Brooklyn, will be deeply grieved to hear of the affliction that has come to him in the death of Mrs. Storrs, which occurred on January 7. Mrs. Storrs was born in Boston seventy-two years ago. She was a daughter of the Rev. Francis Jenks, a prominent Unitarian minister who was for a number of years editor of the "Christian Register." Her mother was a sister of Wendell Phillips. She was married to Dr. Storrs in 1845. Mrs. Storrs has always taken great interest in her husband's work, and helped him in a quiet way, although her health never permitted her to take active part in the activities of the church. Her death was not expected, as she was sick but two days, and was a great shock to her friends She leaves three daughters—Mrs. Louis R. Packard, whose husband was a professor of Greek at Yale; Mrs. Edward B. Coe, wife of the Rev. Dr. Edward B. Coe, of New York City; and Mrs. Philip M. Wash-

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burn, whose husband is rector of a church in Colorado Springs.

The Pope's Anniversary

Sixty years is itself a long life; sixty years in actual service in any profession is worthy of signal commemoration. The sixtieth anniversary of the first celebration of mass by the present Pope was observed at the Vatican on January 1. Delegates from many Catholic societies and parochial committees visited the palace. At half-past eight on New Year's Day, it is said, there were three thousand delegates present. The Pope was received with great enthusiasm, and officiated at his own Diamond Mass. The reports concerning his weak physical condition must be exaggerated, or he could not have conducted these services, then pronounced the benediction, and then for two hours have met the throngs who offered to him their congratulations. He was the recipient of many and valuable presents. Among those mentioned were fifty thousand florins in a gold casket from the Emperor Francis Joseph of Austria; a gold and jeweled goblet from the Queen Regent of Spain; a diamond cross from the United States; six Sèvres vases from the President of France; even the Sultan of Turkey is reported to have presented his Holiness with a superb diamond ring. All the countries in which the Catholic Church has a foothold sent their usual contributions to the fund known as Peter's Pence.

Methodist Union

On Friday, January 7, the joint commission appointed by the Methodist Episcopal Churches, North and South, met in Baltimore to consider the question of the union of the two Churches. The division was caused by difference of opinion in regard to the question of slavery. The Churches are practically one in polity and doctrine, and the question of their reunion since the war has been from time to time seriously discussed. The eminence and the ability of the members of the commission gives hope that at last something practical may be suggested. The commission is constituted as follows:

Methodist Episcopal Church North—Bishops, S. M. Merrill, W. X. Ninde, and J. N. Fitzgerald. Ministers, the Revs. J. F. Goucher, Baltimore; R. J. Cooke, Chattanooga, Tenn.; H. G. Jackson, Chicago, Ill. Laymen, R. T. Miller, Covington, Ky.; T. B. Sweet, Topeka, Kan.; and T. H. Murray, Clearfield, Pa.

Methodist Episcopal Church South—Bishops, J. G. Granbury, R. K. Hargrove, and W. W. Duncan. Ministers, the Revs. E. E. Hoss, Nashville, Tenn.; G. N. McDowell, Savannah, Ga.; J. H. Dye, Arkansas. Laymen, Judge Walter Clark, Raleigh, N. C.; Professor R. W. Jones, Oxford, Miss.; and Colonel Asa Holt, Texas.

Evangelists at Work

As we go to press, Mr. Dwight L. Moody is beginning a series of evangelistic services in Carnegie Hall, New York. The object of the meetings is to inspire Christian workers. Wherever Mr. Moody appears throngs listen to his preaching, and the meetings of this week will be no exception.

An eminent evangelist, who is also a pastor, is the Rev. F. B. Meyer, the successor of Newman Hall in Christ Church, Westminster Bridge, London. Mr. Meyer is well known in this country both for his preaching and for his writings. He has accepted an invitation to conduct a series of evangelistic services in various American cities. The tour will be a short one, as his duties at home are large and imperative. Mr. Meyer is a preacher of great fervor and of rare evangelistic spirit. He will have a hearty welcome.

A Day of Prayer for Students

The World's Student Christian Federation, which was held at Williamstown last July, unanimously decided to urge the observance of a universal Day of Prayer for Students. As a result of that action the general committee of the World's Student Christian Federation recommends to all Student Christian organizations, to all Christian students, and to the Church of Christ generally, that Sunday, February 13, 1898, be set apart to be observed as a universal Day of Prayer for Students. This will be the first time that Christian students of all the world have been called to unite in prayer for this great object. The movement is one of the most remarkable in the religious history of our time, and we earnestly urge all Christian people to take this opportunity of becoming better acquainted with its aims and methods, and with what it has already achieved. We have in these columns taken decided ground against the attempt to devote special Sundays to special causes, since if all the requests for such observance were regarded there would be no time left for the regular work of the church. This objection does not hold to other days than Sundays. Since the suggestion of this day has been made, and as the general practice has not been abandoned, we

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may, without inconsistency, hope that this object will receive as wide attention as possible. There is certainly no more worthy object.

In the Interests of Church Union

For some time the question of union between Congregationalists and "The Christians" has been under consideration, and committees on the subject have been appointed by the National Congregational Council and the American Christian Convention. These committees have adopted resolutions which are important enough to be printed in full. They are as follows:

Resolved, That a union of the two bodies be recommended on the following basis:

1. Mutual recognition of the Christian standing of each other's churches and ministers, with no doctrinal test beyond the acceptance of the Bible as the only standard of faith and practice.

2. One name for the highest representative body, such as the General Council of Christian Churches.

3. Present organizations, institutions, and usages not to be disturbed by this action.

4. That it be advised that new enterprises or churches be established under such a name as "Christian," or the equivalent thereof.

As co-operative measures we recommend:

1. That ministerial associations of either body, where there are also ministers who are members of the other body, invite such ministers into full membership.

2. That local conferences of churches and ministers, and State or district conferences or associations of either body, invite churches and ministers of the other body into full membership for purposes of local fellowship and co-operation without disturbing their existing denominational relations.

3. That in State or any local home mission enterprises the boards of the two bodies act together in such a way that neither shall interfere with the work of the other, but that jointly they do that which shall best promote the interests of the cause of Christ.

4. That there be maintained between the churches and ministers of the two denominations such a fellowship and mutual understanding that when members of a church of one body remove to a place where there is no church of their own, but is one of the other, they be encouraged to take letters to such church of the other body; and that if a minister of one body accept a call to a church of the other, he shall not thereby impair his membership or good standing in his own body.

The committee recommend the local or State associations or conferences in which delegates to the National Council or American Christian Convention are chosen to authorize such delegates to act in a general conference of Christian churches, in case such a conference shall be advised by the National Council and by the American Christian Convention.

There is, we presume, little doubt about the adoption of the above resolutions. They are models of fairness and justice. The result will, in that case, probably be a slow but sure growing together of the two denominations. May the growth be as swift as is consistent with health.

Full Churches

A recent article in the New York "Times" on "Church Attendance in New York" is especially encouraging. Eight Presbyterian churches had been visited, and it was found that they were all thronged, and most of them fuller than ever before. The Brick Church, of which Dr. van Dyke is pastor, has had to make arrangements for additional seating capacity. The Rutgers Riverside Church, of which the Rev. Samuel McComb is the new pastor, is already full, and the outlook for the work of the year is encouraging. The West Presbyterian Church, of which the Rev. Anthony H. Evans is pastor, is fuller than it has been for several years. The prices of pews have been reduced; the effect has been seen in the increased demand for them. The Harlem Presbyterian Church, under the direction of the Rev. Maitland Alexander, is fuller and more prosperous than ever before. The same story comes from the West End Presbyterian Church, and similar reports from the Old First, the University Place, and the Central Churches. All report an almost unprecedented demand for sittings, and that the services are unusually large. If the point of observation were transferred from the city to the suburbs, we have no doubt that the same large attendance would be reported. It may not be generally known that many of the strongest churches in the metropolitan district are in the suburbs. Churches like the Baptist in Yonkers and in Orange, the First Presbyterian in Yonkers, the Munn Avenue in East Orange, the Crescent Avenue in Plainfield, and the Congregational churches in Montclair, Orange, and Greenwich, would probably all report a similar crowded condition, and this in spite of the multiplied social attractions and the thousand and one novelties whose tendency is to divert the attention of the people. The reason is evident. Human need is a constant factor, and the churches that in the most vital way minister to that need usually find that their pews are full. Professor Park, of Andover, once said to his students: "If you want a crowd, take the great themes. People are more interested in lofty subjects than in mere pyrotechnics." In none of the churches mentioned is eccentricity

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the attraction; in all of them it is the presentation of the old Gospel as the divine response to the voices of the human soul that attracts.

A Missionary Heretic

And yet is he a heretic in any true sense? What was the burden of the offense of the Rev. M. H. Houston, D.D., long a devoted missionary of the Southern Presbyterian Church? The charges against him were three. First, he holds that the Lord's Supper is not merely a Church ordinance, but that it may be properly administered in a household by the head of the family, or in a church by a private member appointed to the service. Second, he holds that there is no valid Scriptural distinction between teaching and ruling elders, and that elders may perform the functions usually assigned to pastors. And, third, he holds the doctrine of possible complete sanctification in this life. For holding such views he has been condemned as a heretic by the Presbytery of Louisville. Dr. Houston desired that the question should be settled by an appeal to Scripture. That request was not granted, on the ground that the authority of the Church was not the Scriptures, but the Scriptures as interpreted by the Church Standards. We have no personal acquaintance with Dr. Houston, and know nothing of his work, but it does seem as if things had come to a strange pass when any body of intelligent Christians can condemn a man for heresy when he has behind him years of noble service, and when the teachings of his objected to are those concerning which the whole Christian world is in doubt. We do not extend our sympathy to Dr. Houston, for he needs none. Hitherto he has been comparatively unknown; henceforward what he may teach will be welcomed by a congregation such as he has probably never before dreamed of addressing. Heresy trials never serve the purpose they are expected to. They do not keep the Church pure from error, but they always exalt to a loftier position the man who is condemned. And such treatment is the pay a missionary receives from his brethren at home!

Death of Thomas Green

Those who attended the International Congregational Council in London in 1891 will remember the unique figure of Thomas Green, D.D., of Ashton-under-Lyne. Dr. Green's address was one of the most memorable at that memorable gathering. In appearance he resembled our own Dr. A. H. Clapp, of New York, although somewhat taller in stature. There was a force and aptness as well as clearness and strength in his paper that made a deep impression. One remark of his we have before quoted in these columns; it was to this effect: "We are sometimes told that we ought to be loyal to the fathers: who knows what the fathers believe now?" That was the character of the whole address, which bristled with bright, pungent, apt, and appropriate sayings. Dr. Green was at one time Chairman of the Congregational Union of England and Wales. He became pastor of the church at Ashton in 1856. For forty years he labored there and became a part of the life of the city. Often called elsewhere, he was always loyal to his first love. That he did not occupy more distinguished places in ecclesiastical affairs was simply because of his modesty, and not because his ability did not fit him for greater prominence. Death has played sad havoc with the members of that First International Council. The Rev. Mr. Hall, of Meriden, Conn., was the first to be taken. Since then Dr. Reynolds, Dr. Henry Allon, Dr. Dale, Samuel Holmes, Dr. Quint, Professor Stearns, and others perhaps equally prominent, have gone over to the majority. Last but not least of the number was Thomas Green.

The Abbé Charbonnel

The Abbé Victor Charbonnel, who for two years has been advocating a new Parliament of Religions to be held in the year 1900, in connection with the Universal Exposition at Paris, has suddenly left the priesthood and the Roman Church. To the surprise of all, he expressed this determination in a letter to the Cardinal Archbishop of Paris, S. E. Richard. For some time Abbé Charbonnel had not agreed with his superiors, but he remained in the Church in order to disseminate liberal ideas. What those were is evident from the open letter written by him and published in the "Century" of October last. His principal idea was "to reveal charity to men, and, amid the diversity of minds, prove the brotherhood of hearts." He soon perceived, however, that neither clergy nor laity dreamed of shaking off the Roman yoke. The sympathy which the Vatican at first expressed for his project of a Parliament of Religions became formal opposition when it was known that in place of

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some priests who refused to give their names, several well-known laymen had been substituted. The conscience of Abbé Charbonnel was no longer at ease in the Roman Church. He could not accept many of its dogmas, and expressed his convictions in his new book, "La Volonté de Vivre," so clearly as to excite violent wrath among the clergy. Rather than wait to be expelled, he preferred retiring, and is now neither a Roman Catholic nor a Protestant, but intends to be a Christian. He will not be a professed reformer, but will devote his time and talents to literature and morality. To a reporter who asked him what were the reasons that had induced him to leave the Roman Church, he answered: "A thousand reasons that many others have had, but chiefly a supreme disillusion. For a long time I have felt the social injustice practiced by the Church, with its intolerant pretension to doctrinal infallibility and intellectual domination. To break this abominable system, two years ago I proposed to hold a congress in 1900 at Paris, at which representatives of all religions and races might take part. The meaning of this assembly would have been the affirmation of the equal value of all consciences, the derivation of all religions from the same source, and tolerance. The Catholic clergy opposed my design, their irritation always increasing. They pretended that Catholicism, having the monopoly of truth, should have no contact with error. I was conquered, and from that moment rebelled. My dignity would not let me profess a creed that my reason could not admit."

The Florence Medical Mission

An evangelistic work of real value is carried on in Florence, Italy, under the name of the Medical Mission. Its headquarters are at 23 via Lorenzo il Magnifico. The rooms are opened two mornings each week for free medical advice and surgical dressings, and the requisite medicines are furnished each patient. This ministry to the body is preceded by a ministry to the soul in the form of a simple religious service in which singing takes a prominent place. By another department is conducted a soup kitchen, also open twice a week, when portions are given out to the poor at extremely low prices. On Sunday a Sunday-school is held in the rooms, and the Bible taught by a company of faithful teachers. The sixteenth annual report, covering the season of 1896–7, was recently issued, and shows a total of over ten thousand treatments during the year, including consultations, operations, and dressings. In addition, the nurse employed for the purpose made some four hundred and fifty visits to the homes of the sick Florentines. Such figures are evidence of practical philanthropy among a class of people distressingly poor and subject to a variety of loathsome diseases. The spiritual results cannot be calculated mathematically, but there are many signs of earnest awakening among the people, and some of the patients have developed strong Christian character. In summer the work is transferred to Viareggio, where a Convalescents' Home has been established. About two hundred and twenty-five dressings were reported for the summer of 1897 in this Home. The work of the Florence Medical Mission is carried on by a group of devoted Christian women from among the English-speaking residents of the city. The founder and leader is Miss Theodora Roberts, to whose energy and faith the success of the past years is due. Funds are contributed by friends, and as a knowledge of the work is spread it cannot fail to arouse the enthusiasm and generosity of good people. American tourists in Florence are earnestly invited to visit the mission rooms.

Work in the Lumber Camps

An important department of the Woman's Christian Temperance Union is its work among the lumber camps. The last report is at hand. The Superintendent of this department is Mrs. Mary C. Upham. The lumber camps are peculiarly desolate of spiritual influences. The men are separated from home and cut off from most influences that tend to restrain and help. Into such districts this work has gone. It is carried on in Wisconsin, New Hampshire, Massachusetts, Michigan, New York, Minnesota, and in many other States both East and West. To these camps literature of various kinds is sent, and occasional visits are paid by those who are able to be of service. The Unions in each State in a systematic manner send packages every week all winter. In this way they are trying to crowd out the pernicious literature which is the curse of these camps. The Superintendent urges the members of the Christian Endeavor Society and various other young people's societies, and all persons who are able to co-operate, to send for addresses to which good literature may be forwarded. No word of ours is needed to commend so beneficent a service,

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Correspondence

Henry George and His Theories

To the Editors of The Outlook:

Although I flatter myself that I am as anxious for the good of my fellows as the next man is, I am not

> one of them thet much expect
> Millennium by express to-morrer.

Seeing that real estate, at least in this part of the world, already pays from eighty to ninety per cent. of the entire tax levy, I could never bring myself to realize that making it pay the other ten or twenty per cent. would by any means insure that universal prosperity predicted by George and his friends.

As one who has cleared land and planted fruit-trees, trusting in time to gather the harvest, I cannot share the views of your correspondent that land confiscation is no robbery. I do not know who will plant orchards or build houses, unless they can either hold land in fee simple, or under such long leases as will constitute practical ownership. If buildings are put up on leased land, rents must be higher than at present to compensate the builder for his short tenure. If farmers have short leases, produce must bring higher prices to compensate for the short use of any farm improvements. This simply means that the workingman must pay more for the necessaries of life, because the consumer ultimately pays all costs of production. Nor would the workingman find it any easier to pay his own rent were it collected by the tax-collector than he finds it now to pay his landlord. Land would be practically just as dear as it is now. The price at present is virtually fixed, not by landlords, but by public competition. If any one thinks otherwise, let him study the decreased rentals of many British landlords.

As I have lived in this "wild and woolly West" for near a third of a century, mayhap my brains have gone wool-gathering, but I submit my views to your clear-headed Easterners for what they are worth.

EDWARD BERWICK.

Pacific Grove, Cal.

[Does not our correspondent confuse "land" and "real estate"? Henry George would levy no taxes on any form of real estate—houses, trees, etc.—except land, and that at its unimproved value. See Mr. T. G. Shearman's pamphlet on "National Taxation" for evidence that this would suffice to pay all expenses of government and would *lower* the taxes of the farmers.—THE EDITORS.]

A Protest

To the Editors of The Outlook:

The freedom of the press is a very good thing in its place. But it is an arbitrary power, a power from which there is no right of appeal, and one which has in itself as great possibilities for evil as for good. Of recent weeks there have been circulated among many secular newspapers most cruel reports regarding the attitude of the Salvation Army toward Mrs. Ballington Booth in her very severe illness—reports absolutely without truth, but which have been believed because the papers which published them, for the sake of a sensation, have refused to publish the authorized denial of the same. During 1897 the Army and the Volunteers have both been doing their specified work without contention, and there has been no more sincere regret, no more heartfelt sympathy, concerning Mrs. Booth's illness anywhere than at Salvation Army Headquarters.

Is there any reasonable hope that the time will ever come when there will be some sort of a right of appeal from that too great freedom of the press which allows sensational papers to fabricate and print any statements they wish under the heading of "news"? There is a certain class of daily paper which revels in every opportunity to attack the followers of Christ, whether in churches or in any other religious organization. Until that blissful time comes when there is some sort of an appeal from such attacks, there is but one course of action for all broad-minded Christians, and that is to give other Christians the benefit of the doubt, and to accept all statements against the character or work of those who are in Christ's service, *cum grano salis*.

ELIZABETH M. CLARK.

122 West Fourteenth Street, New York City.

[Miss Clark is an officer in the Salvation Army, an intimate friend both of Mr. and Mrs. Ballington Booth and of Mr. and Mrs.

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Booth-Tucker, and her statements can be thoroughly relied upon.—THE EDITORS.]

Not So Intended

To the Editors of The Outlook:

Does your editorial on "A Problem in Church Fellowship" imply that dropping the names of two ministers from the rolls of the Christian denomination on account of belonging to the Congregational body indicates an unfriendly attitude toward the latter? If so, you are in error. The conference simply followed a rule which is almost if not quite universal. Transfers of membership among the Christians are usually by letters of dismissal and commendation. If a member of one body unites with another similar body without this formality, the first merely drops his name. This applies to both churches and conferences, and the rule is the same both for transfers inside the denomination and for those who unite with similar bodies of other denominations.

The question of double membership is not one of friendliness, but of order. I will grant that denominations ought to be co-operative, not competitive. But the advisability of double membership does not follow. Regiments of the same army are co-operative, but no soldier is recognized as belonging to two regiments at the same time, with equal rights and duties in each. The States of our Union are not competitive, but no man is allowed a residence and a vote in two at one time.

But denominations are not yet fully co-operative. When they become so, the reasons for their existence as separate denominations will disappear. That differences are being minimized and likenesses magnified is the joy of those who desire a real union of the followers of Christ. But it is the conviction of some thoughtful people that union will not be promoted by confusion, and that real differences are to be removed, not ignored.

O. W. POWERS.

Conneaut, Ohio.

"The Method of Christianity"

To the Editors of The Outlook:

In your editorial, December 25, under the above caption, you say: "Why does not the Church, cries out the prohibitionist, shut up the liquor-shops and gambling-hells? Because, we reply, it is engaged in more important business; it is engaged in making men and women so strong in their moral life that liquor-shops and gambling-hells can do them no harm." This fallacy of putting two halves of one truth into antagonism is unconsciously answered in a later paragraph of the same article: "When the yellow fever breaks out in the South, we all admire the nurses and doctors who, at the hazard of their life, go into the South to save such as they can from the epidemic. But science renders a higher service to humanity than this saving of a few from the ravages of disease. By clean streets, pure water, sunlighted apartments, it makes a city in which disease can find no lodgment." Aye, that *is* "*the* method of Christianity"—not to save souls only, but to make society a safe place for saved souls, to "make a city" from which the crime-breeding saloons and brothels and gambling-dens have been removed by moral sanitation; to "clean the streets" for the eyes as well as the feet. The vice traffics, counted "necessary evils" by many, are no more so than the plague, once called "the visitation of God," which periodically decimated Europe, but has been wholly suppressed by co-operative governmental sanitation. By similar co-operative moral sanitation among the churches of the city, the State, the Nation, the *business* of temptation, at least, can be removed. In this social redemption the preachers' meetings should be the boards of health. Let us indeed "make men strong," but, remembering that there will always be many who are *weak* and more who are also young, let us "make a city" in which they shall not be hourly exposed to moral contagion.

WILBUR F. CRAFTS,
Superintendent of the Reform Bureau.

Washington, D. C.

A Good Work

To the Editors of The Outlook:

Your correspondent who laments, in your issue of January 1, the lack of pleasant, recreative, and instructive meeting-places for the colored women and girls of the East Side may be glad to look at what is being attempted for them by the Sisterhood of the Helpers of the Holy Souls, in East Eighty-sixth Street. Colored women and girls are welcomed as visitors at their Convent just as gladly as are white women, and many of them avail themselves of this fact on Sundays and holidays. A regular Mothers' Guild is maintained by the Sisters, to which all colored women, Protestant and Catholic, are admitted. It meets weekly. Interesting books are read aloud for a while, the mothers doing needlework mean-

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time. Tea is provided, and this is followed by religious instruction and hymn-singing.

The Helpers of the Holy Souls attend the sick poor in their own homes, and make no distinction of color among their patients. My own experience has been that the Catholic Church is the only religious body which *really* knows no color line in service.

S. T. S.

In the Kentucky Mountains

To the Editors of The Outlook:

"H. W." takes me to task for my geographical mistake. It was rather a bad break for one whose remote kinsman went Westward, ho! with Drake's Devonshire boys, and the lineal descendant of a regicide who once called Taunton his home before he sought refuge in far-off America. But those who went "marching on" with "John Brown's body" somehow connect all our ideas of battling for freedom northward; and north was written when I meant west. "H. W." is entirely correct as to that heroic race who from the times of Alfred to those of William and Mary were in the vanguard of the fight, leading a forlorn hope, if need be, as at Sedgmoor, for civil and religious liberty; and these mountaineer descendants are not unworthy of their ancestry. Abraham Lincoln was born of poor Sedger parents just at our foothills, and that gallant soldier and able jurist, General (now Justice) John M. Harlan from the neighboring county of Rock Castle. These are marked examples, but they illustrate the characteristics of the race. The peculiar softness of the dialect of our mountaineers has often been noticed by authors writing about and tourists visiting them, but this has not before, to my knowledge, been traced to its true source—their West Country ancestry. Will "H. W." pardon me for calling it a "burr," for want of a better designation? I can only plead the example of Conan Doyle, who, like myself, seems at a loss for a more fitting designation.

The response by the readers of The Outlook to my letter of December 11 has been most hearty. Every child in Kensee had a "Christmas gift" from their liberality, and we have strong hopes of not only forming but keeping up a reading-room and library, forming most of our books from volumes of magazines sent by friends, which, when fastened together, make a very interesting if rather unsightly book.

Friends often ask how to make shipments. The Old Dominion Steamship Company and Southern Railway Company give a rate of $1.25 per hundred from New York or Boston to Jelico, Tenn., our nearest station, and have been quite liberal in sending "D. H." many packages.

J. P. BARNUM.

Main Jelico Mountain Coal Co., Kensee, Ky.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I wish to follow down the history of the Hebrews, the Greeks, and the Romans. I have Stanley to be read with the Old Testament, Curtius's Greece, and Mommsen's Rome. 1. Kindly inform me of the best work on the topography of each of the three countries. Baedeker would cover only the Greece of to-day, would it not? 2. What is, on the whole, the best translation of Homer? 3. Curtius's reaches only as far as the Macedonian era of Greek history. What is the best supplementary work? 4. Please make any needful suggestions about this course of reading.

J. H. K.

1. See Smith's "Dictionary of Greek and Roman Geography." The Encyclopædia Britannica's account of the topography may also be consulted. See also Tozer's "Lectures on the Geography of Greece" and Professor G. A. Smith's "Historical Geography of the Holy Land." 2. For the Odyssey, Palmer's; for the Iliad, that by Lang, Leaf, and Myers. 3. Mahaffy's "The Greek World under Roman Sway;" Freeman's "History of Federal Government in Greece." 4. See Graetz's "History of the Jews from the Earliest Times to the Present Day."

In view of your assertion that baptism is not a prerequisite to the celebration of the Lord's Supper, kindly give answer to the following questions: 1. Did baptism succeed circumcision as a religious rite, just as the Lord's Supper succeeded the Passover as a religious celebration? 2. If baptism corresponds as a rite to circumcision, why is not baptism the prerequisite to the Lord's Supper, just as circumcision was the prerequisite of the Passover? See Ex. xii., 44, 48.

H. K.

Granting an affirmative to the first question, the conclusion put into the second would follow for such as regard Christianity as not characteristically different from Judaism in its attitude toward ritual observances.

1. Were the Apostles inspired in such a sense that their precepts in the Epistles are of equal authority with the precepts of the great Teacher? 2. When was Peter converted or "born again"?

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Was it before or after he cursed and swore and lied, saying, "I know not the man"?

C. C. B.

1. The principle which settles this question is that everything, whether in the Bible or in the world, must be tried by Christ as Judge. 2. We do not know when Peter first entered into spiritual life. The passage "when thou art converted" (Luke xxii., 32) refers to his restoration from his fall, and the Revised Version translates it, "When once thou hast turned again."

I will shortly have to prepare a paper on the subject, "Modern Ideas as to Satan." Could you name a book that would help me to catch the drift of modern thought on this matter?

M.

The drift of modern thought seems to be to indifference to the subject. Conway's "Demonology and Devil-Lore" (Holt, New York, $7) is an encyclopædic treatment of it as wholly mythological. Kernot's "Bibliotheca Diabolica" (Scribners, New York, 50 cents) gives "a choice selection of the most valuable books relating to the Devil."

Will you kindly name some books for a thorough study of the Wisdom literature of the Hebrews?

VERITAS.

Professor Sanday, of Oxford, commends Cheyne's "Job" and "Solomon," and the sections in Driver's "Introduction to the Literature of the Old Testament," but especially Dr. A. B. Davidson's popular studies in "Book by Book" (Lippincott, Philadelphia, $2.50).

Please let me know the present value of Hudson's "Railways and the Republic." Is it out of date? and if so, is there any later work covering the same ground?

G. W. D.

Hudson's "Railways and the Republic" is published by Harper & Brothers at $2. We do not regard it as out of date.

"C. W. B." asks in this week's Outlook, p. 76, col. 1, where he can get a copy of "Matthew's Memoirs of Jesus Christ," by James Morison. The work he has heard of is probably "A Practical Commentary on the Gospel according to St. Matthew," by James Morison, D.D., of which a "New Edition, Revised" was published in 1884, by N. J. Bartlett, 28 Cornhill, Boston. Dr. Morison was a minister of the United Presbyterian Church of Scotland, who was deposed for heresy in 1841, his doctrine of the "universality" of the work of Christ and of the Spirit being adjudged incompatible with the Confession of Faith. With other ministers leaving the Congregational body in Scotland on similar grounds, he formed the Evangelical Union, which has lately been united with the Congregational churches. Dr. Morison died recently, at an advanced age, beloved and venerated by all. He wrote a Commentary on Mark also, and others on the third and the sixth chapters of Romans. They are works of great ability, fairness, and insight.

F. H. M.

In reply to your inquiry on page 76 of your issue for January 1, "A Practical Commentary on the Gospel according to St. Matthew, by James Morison, D.D.," is published by Hodder & Stoughton, of London, and is imported into this country by Charles Scribner's Sons, who always keep it in stock, price $5.60 net. This is the book referred to, "Memoirs" being the word used in the table of contents.

S.

The commentary on Matthew referred is not by James Morison, but by the Rev. Dr. John S. Morison, an eminent preacher in the Unitarian communion. It can be found by addressing the Unitarian office, No. 25 Beacon Street, Boston.

H.

In your issue of January 1 "L." inquires as to the authorship of a poem entitled by its author "Athanatopsis: A Vision of Immortality," written in the style of Bryant. It was written some twenty-five years ago, by Professor Edward P. Weston, who was then teaching in one of the smaller colleges of this country. It was printed anonymously as an imitation of Bryant, and was widely accepted as genuine. Indeed, a college professor wrote to Bryant congratulating him on this "his masterpiece." Bryant replied disclaiming its authorship, but adding that he should have been proud to have written so great a poem.

F. W. W.

The quotation asked for by "B. J. S." is from Huxley's Address to the South London Workingmen's College, entitled "A Liberal Education."

G. W.

About People

—M. Osiris, who recently restored the Empress Josephine's Malmaison, has turned over 100,000 francs to the Paris press syndicate to be used as a prize for the most meritorious work exhibited at the exhibition of 1900, judged from an artistic, industrial, or humanitarian standpoint.

—Nansen's countryman, Dr. Sven Hedin, after suffering from hunger and thirst for days in unexplored Asia. found a large pool of clear water. "I thanked God first," says he, "and then I felt my pulse. I wanted to see the effect that drinking would have on it. . . . Then I drank." Religion and science, comments the "Youth's Companion," in the face of the imperious demands of the physical nature, thus asserted their controlling power.

—Theodor Mommsen, the greatest living German historian, recently celebrated his

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eightieth birthday anniversary. He is the last of the great group of contemporaneous writers among whom were Ranke, Curtius, Sybel, and Freitschke. Mommsen is living now quietly at Charlottenburg, says a newspaper correspondent. Occasionally a carriage drives through the shady avenues of the park, and beside a friendly feminine face appears the white-haired Mommsen. So full of character and dignity is his face that many a stranger passing by involuntarily lifts his hat to the historian of Rome.

—Once upon a time the late Sir Frank Lockwood, while attending a police court, noticed that the magistrates were performing their duties in a very expeditious manner, and he commented on the fact to a superintendent of police. "Yes," answered the superintendent, who was pompous and none too well educated, "their worships always dispenses with justice very fast." Some years ago he got a prisoner off by proving an alibi. Some time afterward the judge met him and said, "Well, Lockwood, that was a very good alibi." "Yes, my lord," was the answer. "I had three offered me, and I think I selected the best."

—One day (we quote from the New York "Tribune") a mother who had been to a country house near Marseilles was returning at twilight to the city with her son, a child of eight years, who had been put in a peach-basket borne by a donkey, and the mother, fearing the child might catch cold (it was in November), had covered him with a thick brown shawl. Tired with running around the country all day, cozy and warm under the thick shawl, the child was soon asleep and hidden by the sides of the basket. There is a local custom-house at the gate of Marseilles, and when the inspector surmises that any package contains contraband articles he thrusts a sharp steel pick through it. He was preparing to do this with the basket when the mother, some distance behind, saw his intention and shrieked out that her son was in the basket. It was Adolph Thiers.

—Dr. T. L. Cuyler, in a recent public talk full of delightful personal reminiscences, thus described a visit to Wordsworth:

I found the poet in his garden, and of all the illusions that ever vanished, my illusions regarding the appearance of Wordsworth vanished most rapidly and completely. He looked like an old Cumberland farmer. He wore an old blue coat, checked trousers and waistcoat, some careless rig about his neck, a big slouch hat, and goggles on his eyes. He greeted me cordially and took me into his house. When he took off his hat, he looked the real Wordsworth. He began by asking me questions about Washington Irving, and Cooper, and Bryant, and his friend Mrs. Sigourney. Then, turning to a bookshelf and taking down a volume, he said: "I think your American edition of my works is the best one I have ever seen." After a little desultory conversation, he said: "Wouldn't you like a walk?" I said it would give me great pleasure, and together we went out-of-doors. You remember that a servant of Wordsworth, when asked about her master's study, replied, "My master's study is out-of-doors." And so it was into Wordsworth's study that we went. As we parted he plucked a little yellow flower from his dooryard, and I have it to-day at home in one of his books.

It was in the same talk that Dr. Cuyler mentioned Carlyle's comment on Gladstone, "He combines so many qualities that he is more like a loaded omnibus than a man."

Bits of Fun

Here and there are good soft benches
On the road of life, but then
As a rule it always happens
They are full of other men.
—*Chicago Record.*

The Poet—Which of my poems do you think is the best? She—I haven't read that one yet.—*Harlem Life.*

She—They tell me, professor, that you have mastered all the modern tongues. He—All but two—my wife's and her mother's!—*Judy.*

A Camden paper announces: "We have just read a readable book, which ought to be pretty popular. It is well written, and is called 'Trilby.'"

"Was he secretary or treasurer of the company?" "Well, they supposed he was only secretary until after he had gone."—*Chicago Journal.*

Wife of Klondike Miner—I want some money for the house. Klondike Miner—What! Have you spent all the mud that was on my boots yesterday?—*Ally Sloper.*

"The self-made man," remarked the observer of men and things, "would give more general satisfaction, doubtless, if he tried himself on a time or two before he was done."—*Detroit Journal.*

"Oh, please, 'm, th' noo paarson's called to see you." "Very well, Mary. I hope you've shown him in and asked him to sit down?" "Oh, yes, 'm; Ah've loosed 'im into the drawing-room."—*Punch.*

Mrs. McDougall said that a friend of hers, a board-school teacher, had received a note from an irate mother: "Please don't tell Edith about her inside; she doesn't like it; and, besides, it's rude."—*London Mail.*

"What is the use of the vermiform appendix?" asked the teacher of the class in physiology. "The vermiform appendix," promptly answered Tommy Tucker, "is useful to keep things out of."—*Chicago Tribune.*

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For the Little People

Lady Drowsabella

By Lucia T. Auryansen

My Lady Drowsabella
  Has come a-making calls.
She times her gentle visits
  Just as the twilight falls.
She steals into the nursery
  After the prayers are said,
And baby, full of frolic,
  Is going off to bed.

My Lady Drowsabella
  Wears poppies in her hair.
She moves like evening breezes;
  Her face is sweet and fair.
All mother-love sits brooding
  Within her winsome eyes.
Her voice is like the crooning
  Of tenderest lullabies.

My Lady Drowsabella
  Has rosy finger-tips.
With them she softly touches
  The baby's eyes and lips.
The dark-fringed lids grow heavy,
  And slowly downward creep.
With rosebud lips still smiling,
  The baby goes to sleep.

My Lady Drowsabella
  Just whispers in his ear,
And sweetest dreams come thronging
  Around our baby dear.
And so we always welcome
  The hour when twilight falls,
And Lady Drowsabella
  Comes round a-making calls.

The Fairy Popcorn Party

By Mary A. Winston

It was a splendid popcorn party, though there was no good hot fire, no popper, and—bless my soul!—no popcorn either!

For, you see, Uncle Alec had husked it all, and Cousin Lillie had braided the ears together in the most beautiful way and hung them up to dry. But there on the barn floor lay the great heap of husks and stalks from which the cunning little ears had been taken.

Then the children came rushing home from school. Little Grace and a half-dozen mates spied the popcorn pile first and pounced upon it. How prettily the little ear had often grown on the top of the stalks! And, see, the corn came right out of the middle and left the husks all in a bunch!

The chattering little girls pulled and spread them out in their hands. Suddenly Grace set one of the spread-out husks on her head.

"Look! my hat!" she cried, and in a trice all the little girls wore corn-husk hats.

Ruth picked up a corn-stalk with a husk on the very end. This she opened and turned downwards.

"Oh, I have a parasol!" she announced, proudly, strutting about, holding it over her. Soon six corn-husk parasols were bobbing over the yard, while these airy little maids promenaded about under them.

At last little Grace shut her parasol up. "Girls, let us play house over by the cedar-trees. See what a nice broom I bought at the store to sweep my house with."

So away all the lassies skipped like witches with their brooms.

The popcorn pile was not left long alone. Soon Master Jack, with six or eight boys in his wake as usual, came bounding into the barn floor. Jack found a corn-stalk and spread out the husk on top, so that it was cup-shaped. The other boys did the same.

"Hi there!" cried Jack. "Here's a torch-light procession for you. Fall in, fellows!"

The "fellows" fell in, marching grandly about with their corn-husk torches to the tune of "Yankee Doodle." Then Master Jack, tired of the procession, twirled his corn-stalk in his hand once or twice.

"I'm a lamp-lighter, I am!" he exclaimed, running about and reaching up his torch to the trees to light them.

But another Jack, whose name is Frost, had been before him and made the trees glow like beacon fires with October red and gold.

For a while the popcorn pile was deserted. Then came mamma, leading dear toddling baby Jessie. They two had great fun with the husks, rattling and tossing them about like big shuttlecocks.

Mamma took one of the husks, patted it and pulled it a bit, then pinned it to one of baby Jessie's shoulders. Another just like it

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was pinned on the other shoulder. They looked like big golden wings against baby's little white dress. Mamma clapped her hands.

"There, darling, you're mamma's sweet little fairy now."

Baby Jessie spread her arms and flew about, laughing and turning her curly head to hear the rustle of her fairy wings.

Back came the troop of little lamp-lighters and housemaids.

"Oh, mamma, give us wings!" And, hey, presto! they were all fairies.

Master Jack went up to mamma.

"You must be the queen of all the fairies, mamma," he said, giving her a corn-stalk with the husk at the end. "See, here is your lily wand. Whenever you wave it your commands will be obeyed."

The queen of all the fairies sat down on an old broken chair and took her lily wand.

"I suppose all these dear little fairies want to do fairy work, don't they?" she said.

"Yes, yes!" came in a chorus from the fairies.

"Then I think," answered the queen, "that if the real fairies were here they would gather up all this pile of corn-husks and stack it nicely over there in the corner for Uncle Alec. This winter, when all the green grass is gone, good Daisy bossy will have many a fine dinner on these husks."

My stars! how those fairies did work and how their golden wings fluttered! It was the very best part of the whole popcorn party, I think. Don't you?

Dogs in Harness

The Society for the Prevention of Cruelty to Animals in European cities believes that dogs should not be used to drag carts. But in Belgium, Germany, Switzerland, and the Netherlands dogs are used more and more every year as beasts of burden, and for some uses they are well adapted to the needs of farmers and small tradesmen. In Belgium they are used to deliver milk, and also by the grocer, the baker, and the butcher; in the surrounding districts they are used by the farmer to bring his produce to market. The police regulations are very much better than formerly, and now it is not possible to overload the carts dragged by dogs, or almost impossible to do it, because of the police regulations. When one dog is used to a cart, the cart is pushed from behind by a man. When dogs alone are used, from two to six are harnessed to a two or four-wheeled cart. The muzzle, which abroad the dog is compelled to wear at all times, is used as a bridle. The rest of the harness is a breast-collar, which has traces of cord or of leather, a back-band, and a girth. The two-wheeled cart is about four feet high, and weighs over two hundred pounds; it has handles, which enable the driver to balance it. The dogs are hitched to an iron bracket beneath the cart. This is the kind of cart used when one dog is used. The four-wheeled cart, which is usually drawn by four dogs harnessed abreast, weighs less than that used by one dog, because one dog is always helped by a man or a woman. It costs little to feed the dogs, and that is one reason why they are so popular with small dealers. The harnesses are often made at home. The country, especially Holland and Belgium, is particularly adapted to dogs as draught animals, because it is level. In Switzerland dogs are used in only a few of the villages, and for very few purposes. In Belgium the dogs will travel a distance of thirty-four miles in three hours. This is very much faster traveling than the Eskimo dogs can accomplish, for they travel but thirty-five miles in a day. That is their utmost limit. These draught dogs begin working when they are three years old, and until they are nine years old they are considered at their prime, although dogs have retained their strength to do their full stint of work until they were fifteen. Before the present police regulations, which look carefully after the treatment of the dogs, they were very cruelly abused. Perhaps some of you will remember that beautiful story of "The Dog of Flanders," which shows the wonderful intelligence of these dogs, and also how cruelly they sometimes have been used. To us there is something very unnatural in using dogs to draw wagons. Only the other day the writer saw a big St. Bernard harnessed by a rope harness to a small express-wagon, and it seemed cruel. The dog looked so ashamed and so distressed, and yet he pulled so faithfully the big boy who sat in the express-wagon with his knees up to his chin. This dog evidently considered himself out of place; but this is not true of the dogs in Belgium and the Netherlands, for their ancestors for generations have been beasts of burden, and they are trained from the time they have attained their size to do this work—broken into it as colts are broken into harness in other countries.

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The Home Club

A Child-Study Congress

A Child-Study Congress was lately held in New York under the auspices of the Roman Catholic church of the diocese especially under the care of the Paulist Fathers. The discussion, with few exceptions, was purely educational. The fundamental thought of the Congress was that education was incomplete if it did not bring to the child a realizing sense of God and of his relation to God; and it was made clear that the Church of Rome maintains its system of schools because it believes that only in schools under the care of the Church does religion receive that attention which it should receive in the education of a child. Realizing that the subject must be approached differently by the teacher in the public school and by the teacher in the church school, it insists that everywhere and always the teacher can at least teach morals; that truth, honesty, temperance, justice, kindness, can be taught by precept and example, and that they are taught by teachers who are teachers in truth. Several of the papers and speakers deplored the absence of a high educational standard in many of the schools under the Church. One of the most hopeful signs of the day is that a Roman Catholic body of teachers could look dispassionately on the subject of education, point out fearlessly the defects of the system as maintained under the Church, and plead with burning eloquence for higher standards for the teachers. It deplored overcrowding both physically and mentally, and pointedly declared that the wearing of a religious habit did not constitute a man or woman a teacher; that teachers must be trained. A plan for districting each parish was outlined by a woman who has been a power in the educational work of the Roman Catholic Church in this State. With wonderful clearness she pointed out how many questions that have been handed over to the schools are in actual fact questions that affect the home, that are entirely under the control of the home; and she instanced tardiness and absenteeism as two questions that could not be controlled by the school alone successfully. The mother must be reached, and she must be taught to comprehend her responsibility on these two points. This conference had been advertised, the subject announced, and yet the audience-room was only about one-third filled, the gallery entirely empty, and but one mother was to be found. It is a problem to be solved by the psychologist why. in these days, with the interest in the subject of education what it is, any conference or congress on the subject of education must depend for its audience on professional teachers, while really this whole problem of education becomes in its last analysis a co-operation of the home and school, the teacher and the parents.

The Consumers' League

The value of agitation in creating public sentiment was never more clearly proven than in the improvement of the conditions of the employees in the large mercantile establishments in New York. The wages of the salespeople per week have not been increased, but in some of the best establishments extra pay has been given for the extra work at the holiday season, and in others percentages on sales have been paid. The latter has resulted in much more interest in making sales on the part of the saleswomen. Suppers have been provided in many of the establishments when employees stayed in the evening. There are many people who would not trade with a house not up to the standards of the Consumers' League; who see the dangers of a list because of the possibilities of injustice being done to fair-dealing establishments by the publishing of such a list. This fact remains: while a minimum of injustice may be done the merchants, a maximum of injustice has been the fate of the girls and women employed in mercantile establishments previous to the inauguration of the Consumers' League. The education of the customers is not the least of the advantages conferred on the public by this League. Women who never thought of the relation between their time of purchase and the comfort and well-being of those employed in these establishments now generally realize that if they purchase goods up to the closing hour, then the clerks are detained that much longer to put their stock in order before leaving. A loyal member of the League will not enter a store after five o'clock, nor on Saturday after eleven in the morning. The law, thanks to the energy of the executive committee of the League, is obeyed, and largely because of the constant visiting of the stores in

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the shopping district by the members of the League. The next step of the League is to be taken in the interests of the men on the delivery-wagons. At present these men work fourteen, even sixteen, hours a day. The League now urges its members and the public generally to refuse to accept goods delivered after six P.M. By this method it is hoped to reduce the working hours of these men, and make it possible for them to secure a measure of home life, a life of which they are deprived at present.

The Work of Some College Women

The Association of Collegiate Alumnæ is a body of educated women interested in the broadest questions affecting the lives and education of women. The first notable work done by this Association was that of securing statistics in regard to the educational standards of the secondary schools for girls. Here they did thoroughly effective work. The wisdom of this body of women was perhaps never more clearly shown than in the fact that as it grew in numbers and strength it did not confine itself to its original purpose of providing fellowships, but reached out into the world as those who composed its membership saw the greatest needs. The second work which it attempted, the results of which are embodied in Dr. Lucy Salmon's most valuable contribution to one phase of the industrial problem which had been overlooked—domestic service—has not only succeeded in securing statistics and information otherwise impossible to obtain, but has also drawn the attention of women to the possibility of a solution for this vexed problem of domestic service. The Association has now made a new departure, or rather it has created a new department, in no wise losing its interest or lessening its activities in its original field. This particular branch of the work commands the attention particularly of the Boston branch. A committee of six women has been appointed to take charge of this department. The committee has issued a leaflet naming six topics; each topic the committee will assign to a selected group for investigation. Each group is expected to make the most careful investigations on the topic assigned to it, and make a report to the committee in March. The subjects are, "Standard of Work and Wages," "Employment Bureaus," "Household Expense Account," "Trades-Unions and Domestic Service," "Specialization of Labor," "Relations of Employer and Employee." The seventh division consists of unclassified topics. The questions are practical and will appeal to all intelligent housekeepers. Some of the sub-topics are, "Is too small a portion of the income expended for service and too much for food and fuel?" "Can laundry-work be sent out of the house without increase of household expenses by any readjustment of present arrangements?" "To what extent can prepared food supplies be bought without losing the individuality of the home table?"

The chairman may be reached by addressing 43 Maple Street, West Roxbury, Mass. The committee wish to cover the widest fields and to interest especially all college women in this particular line of work, believing that the first duty of every educated woman is to the homes of this country—her own first, and then that of her neighbor.

The Destruction of Birds

The assistant curator of the Museum of Natural History of New York, Mr. Frank N. Chapman, in an address before a women's club on the "Wanton Destruction of Birds," made some startling statements. He said that 20,000 herons had been destroyed for 11,000 ounces of aigrettes. He showed the audience how the whole bird had to be destroyed for a few aigrettes. The tern, the bird of paradise, and the peacock suffered almost as much. The heron is almost extinct in Florida, and the extinction is due to fashion. Mr. Chapman protested against the appearance of owls on hats because of their ugliness. The penalty the farmer paid for the wholesale destruction of birds was dwelt upon. In answer to the question whether it was justifiable to destroy the English sparrow, the speaker said Yes. The remedy for wanton destruction of birds rests with women. If women would not wear dead birds on their hats, the birds would not be killed.

Duty

The longer on this earth we live
  And weigh the various qualities of men,
Seeing how most are fugitive
  Or fitful gifts at best, of now and then—
  Wind-wavered copse-lights, daughters of the fen—
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
  Steadfast and still, nor paid with mortal praise,
  But finding amplest recompense
  For life's ungarlanded expense
  In work done squarely and unwasted days.

—*James Russell Lowell.*

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The Outlook

Published Every Saturday

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THE disturbances in Havana last week are chiefly important as showing that the difficulties in the way of settling peaceably the Cuban question are increasing rather than decreasing. Little actual harm was done by the mobs which paraded the streets shouting "Down with autonomy!" "Hurrah for Weyler!" and similar sentiments. The wrecking of two or three autonomist newspaper offices measures the extent of the actual violence. The demonstrations were at no time directed against the United States, and American citizens were not threatened; very properly, however, in view of the possibilities, our Government authorized Consul-General Lee to summon a war-ship to Havana from Key West if it should be necessary to protect the persons or property of Americans. The sailing of several of our war-vessels southward was in pursuance of a plan of winter cruising long since settled upon; the keeping of a naval force not far from Cuba is in no sense an act of covert hostility toward Spain, and is only common international prudence. The real significance of the situation in Havana is in the accumulating evidence that autonomy is an absolute failure. With its contemptuous rejection by the insurgents, with the postponement of elections to be held under the decree, with the bitter political opposition to the plan still existing in Spain, and now with the riotous hostile demonstrations of a large section of the people of Havana, led, to some extent at least, by army officers (enraged by the jeers of the autonomist papers at the inefficiency of the army in the field)—with all these and other indications, it is evident that the autonomy scheme will not have a fair chance to show whether or not it contains the possibilities of a peaceable, representative government. That it was not framed in such a way as to make independent home rule possible is, moreover, almost beyond question. It is not likely that the disaffection in the army will get beyond General Blanco's control, but the fact of its existence and open expression is most important. As regards the relations of the United States to Spain and Cuba, it must be admitted, even by those of us who earnestly hope that interference or intervention by the United States may be avoided, that the continued failure of the Spanish Government to bring about either a military or a political solution of the Cuban question, together with the increasing commercial anarchy of the island. and, most of all, the daily increasing demands of humanity, are all constantly bringing nearer the time, referred to by both President McKinley and President Cleveland, when the United States can no longer maintain a position of inaction and indifference. In this connection it should be mentioned that the reports of starvation and famine are continually increasing in urgency and number, making all allowance for exaggeration. President McKinley has appointed a Central Cuban Relief Committee, which has its headquarters at Temple Court, New York City, and we earnestly urge our readers to send to this Committee aid for these suffering people. Money, food, and clothing will be distributed by the Committee directly under the supervision of Consul-General Lee.

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The indifference of the public to the most hysterical sensationalism on the part of a certain class of daily newspapers was well illustrated on Wednesday. Shortly after one o'clock a New York paper appeared with the flaming announcement, in type extending across the entire first page, that we were on the brink of war with Spain. The paper devoted at least five pages to sensational headings, extravagant pictures, and articles printed in red ink, from which it would appear that the declaration of war was delayed only from hour to hour. It was said that the whole Atlantic fleet was ready to sail at an

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hour's notice for Cuba; that one of the cruisers had already sailed, with sealed orders; that the President and Cabinet were in earnest conference; that the Spanish Minister's quarters had been open all night, and that there was a constant procession of messenger-boys bearing cable dispatches to and from the premises. All this was set forth in the most bloodthirsty fashion, together with editorial comment of the most approved "American" type. And yet there was not the slightest ripple of excitement, or even of apparent interest, in Printing-House Square, on Broadway, or on Wall Street. The newsboys were not even crying the paper as an extra, but were offering it to passers-by as the ordinary and average product of the press. The writer passed through portions of New York where genuine news of impending war would have caused the most intense excitement, and in all the territory there was no gathering together of men to discuss the journalistic sensation, and the stock market moved on its way without a ripple. It was obvious that New York simply did not believe the story in the newspaper, for the simple reason that the newspaper was in the habit of telling what was not true. The next step will be a refusal to purchase newspapers which do not give news, but only sensational fiction. So we may hope that in time sensational journalism will commit hara-kiri, though it must be confessed that the process of self-destruction is very slow.

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An apparently well-informed correspondent from Washington, writing to the New York "Evening Post," presents in a clear and succinct manner the difficulties which prevent the Administration from enforcing our claims against Turkey for damages on account of the destruction of American property by the anti-Armenian mob. He points out three ways in which the country could proceed: It could cut off all diplomatic relations between the two countries; it could blockade a Turkish seaport and demand tribute, and until the tribute was paid cut off all local commerce; or it could seize the same port by force and take possession of the government revenues till enough had been collected to foot the outstanding bill. The first plan is dismissed as wholly ineffective. Turkey would probably be glad to be rid of us, and our missionaries in Turkey would be left without the little protection at present afforded by the presence of American Consuls and an American Minister. The objection to the second plan is that it would punish, "not the hostile Porte, but our friends, the Greek and Armenian, the German and the French merchants, the richer classes of the local population, who would have to pay the Government's debt out of their own pockets in order to relieve their port of its fatal embargo." The third plan would involve war with Turkey and possibly with other European powers, would necessitate concentrating our navy in the Mediterranean, and would leave our own shores unprotected and inviting opportunity for Spain, if her pride or our folly should bring on a war with her or with Cuba

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These are potent arguments in favor of the adoption of a peace policy, but are for the most part quite as applicable to our dealings with any other nation as with Turkey. They constitute an argument for the frank avowal that we will protect our citizens only on our own soil, and if they undertake to go to other countries for any purpose they must go at their own peril. If ever there was a case in which American citizens have been insulted and American property destroyed wantonly, it is the case afforded by the outrages perpetrated in Turkey. If ever there was a case which called for prompt and vigorous measures in defense of American rights and interests, this is one. We do not believe that it is any time for letting "I dare not wait upon I would." If a vigorous demand, enforced by the presence of a hostile fleet, or even a hostile ship or two, had been made at the time the outrages were perpetrated, the demand would have been instantly complied with; and even now, if America showed courage and vigor instead of timidity and policy, she would not show it in vain. At all events, it appears to us clear that the American Government ought either to protect its citizens pursuing a peaceful and legitimate calling in Turkey, or else it ought frankly to avow that it is either unable or unwilling to do so. To pretend to protect and not protect is a sham, and shams are never right.

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Provisions for the better government of Alaska and the Klondike region are being arranged at Washington and Ottawa, with such dispatch as to make it probable that the coming season will bring more adequate

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means of dealing with the large mining population there than had been hoped for. In Congress, the Lacey Bill, extending the homestead laws to Alaska, and granting right of way to railways, has been favorably reported to the House from the Public Lands Committee. The most important railway enterprises which have been started since the beginning of the year are those of the Yukon Company and of the London Exploration Company. Each is endeavoring to construct the first railway from Pyramid Harbor (near the head of Lynn Canal) by way of the Dalton Trail four hundred miles to points on the Lewis River. It is said that each company is prepared to make an outlay of eight million dollars for its road, besides one or two millions each for equipment and steamers. Connection with Dawson and other towns on the Yukon River will be made by steamers. Both companies claim to have secured right of way from the Canadian Government, and are petitioning Congress for the right of way—about thirty miles—through our territory. In the Senate, Attorney-General McKenna has submitted a revision of our criminal laws relative to Alaska. Some think that Alaska should have a territorial form of government. Important changes in Klondike mining regulations have been decided upon by the Ottawa Cabinet. It is stated that the alternate claim regulation has been abandoned, and that, instead, the Government proposes to reserve alternate blocks of ten claims. This will certainly give miners a better opportunity for work. Major Rucker, of our army, who was sent by the War Department to Dyea to ascertain the shortage of food in the Yukon, reports from his observation of the passes and his interviews with miners just from Dawson:

(1) That while there is a shortage of stores in the Yukon basin, a state of famine does not at present exist, nor is it likely to exist in the immediate future.

(2) That large expeditions with quantities of supplies hauled on sledges by horses or reindeer could not proceed down the Yukon further than the foot of Lake Labarge, 400 miles from Dawson.

(3) That reindeer on such an expedition are no more serviceable than are mules or horses.

(4) That if Government assistance is conspicuously needed in the Yukon, it will be when the stores now in the hands of the people are exhausted, which is not likely, from all that he can learn, to be earlier than April or May.

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Information from Ottawa is to the effect that during the fiscal year 1897 the increase in Canadian exports amounted to over $17,500,000. At the time of ending the report the newly inaugurated preferential tariff had apparently not brought about an augmentation of British imports into Canada—instead of that there was a decline. Great Britain still remains the Dominion's best customer, however, and the United States its largest creditor. Imports from this country have increased. During the past fiscal year Canada exported to us nearly $44,000,000 worth of goods and took from us nearly $62,000,000 worth; to Great Britain Canada exported nearly $70,000,000 worth, but did not take more than $30,000,000 worth. Hence Canada sells more than one-half as much again to Great Britain as to the United States, but imports more than twice as much from this side of the border as from the mother country. The balance of trade between Canada and Great Britain is in Canada's favor by forty millions; the balance between Canada and ourselves is in our favor by nearly eighteen millions. Total exports from Canada have increased; total imports have declined. However trade relations between Canada and the mother country may be affected during the coming year by the preferential tariff, those between Canada and the United States would certainly be favorably affected, to the greater profit of both countries, by a reciprocity measure. We already enjoy a reciprocity in the railway bonding system. While the benefit is a mutual one, the comparatively few railways in Canada show a remarkable proportion of freight received from points in our country and delivered to other points in the United States. It is said that two-thirds of the total freight is represented by such business, and that two-fifths of the earnings of the Canadian railways comes from the United States.

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Whatever may be the position of Great Britain and France as rivals in Asia, their position in Africa is likely to have quite as much if not more effect upon the world at large. In the development of the Dark Continent Great Britain's ambition is to control a strip of British territory from the Cape to Cairo. For some time the Government has been laying plans to further this ambition—for instance, the mission to Abyssinia headed by Mr. Rennell Rodd was a case in point. It was supposed that this mission had

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been successful in inducing the Abyssinian ruler to promise only friendly relations with the British during the operations of the latter on the Nile. Of course the departure of the French expeditions from the Congo country had been taken cognizance of in Downing Street, but the British, in view of their own ill luck with the Macdonald expedition from Uganda, may be pardoned for the supposition that the French would have no better fortune. Nevertheless the French are reported to have reached the Nile at Fashoda. The British Government had informed the French Government that it would consider any attempt on the part of the latter to control the Nile Valley as an unfriendly act, the British having succeeded to the ancient Egyptian domain. Her Majesty's Government also made agreements with Germany and Italy by which Great Britain was to control all the "confines of Egypt," and by which the British sphere of influence was recognized to cover the entire waterway of the Nile. Later the same agreement was made between Great Britain and Belgium. It is not at all unlikely that the French may use any position which they may have gained in the Nile Valley to obtain a generous concession in Nigeria, or even farther away in southern China, where the British from Burma and the French from Tongking are leaving nothing undone to obtain the trade of the rich Chinese province of Yunnan.

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The recent Indian National Congress, held at Amraoti, was attended by seven hundred delegates from all parts of the country, and was significant both of the loyalty of the Indians to the English Government and of their growing sense of political responsibility. The President, in his opening address, spoke strongly of the loyalty of India to England, but coupled with this declaration the claim that educated Indians should share with all British subjects in rights and privileges. A number of resolutions were adopted which, in one form or another, gave expression to this feeling. Among others was one protesting against the extraordinary powers assumed by the Government, especially in the matter of imprisoning subjects without trial. The Government was asked, by resolution, to release the native editors who have lately been imprisoned for seditious publications. Specific objection was taken to the proposal to confer power upon magistrates to demand surety of good behavior from persons suspected of being disaffected or of spreading disaffection. The ground was taken that if the law of sedition in India is to be the same as that in England, the same safeguards should be thrown around the subject; that is to say, that all accused persons should have the right of trial by jury, that the verdict must be unanimous, and that half the jury shall be of the same nationality as the accused. It was strongly urged that if the proposed changes were carried out in India a blow would be dealt to liberty of speech, the freedom of the press, and a régime of terror inaugurated.

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Charles Pelham Villiers, who died in London on Sunday last at the age of ninety-six, probably had a longer continuous legislative career than any other man in history. This career was notable, moreover, not only for its length, but for its intimate connection with great measures of legislation which belong to the advance of English civilization. Mr. Villiers continuously represented Wolverhampton in Parliament for sixty-three years. He was not merely a colleague of John Bright and Richard Cobden, but, in a sense, their forerunner, for he was an unsuccessful reform candidate even in 1826. No wonder that he was familiarly called the "Father of the House." When we remember that in 1835, when he first entered Parliament, William IV. was still on the throne, we realize what a remarkable link between England of to-day and England of the past is found in Mr. Villiers's life. His connection with the Free-Trade movement began almost with his Parliamentary career; in 1838 he for the first time introduced a bill repealing the Corn Laws, and every year thereafter until the measure became law he reintroduced this bill. In the great agitation of the time he took an earnest and important part, although neither as a writer nor as an orator was he to be compared with Cobden. Among other important measures of legislation which Mr. Villiers framed and helped carry were those relating to the extension of the franchise, to electoral reform, to national education, to the poor laws, to municipal reform, and to Irish Church disestablishment. A history of his life would really be the history of English liberal legislation for over half a century. Mr. Villiers supported Mr. Gladstone in all or nearly all of his political measures, including Home

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Rule for Ireland. It is said that he had more than once refused a peerage.

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Mrs. Mary Cowden Clarke, who died at Genoa on Wednesday of last week, was one of the few connecting links between the present generation and the brilliant group of poets who ushered in the century in England. Born in 1809, she had nearly completed ninety of the happiest years which ever fell to the lot of a woman—happy not only because circumstances were propitious and her life rich in the finest kind of associations, but because of the native goodness of her heart, the warmth of her affections, and the sunniness of her temper. She grew up in an atmosphere of literature and music. In her early childhood she had glimpses of Shelley and of Keats; she was the intimate friend of Charles Lamb and Leigh Hunt, and her marriage, which lasted fifty years, was as beautiful and as complete as that of the Brownings. It was on the first anniversary of her wedding that the idea came to her of making a concordance of the works of Shakespeare. It was a great undertaking, and she spent sixteen busy years upon it. It remains the most enduring work of her life, and it will keep her memory green for many years to come. She wrote many volumes of various kinds, the best known of them by far being "The Girlhood of Shakespeare's Heroines," which was published almost fifty years ago. She also edited two editions of Shakespeare's works, one of them annotated, and she wrote a book on "Shakespeare's Self as Revealed in His Writings" and on "Shakespeare as the Girls' Friend." It is in her delightful autobiography, one of the sunniest of modern books, that we feel the charm of this woman's delightful quality, her genius for friendship, her faculty of surrounding herself with an atmosphere of affection and cheerfulness. She had an immense zest for the best things, and to the very end of her long life was an ardent lover both of music and of literature. She attracted the best people of her time, and, without being herself great, she filled a large place in their hearts and lives.

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The Rev. C. H. Dodgson, better known as "Lewis Carroll," whose death occurred last week, was a unique genius. His specialty was mathematics, and it is said that latterly he rather disliked his humorous works, deploring the fact that they obscured his real title to fame as a mathematician. Unless we are greatly mistaken, however, his fame has been assured far more by "Alice in Wonderland" than by any of his treatises on mathematics. The grotesque fantasies, we are told, were originally written for Miss Alice Liddell, a daughter of the famous Dean. Mr. Dodgson's mathematical training stood him in good stead when he attempted the marvelous conceits which set two hemispheres laughing. Many have believed that such ingenuities were the logical "other side" of a mathematician's life—his natural, restful play. Be this as it may, the works of "Lewis Carroll" show to their admirers more than this. The world will remain convinced that, beneath the pseudonym which has long seemed a real name, there was the soul of a poet of humor, belonging to the great school whose representatives in many ages and countries have been Æsop, Aristophanes, Cervantes, La Fontaine, Goldoni, Molière, Scheffel. Such men have shown how nonsense serves sense. Jabberwocky talk has passed into the currency of the English language. Long may it remain there, each word a synonym of the mind-relaxation necessary to every sane human being. Surely the genius which gravely gave forth delightfully preposterous scenes expressed in a new and deliciously vivid language has created its own place in literature.

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The agitation in behalf of the Loud bill to reduce the postal deficit by charging eight cents a pound for large quantities of matter now carried at the newspaper rate of one cent a pound has been renewed this year with great and unexplained energy. Documents are being circulated far and wide showing the absurdity of the Government charging but one cent a pound when it pays the railroads seven cents a pound for hauling the matter, but—so far as we have observed—saying nothing in reply to the argument that the railroad rates should be reduced rather than the postal rates increased. It will be recalled by the readers of The Outlook that Mr. James L. Cowles, the author of "A General Freight and Passenger Post," published in these columns the statement that the railroads were charging the Government more than seven times as much for carrying printed matter as they charged the express companies, and that the Government could make money at the

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cent a pound rate if it required the roads to serve the Nation as cheaply as they serve private corporations. Mr. Cowles's article made a profound impression, yet not only have his startling statements, so far as we have seen, met with no denial, but another investigator—Professor Parsons, of Boston University Law School—has corroborated them. Still later, the Chicago "Times-Herald" has published independent investigations which likewise indicate that excessive payments to the railroads have been the real cause of the large postal deficits. The rate of payment, says the "Times-Herald" with accuracy, has not been reduced since 1878. As a result, transportation expenses have increased out of all proportion to other expenses. The figures, in a condensed form, are as follows:

	1880.	1897.	Per cent. of increase.
Transportation expenses..	$8,200,000	$28,000,000	241
All other expenses.....	28,300,000	66,000,000	133

Had transportation expenses increased no faster than other expenses—for postmasters, free delivery, star routes, etc.—the deficit today, instead of being $11,000,000, would be but $3,000,000, or the same that it was in 1880. If the rates fixed in 1878 were reasonable then, they should be reduced now. The railroads claim to have reduced freight charges nearly thirty per cent. during the intervening period. The same reduction in the charges for the mails would reduce the deficit to $3,000,000. The people do not ask the railroads out of patriotism to charge the Government less than individuals, but they do insist that the Government shall not be victimized by extortionate charges. This matter should be thoroughly overhauled by the Post-Office Department and the appropriate Congressional committees during the present session.

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Although the Senate discussed the Hawaiian question nominally in secret session last week, quite sufficiently full reports of the debates have been printed to show that little new in fact or argument was brought forward, and no positive advance toward settlement was made. The most notable speech was that of Senator Davis, of Minnesota, and the most notable sentence of that speech was his frank admission that "the population of Hawaii is not such at the present time as will be desirable in an American State." He added: "For myself, I may say I consider the character of the population to be one of the objections to annexation." Senator Davis, however, does not think that the islands should become a State. What should be the final relation of the proposed dependency to the United States Government he did not indicate; the opponents of annexation hold that a permanent dependent province would be almost if not quite as great an evil as a State composed of undesirable elements of population. The only novel suggestion made by Senator Davis was that if, after trying the experiment of annexation, we did not like the results, we could easily get England, Russia, or Japan to take the islands off our hands—an argument which will hardly carry much weight. The present talk of the partition of China, the relations of the United States to Cuba, and the position of the proposed Nicaragua Canal, were all urged as having a bearing on the strategic and commercial value to us of Hawaii. Senator Allen and others spoke adversely to the treaty, recapitulating the reasons making it unadvisable for the United States to attempt to assimilate such a population as that of Hawaii at such a distance, and to enter upon a "strategic" policy which would lead to enormous naval expense without adequate cause. The probable effect of annexation on our beet-sugar industry has been discussed during the week as suggesting to some an objection. President Dole, of Hawaii, has arrived in this country, and, as we write, is on his way to Washington to consult with President McKinley on the annexation question.

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Not until the votes were actually cast in the Ohio Legislature was the outcome of the struggle to defeat Senator Hanna assured. Though the number of nominal Republicans exceeded the number of nominal Democrats by fifteen, the change of one vote would have defeated Mr. Hanna. Even this narrow margin was secured for him only by the unexplained action of two silver Republicans elected in Cincinnati on a Fusion ticket, opposed to the Republican ticket. On the day before the final ballot was taken each of these Cincinnati members is said to have been offered the Senatorship if he would withdraw from Mr. Hanna. Whether this offer could have been made good or not is doubtful. Still another element which prolonged the uncertainty was the statement of a third silver Republican from Cincinnati that he was offered $10,000 to vote for Mr. Hanna and

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was actually paid $1,750, when he allowed the bribers to show their full hand. This charge, however, the friends of Mr. Hanna treated as the result of a conspiracy to defeat him. On his side the Republican State Committee issued an address calling upon Republicans to assemble in Columbus and demand that their legislators redeem the pledge made by their State Convention to elect Mr. Hanna. The day named for this assembly was the day of Governor Bushnell's reinauguration, and the great crowds which gathered in Columbus are reported to have been very generally hostile to the Governor and enthusiastic for Mr. Hanna. The Republican opposition to Mr. Hanna centered in Cleveland, his home city. and Mayor McKisson, of Cleveland, was agreed upon as the most available candidate. His candidacy was accepted by the Democrats when he stated to them his attitude toward the free coinage of silver. His reported pledge to support the Chicago platform is denied by him, and was essentially improbable. On the final ballot he received the support of seven Republicans, and all the Democrats except one, whose name was the last one called, and who therefore gave his vote for a fellow-Democrat after Mr. Hanna's election was accomplished. The conflict of course developed intense factional feeling within the Republican party in Ohio, and Senator Hanna has strengthened this feeling by proclaiming that he would use his official position to punish his enemies in the late contest. On his election, Senator Hanna telegraphed to President McKinley: "God reigns and the Republican party still lives." Speaker Reed is credited with the suggestion that the message should have read: "*Nevertheless* God reigns and the Republican party still lives."

The first measure to pass either house of the Ohio Legislature is a repeal of the act, passed by questionable means two years ago, providing for fifty-year extensions of street-car franchises. The Illinois Legislature, in revising the tax laws of the State, is apparently disposed to provide for the publication of the assessment rolls. If this is done, it will probably be impossible for certain residents in a city to be any longer assessed on their real estate at five times as high a rate as other residents in the same city. The Governor of South Carolina recommends to the Legislature that it discontinue the profit feature of the dispensary system. If this feature is eliminated, he says, the dispensaries will easily drive out of business the original package stores, and the entire liquor business of the State will be conducted in the hundred dispensaries where sales are made by salaried officials, during the daytime only, and under the restriction that the liquor be not drunk upon the premises. In the New York Legislature a bill has been introduced to provide for the investigation of the manner in which the $9,000,000 State appropriation for canals has been expended.

A reduction of about one-third in the water-rates charged private consumers has just been made by the City Council of Buffalo. While the matter was under discussion there was much talk of providing "free water," or, in other words, meeting the expense of the water department by general taxation. Instead of going so far as this, it was decided to charge the various city departments for water used for public purposes, thus making it possible to reduce the rates charged private consumers. Under the new rates a family living in a house of moderate size can have the use of water for sinks, wash-stands, and laundry-tubs for $4.50 a year. Water for a bath-tub will cost only $1 more, and for a water-closet $1.50 additional. Thus, for all the water needed in an ordinary two-story house, the yearly charge would be but $7. Manufacturing plants using large quantities of water will be supplied through meters at about two cents per thousand gallons—a reduction of about one-fifth. With these reductions in force Buffalo claims that it will supply water at lower rates than any other city in the world—a statement that it naturally expects will attract manufacturers and home-seekers. The small sum of $1 a year for a bath-tub suggests the question, Which is more desirable, low rates for private bath-tubs or cheap baths at public bath-houses? At public bath-houses $5 a year per family hardly pays the operating expenses if each member takes a bath a week. Already some of our smaller American cities have reached much better results by the policy of cheap private baths than any foreign city by the policy of cheap public baths. A recent census of Springfield, Massachusetts, has shown that the provision of bath-tubs in private houses has increased so rapidly that

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one-half of the families are now provided with free baths at their pleasure. This has been accomplished without cost to the city, and has even furnished a public revenue. Under the Buffalo system of water at cost, or under the system of free water approved by the majority of voters at Detroit last spring, our smaller American cities, in which rents are low, might make private bath-rooms next to universal. The very poor, however, cannot be provided for in this way.

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In the New York Legislature nearly half a dozen bills have already been presented aiming at a reform of the primaries. Of these bills the best by all odds is that introduced by Assemblyman Henry W. Hill, of Buffalo. This measure is the outcome of the long and thorough investigation given the matter by a special committee of the Buffalo Republican League. This committee examined all the statutes now in force in any part of the country, and in drafting its bill accepted the California system of simultaneous primaries for all parties, the Massachusetts system of printing the names of all candidates upon an official ballot, and the Kentucky system of asking each voter, when registering, to state with which party he wishes to affiliate and authorizing every voter to cast a vote in the primaries of the party named. In addition to these suggestions based upon experience elsewhere, the committee recommends and Mr. Hill's bill proposes the combination of registration days with primary election days, very much as was proposed in Mr. Brooks's widely discussed article in The Outlook a few weeks ago. All voters who register on either of the first two registration days may immediately in the registration room vote in the primaries of the party of their choice, receiving an official ballot having upon it without discrimination the candidates urged by the politicians and those presented by independent groups of citizens. Mr. Hill's bill permits these primary elections to be merely for the choice of delegates to nominating conventions, and this permission is doubtless necessary to get the bill through the Legislature, for politicians as a rule greatly prefer to have final nominations left to conventions instead of being determined by the whole body of voters. The Hill bill requires, however, that where ten per cent. of the voters of any party so request, the question of choosing candidates by the direct vote of the citizens must be submitted to them. The measure is an admirable one, and not only deserves adoption in New York State, but deserves to be commended to the Legislatures of other States. We trust that the primary reform convention held in this city this week will give its cordial support to this measure, or some other equally democratic.

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The annual report of the New York City Chamber of Commerce contains some impressive and significant statements relative to the foreign trade of the port of New York compared with that of other American seaports. It is not to the credit of the metropolis that, while the commerce of our leading seaports was greatly increased during 1897, that of the port of New York should show a decrease of over three million dollars. No other port on our coast has so many and so patent advantages as has the port of New York, but no other involves so many and so irritating expenses. Those for lighterage, wharfage, storage, elevatorage, and dry dockage are so intolerable that the other ports have gained trade thereby. This is evident enough when we consider that the increase of foreign commerce at all the ports of the United States was nearly $136,000,000 last year. Of course the port of New York gained greatly in 1897 from the immense exports of breadstuffs, and naturally still holds first place as an exporter of breadstuffs; followed in order by Baltimore, San Francisco, New Orleans, and Boston. New York's gain was no less than 43 per cent., but even that was surpassed by the percentage of gain at the ports of Newport News, Baltimore, New Orleans, Galveston, and Philadelphia; the percentage at the last-named port being more than twice as great as that for New York. The Bureau of Statistics in its just-issued report shows a total gain of $93,000,000 in exports over 1896. The gain in breadstuffs alone, it shows, was $67,000,000, and that in provisions and cattle was $10,000,000. On the other hand, there was a decline of $20,000,000 in cotton and $5,000,000 in mineral oils.

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The organization in 1882 of the American Forestry Association marked an era in our National and economic development. The influence of the Association has deepened

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year by year, until it is now reckoned as a prime factor, not only in awakening a love of forestry for itself, but also in suggesting what may be done to change unfavorable climatic conditions and the impoverished water supply due to forest denudation. A contribution to this practical work was a paper by Mr. D. W. Baird, of Nashville, read at the Association's recent meeting in that city. It is a popular theory that every one who owns land has a right to dispose of the natural growth on it at any time or in any manner, provided that navigable streams shall not be obstructed. This theory is good in all law courts. Three-quarters of our timber lands are in private ownership, and are therefore free from Federal or State control. The Association has endeavored to induce owners to preserve and perpetuate their forests. There are two ways to force people to do their duty, says Mr. Baird; one through the promise of reward, the other through fear of punishment. He thinks it of little use to tell landowners and farmers of the profits which they might derive from the planting of trees, because the average farmer is unwilling to wait. He wants a crop to mature every year. Mr. Baird appeals, therefore, to their fears. He tells them that when a field has been robbed of its fertility by careless cropping to such an extent that it is no longer profitable to cultivate, it should be planted in some kind of tree growth, or it will wash into gullies beyond the hope of redemption during two generations, and become practically an incumbrance to its inheritors, instead of a means of support. Mr. Baird reminds all who own trees near the watersheds of streams that unless those watersheds are kept shaded by tree growth the supply of springs, wells, brooks, and creeks will fail during a short drought; the few pools remaining will become stagnant and putrid, and breed disease and death. He adds the striking illustration of the attempt during the recent yellow-fever scare in Louisiana of all classes to get into the woods. Why? "Because the most ignorant know that epidemic diseases never rage in a densely wooded country; that the purest water is found in the streams that have their sources in the woodlands."

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Representative McCullough, the member of the South Carolina Legislature from Greenville, is reported to stand sponsor for an act which throws an amusing side-light upon the new sociological conditions in the Palmetto State. The bill in question, according to the Columbia "Register," makes it unlawful for a citizen of South Carolina to wear what is known as a "hip-pocket" in the rear of the trousers, and affixes a minimum penalty of $100 fine and imprisonment for six months for violation of its provisions. The object aimed at by this bill brings out one phase of the revolution in thought which distinguishes the new South Carolina of to-day from the old South Carolina which crumbled to pieces with the triumph of the "Reformers" in 1890. The bill aims to reduce the number of homicides, by making it more difficult for citizens to carry concealed weapons. Only a few years ago laws against carrying concealed weapons were ridiculed in the South as hopelessly ineffective, but the new sentiment against carrying weapons has become so strong that the statutes in accordance with it have received the general support of law-abiding citizens. No legislator, however, has proposed going as far as Representative McCullough. His bill would require every one who for any especial reason wished to carry a pistol in an inside pocket to apply to the county clerk for a badge to be worn on the lapel of his coat or some other conspicuous place. With such a badge those who met the citizen would have fair warning to be parliamentary in their language and deferential in their demeanor. The object of the proposed statute, however, is not more significant of the recent social revolution than the argument brought against it by the Columbia "Register." Owing to the dispensary law, says the "Register," there are no such things as saloons in South Carolina, and hip-pockets are, therefore, peculiarly popular for another purpose than the carrying of pistols.

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At the Social Reform Club in this city last week Mr. Havelock Wilson, M.P., the President of the Sailors' Union of Great Britain, Mr. Andrew Furuseth, the Secretary of the Sailors' Union of the Pacific, and Mr. James Williams, the former President of the Atlantic Coast Seaman's Union, discussed the important question, "Do the sailors in the American merchant marine suffer wrongs unknown in British ships?" Without exception, the speakers answered this question strongly in the affirmative. It was clearly

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brought out that while prior to the Civil War the American merchant marine gained its ascendency partly because of the marked superiority of American seamen, the decay of our merchant marine since that period has been accompanied by a more than corresponding degradation of the men engaged in the service. In our merchant marine—outside of the coasting trade—men of American birth have forsaken the service until now nine out of ten of the sailors are immigrants, and the class of immigrants willing to put up with the most degrading conditions. In Great Britain, on the other hand, the pride of the country in its merchant marine has led to one reform after another. Among the special wrongs from which American seamen are suffering were mentioned the toleration of corporal punishment, now forbidden in prisons, the provision that seamen may be imprisoned in our ports if they refuse to continue in the service of their ship during the term of contract, and the toleration of the system by which sailors may allot their future wages, and thus in their dissipations reduce themselves to practical slavery to the boarding-house keepers and others who advance them supplies. No one of these evils now exists in the British marine, and the Sailors' Unions of this country are urging Congress to pass Senator White's measure introduced in their behalf. Fortunately, these matters have at last aroused the attention of the several religious and philanthropic societies of this city organized for the protection of seamen. Last week a conference of these societies, presided over by Mr. J. Augustus Johnson, passed resolutions recommending that allotments in the foreign trade be restricted to one month's wages, and condemning the imprisonment of sailors as a penalty for delay in coming on board in the port of shipment. These recommendations, coming from societies in which ship-owners are more prominent than sailors, will, it is believed, materially promote the prospects of Senator White's bill.

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The Hon. Benjamin Butterworth, United States Commissioner of Patents, died in Thomasville, Ga., on Monday of this week, at the age of seventy-six. Mr. Butterworth had been prominent in politics and in public office ever since the close of the war, in which he served with credit. He was a Republican Congressman from Ohio for five terms, was appointed Commissioner of Patents by President Arthur in 1883, and again by President McKinley last spring.

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Rapid Transit and Politics

The Metropolitan Traction Company has officially announced that it will not undertake to enter into a contract for the construction and operation of an underground rapid-transit system in the city of New York. It has reached this decision, so it avows, because the elevated railroad companies have expressed their willingness to enter into an arrangement for the extension and improvement of their roads, and this movement has been received with approval by the present local authorities. "We have no disposition" says the President, "to do anything to obstruct nor to discredit the sincerity and the success of this undertaking, and we therefore do not feel that, so long as the alternative method of securing the desired result appears about to be undertaken, we would be justified in asking our stockholders to take part in the construction of an underground road." At the same time it is unofficially declared, in an interview, by Mr. George Gould that the elevated railroads have decided to introduce electricity, and "purpose to work energetically along the lines indicated in Mayor Van Wyck's message, and leave nothing undone to adapt our conditions in the fullest possible degree to the requirements and comfort of the public." It is said that the change in motive-power will cost the company from seven to ten millions of dollars.

The concise history of the events which have led up to this result might almost be left to produce their own impression on the mind of the reader. The people of the city of New York vote by an overwhelming majority to construct a rapid-transit system to belong to the city, though to be built and operated by private enterprise under a leasing system which at the end of the lease would pay for the plant and give it to the people free of cost. A commission is organized for the purpose of carrying this plan into effect, and it includes some of the ablest and most conservative business men in New York City. Able engineers are employed, who make careful examinations and declare that there are no engineering difficulties which cannot be overcome. They estimate the cost of the proposed undertaking, their plans are sub-

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mitted to scrutiny, in the first place by the commission, and in the second place by representatives of foreign capital, who declare themselves ready to build, to lease, and to operate it, and to pay a rental which will within a given term repay the city the cost of construction and the interest thereon. In the meantime the Citizens' Union has made its appearance, insisting in one of the planks of its platform that the rapid-transit system shall be built upon this plan, to belong to the city and to be subjected to its control. If all those who are interested in practicable, comfortable, and economical rapid transit could have been induced to support this party, the candidate would have been elected and the rapid transit would have been secured. But at the opportune time Mr. Platt, who for some unexplained reason exercises a despotic control over the interior administration of the Republican party, appears on the scene with a rival candidate. Mr. Platt succeeds in dividing the vote of those citizens of New York who are opposed to Tammany. A Tammany administration is elected. Notwithstanding this, the foreign capitalists are still at first apparently ready with the money to build the road; then the Metropolitan Traction Company appears on the scene with a quasi-offer to build it. The foreign capitalists are frightened off, partly by the competition of the Metropolitan Traction Company, partly by the avowed hostility of the municipal administration. The Metropolitan Traction Company then courteously withdraws because unwilling to rival the elevated system; and then the citizens are informed, almost in so many words, that their vote for a rapid-transit system under municipal control must be abandoned, and they must submit, for at least the next four years, to see the streets of the Greater New York administered as a private property by the corporation which has administered them so badly and so greatly to the discomfort of the citizens in the past.

Probably legal proof that there was a commercial contract between Mr. Platt and Mr. Croker for the purpose of delivering the city over to the two private corporations for private profit never will or can be forthcoming, but the circumstantial evidence is adequate to do more than raise a well-grounded suspicion. Whether it will be possible for the Rapid Transit Commission to do anything within the next four years to carry out the will of the people, we do not know. The character of the membership is such that we may be reasonably assured that, if anything can be done, they will do it. The incident, however, affords—and it is for this reason that we call attention to it—a new illustration of the truth which the London "Spectator," in an article not long since quoted by us, pointed out very clearly, that the peril to American institutions is not primarily from the many, the ignorant, and the poor, but from a few rich, shrewd, and greedy, who are willing to use the public for private profit.

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The French Situation

The trials, first of Captain Dreyfus and lately of Major Esterhazy, have been surrounded with a mystery which has not only baffled the desire for information on the part of those outside France, but which has given occasion for the gravest suspicions in France. Captain Dreyfus, who is a Jew, was, as our readers remember, convicted of selling information concerning the military situation in France, and is now in solitary confinement on an island off French Guiana. He was convicted, after a secret trial, it is said, on a single paper, which neither he nor his counsel was allowed to see. The bitter anti-Semitic feeling, which is now fully as active in France as in Austria, Germany, and other countries, has added a mischievous element to the situation, and has arrayed against Captain Dreyfus a great group of men who care nothing for him personally, and nothing about his innocence or guilt, but who are against him because he is a Jew. On the other hand, the Government declares that the evidence against Captain Dreyfus was incontrovertible, and that it is suppressed only because it is of a nature which would disturb the foreign relations of France if it were disclosed. The same element of mystery which enveloped the Dreyfus trial also enveloped that of Esterhazy. The charge against him, if reports are to be believed, was that he had insulted and derided the French army and nation in letters written by him. He was last week acquitted. While formally the Dreyfus case was not reopened, all the evidence and arguments were intimately connected with it. That the popular mind is not convinced that final justice has been done is shown by the intense excitement of the past week. It is openly charged that Dreyfus is a victim of a conspiracy, and Zola, the novelist, has violently assailed the Government as the persecutor of an innocent man. The Government, it is said, has decided

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to proceed against Zola. On Monday actual rioting occurred in the streets of Paris. A mob shouting "Down with the Jews," "Death to Zola," and the like, was dispersed by the troops and several persons were injured.

In these cases, as in the Panama case, there has been throughout apparently a lack of frankness which gives ground for the gravest suspicions; and the worst feature of the present situation in France is the general loss of confidence in the governing power. The result of the Panama scandals, in which so many members of the Assembly were implicated, was to shake the confidence of the country in the integrity of that body, and consequently to break its influence. The manner in which these trials have been conducted has shaken very seriously the popular confidence in the judiciary system, as well as in the magistrates; while the fact that charges of betraying military secrets are freely made against French officers has struck a blow at one of the most sensitive points in the French character—its joy and faith in the army. For twenty-five years it has been the policy of every French Ministry to put the army on the strongest possible basis, and to bring it up to the highest point of efficiency. The nation has come to believe implicitly in the strength and integrity of the army; the clouding of its faith in the integrity of the officers is a very serious matter. In fact, the situation in France to-day is more serious than it has been at any previous time. On Monday the Ministry narrowly escaped an adverse vote on a test question. Nothing is so dangerous as a loss of faith in the authorities of the State or in the leaders of society. This is a lesson which our own politicians are very slow to learn. They have not yet seen, apparently, that one reason for the great vote cast against Mr. McKinley a year ago arose from the fact that the country is penetrated with the belief that the old parties are run by machines, and that the machines are fed and supported by contributions from certain groups of capitalists and moneyed organizations. This is the worst feature of the situation in this country. Politicians do not see it, but it hangs over their heads like the sword of Damocles. There are a great many men who are saying that it is better to have an honest government than sound currency, if the choice has to be made between the two. Our politicians will do well to study the situation in France during the next few weeks.

The Polychrome Bible

It is a matter of National congratulation, if not of National pride, that the two most scholarly works in illustration and interpretation of the Bible, though produced by international co-operation, have both their origin and their supervision largely in the United States. The first of these is the International Commentary, in the origination and supervision of which Professor Briggs, of Union Theological Seminary, has had so large a share. The second is the Polychrome Bible, originated and supervised by Professor Paul Haupt, of Johns Hopkins University, with the aid of Dr. Horace Howard Furness, of Philadelphia. We shall hereafter give to our readers some critical estimate of this work. We here refer to it as a part of the news of the day, and as a book of monumental importance.

This work has a double object. It aims to represent to the eye by a simple device the results of the higher criticism, so far as definite results have been reached, respecting the material out of which certain books of the Old Testament have been composed, and approximately the date of their composition. While much has yet to be learned on this subject, and while the results reached by those who believe in the methods of the modern or historical criticism are still repudiated by those who belong to what we may call the traditional school, there are certain results respecting date and material which may fairly be regarded as agreed upon by all those who accept the fundamental postulate of the so-called Higher Criticism. "There is," says Canon Driver, "a large area on which the data are clear, and critics are agreed. And this area includes many of the most important results which criticism has reached. There is an area beyond this where the data are complicated or ambiguous. And here it is not more than natural that independent judges should differ."

It is this general consensus of opinion which the Polychrome Bible represents by a very simple device invented and patented by Professor Haupt. For this purpose the translation of the original is printed on backgrounds of different colors—hence the name Polychrome, that is, many colors—by which is represented to the eye the judgment of the editor, which may generally be regarded as the judgment of the school of Higher Criticism, respecting the source of the passage and

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the probable date of its composition. That in doing this the editors have not given any free range to their fancy is indicated by their treatment of the Book of Psalms. The Book of Psalms was the hymn-book of the second Temple; all the Psalms are printed, therefore, on one background, representing the date of the book as a collection. No attempt is made to represent the suppositions of various editors as to the probable date of particular Psalms.

More important, to our thinking, than the polychrome printing is the new translation. This is not a revision of the old translation. Its basis is the original Hebrew, and the object of the editors is to render that Hebrew in the best English of to-day, and in such forms as will indicate as far as possible the distinctive quality of the original composition. We can perhaps best illustrate this aspect of the work by printing here in parallel columns a "proverbial poem" from the twenty-eighth chapter of Isaiah, verses 23–29:

PROVERBIAL POEM

Authorized Version.	*Polychrome Bible.*
23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.	23 Listen, and hear ye my voice, Attend, and hear ye my speech.
24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?	24 Is the ploughman never done with his ploughing, With the opening and harrowing of ground?
25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?	25 Does he not, when its surface is leveled, Scatter fennel, and sow cummin broadcast, And duly set wheat there and barley, And for its border plant spelt?
26 For his God doth instruct him to discretion, *and* doth teach him.	26 It is JHVH who has taught these right courses, It is his God who has trained him.
27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.	27 We do not thresh fennel with sledges, Nor are cart-wheels rolled over cummin, But fennel is threshed with a staff, And cummin is threshed with a rod.
28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.	28 Do we ever crush bread-corn to pieces? Nay, the threshing goes not on for ever, But when over it cart-wheels are driven, Or sledges, our care is never to crush it.
29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.	29 This also from JHVH proceeds: Wonderful counsel, great wisdom has He.

The list of Biblical scholars who unite in this work includes certainly some of the most eminent in two continents. Among them are Drs. Driver, of Oxford, George A. Smith, of Glasgow, George F. Moore, of Andover, T. K. Cheyne, of Oxford, C. H. Cornill, of Konigsberg, W. H. Ward, of the New York "Independent," C. H. Toy, of Harvard University, E. L. Curtis, of Yale University, W. R. Harper, of Chicago University, J. Wellhausen, of Göttingen. The selection of Dr. Furness is, we think, particularly felicitous. The great criticism on the Revised Version is its too frequent disregard of rhythmical conditions in its use of English; in brief, its too scholastic literalism. Dr. Furness is probably the foremost Shakespearean scholar in the world, and it would be difficult to find any one either in England or America better equipped for the work of a collaborator with Hebrew scholars in the endeavor to translate ancient Hebrew literature into modern classical English.

There are doubtless those who will feel, though they do not state, an objection to any such work as this. The same objection to a translation of the Bible reappears from age to age. Jerome met it in preparing the Vulgate, Wycliffe and Tyndall in preparing their translations into the English vernacular, Luther in preparing his into the German vernacular, and the committee of English and American scholars who prepared the Revised Version. Doubtless certain forms of words acquire a kind of sacredness through association, and this is disturbed by any change in the form. This is pre-eminently true of certain special passages, such as the Twenty-third Psalm. For this reason the older versions will probably retain their places for a long time to come in the liturgical services of the Church. But what Paul said respecting the gift of tongues is equally applicable to archaic translations of the Bible: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" There are parts of the Bible which in the old version are almost as if they were

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written in an unknown tongue, and which can become truly intelligible only in new forms. This is sometimes true of whole books, such as the Book of Job and the Song of Songs. An illustration is afforded of the gain in lucidity in single passages, which is possible through a new translation, in the Proverbial Poem which we have given above from Isaiah. Indeed, it is sometimes desirable to break the old form, despite the shock to reverence, in order that life may be ministered to, as the alabaster box was broken that the fragrance of the ointment might fill the house. So the destruction of the Jewish Temple promoted the world-wide diffusion of all that was best and divinest in Judaism. So a break of the old English form may well be expected to aid in bringing home to the consciousness the divine meaning of the original.

We repeat that it is a matter of National congratulation, if not of National pride, that there have been found in America the capital necessary for so great an undertaking, a considerable proportion of the individual scholars to do the work, and the special leaders to direct and to perfect it.

Culture and Work

The Man in the Work

The general mind has a kind of divination which discovers itself in those comments, criticisms, and judgments which pass from man to man through a wide area and sometimes through long periods of time. The opinion which appears at first glance to be a piece of materialism often shows, upon closer study, an element of idealism or a touch of spiritual discernment. It is a common thing, for instance, to say of a man that he lives in his works; as if the enduring quality of his fame rested in and was dependent upon the tangible products of his genius or his skill. There is truth in the phrase even when its scope is limited to this obvious meaning; but there is a deeper truth behind the truism; the truth that a man lives in his works, not only because they commemorate but because they express him. They are products of his skill; but they are also the products of his soul. The man is revealed in them, and abides in them, not as a statue in a temple but as a seed in the grain and the fruit. They have grown out of him, and they uncover the secrets of his spiritual life. No man can conceal himself from his fellows; everything he fashions or creates interprets and explains him.

This deepest significance of work has always been divined even when it has not been clearly perceived. Men have understood that there is a spiritual quality even in the most material products of a man's activity, and, even in ruder times, they have discerned the inner relation of the things which a man makes with the man himself. In our time, when the immense significance of this essential harmony between spirit and product has been accepted as a guiding principle in historic investigation, the stray spear-head and broken potsherd are prized by the anthropologist, because a past race lives in them. The lowest and commonest kind of domestic vessels and implements disclose to the student of to-day not only the stage of manual skill which their makers had reached, but also the general ideas of life which these makers held. When it comes to the higher products, character, temperament, and genius are discerned in mutilated fragment. The line on an urn reveals the spirit of the unknown sculptor who cut it out of the enduring stone. It has often been said that if every memorial of the Greek race save the Parthenon had perished, it would still be possible to gain a clear and true impression of the spiritual condition and quality of that race.

The great artists are the typical and representative men of the race, and whatever is true of them is true, in a lesser degree, of men in general. There is in the work of every great sculptor, painter, writer, composer, architect, a distinctive and individual manner so marked and unmistakable as to identify the man whenever and wherever a bit of his work appears. If a statue of Phidias were to be found without any mark of the sculptor upon it, there would be no delay in determining whose work it was; no educated musician would be uncertain for a moment about a composition of Wagner's if he heard it for the first time without knowledge of its source; nor would a short story from the hand of Hawthorne remain unclaimed a day after its publication. Now, this individual manner and quality, so evident that it is impossible not to recognize it whenever it appears, is not a trick of skill; it has its source in a man's temperament and genius; it is the subtlest and most deep-going disclosure of his nature. In so far as a spiritual quality can be contained and expressed in any form of speech known among men—and all the arts are forms of speech—that which is most

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secret and sacred in a man is freely given to the world in his work.

Work is sacred, therefore, not only because it is the fruit of self-denial, patience, and toil, but because it uncovers the soul of the worker. We deal with each other on so many planes, and have so much speech with each other about things of little moment, that we often lose the sense of the sanctity which attaches to personality whenever it appears. There come moments, however, when some intimate experience is confided to us, and then, in the pause of talk, we become aware that we are in presence of a human soul behind the familiar face of our friend, and that we are on holy ground. In such moments the quick emotion, the sudden thrill, bear eloquent witness to that deeper and diviner life in which we all share, but of which we rarely seem aware. This perception of the presence of a man's soul comes to us when we stand before a true work of art. We not only uncover our heads, but our hearts are uncovered as well. Here is one who through all his skill speaks to us in a language which we understand, but which we rarely hear. A great work of art not only liberates the imagination but the heart as well, for it speaks to us more intimately than our friends are able to speak, and that reticence which holds us back from perfect intercourse when we look into each other's faces vanishes. A few lines read in the solitude of the woods, or before the open fire, often kindle the emotion and imagination which slumber within us; in companionship with the greatest minds our shyness vanishes; we not only take but give with unconscious freedom. When we reach this stage we have reached the man who not only lives by but in the work, and whose innermost nature speaks to us and confides in us through the form of speech which he has chosen.

The higher the quality of the work, the clearer the disclosure of the spirit which fashioned it and gave it the power to search and liberate. The plays of Sophocles are, in many ways, the highest and most representative products of the Greek literary genius; they show that genius at the moment when all its qualities were in harmony and perfectly balanced between the spiritual vision which it formed of life, and the art form to which it commits that precious and impalpable possession. One of the distinctive qualities of these plays is their objectivity; their detachment from the words and experiences of the dramatist. This detachment is so complete that at first glance every trace of the dramatist seems erased. But there are many passages besides the famous lines descriptive of the grove at Colonus which betray the personality behind the plays; and, studied more closely, the very detachment of the drama from the dramatist is significant of character. In the poise, harmony, and balance of these beautiful creations there is revealed the instinct for proportion, the self-control, and the subordination of the parts to the whole which betray a nature committed by its very instincts to a passionate devotion to beauty. In one of the poems of our own century which belongs in the first rank of artistic achievements, "In Memoriam," the highest themes are touched with the strength of one who knows how to face the problems of life with impartial and impersonal courage, and with the tenderness of one whose own heart has felt the immediate pressure of these tremendous questions. So every great work whether personal or impersonal in intention, conveys to the intelligent reader an impression of the thought behind the skill, and of the character behind the thought. Goethe frankly declared that his works constituted one great confession. All work is confession and revelation as well.

The Outlook Vacation Fund

A Change in its Administration

The Outlook Vacation Fund had its beginning in 1888, when a postal card came to the office of The Outlook asking how a vacation could be secured for a girl of fourteen, who, the doctors said, would die if she were not sent to the country. This child had worked for two years in a factory, and had been for the winter the only breadwinner in a family of four. The card was published, because the editors believed that some one of the readers of The Outlook (then The Christian Union) would offer to give the child a home for two weeks or longer in the country; it knew of no other method whereby a vacation could be secured. The response was so generous that thirteen young girls were sent to Orange County to a farm-house near the country residence of the late Lawson Valentine, then President of the Outlook Company. The response in money was not more surprising than the number of offers of the most gen-

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erous hospitality. Forty-five homes were opened to receive this one tired, overworked child. This result gave The Outlook a perception, for the first time, of the opportunity it possessed to provide, on the one hand, what was needed by working-girls, and, on the other, an outlet for an expression of the generous sympathy of its readers. In 1889 arrangements were made with the Associations of Working-Girls' Clubs of New York and Brooklyn to divide the fund provided by the readers of The Outlook between the two Associations, each maintaining a vacation home on Long Island. In 1891 the Working-Girls' Vacation Society of New York, whose work had then become known to The Outlook, was selected as the medium through which to expend the Vacation Fund, or such part of the Fund as it seemed wise, in the judgment of The Outlook, to use in the interests of the working-girls of New York. Since that time The Outlook has given almost the entire proceeds of the Fund to the Working-Girls' Vacation Society. It has also taken care of individual cases which did not naturally fall under the charge of the Society, but which, it believed, if the contributors to this Fund could be consulted, would be chosen as their special beneficiaries. The readers of The Outlook have almost wholly furnished four houses, namely, "Cherry Vale" at Greenwich, Conn., "Elmcote" at Chester, Orange County, N. Y., and "Hillcrest" and "Uplands" at Santa Clara in the Adirondacks, under the administration of the Working-Girls' Vacation Society. Even this does not express the whole generosity of its readers to this Fund. Last year the Fund provided a trained nurse for the working-girls of New York, and the services for two evenings each week of a physician. Almost every room in each of the four Vacation Houses bears evidence to the interest of some friend of working-girls who wished to make these Vacation Houses more beautiful by a special gift. Pictures, casts, embroidered articles, toilet articles for the bureau, tidies for chairs, have all been provided by special and separate friends. During 1897 the contributions to the Outlook Vacation Fund amounted to $11,512.77.

With this generous climax to our readers' ten years of benevolence the Outlook Vacation Fund has grown to such proportions as to make it seem wise to turn over its entire administration to the Working-Girls' Vacation Society of this city, without whose co-operation in the past such results as the Outlook Vacation Fund has accomplished would not have been possible. We have endeavored to administer the trust imposed on us by our readers, so far as it was possible, to bring to the working-girls of New York not only health and recreation, but also new conceptions of life, new standards of beauty, and new ideals of home. The managers of the Working-Girls' Vacation Society have been in hearty and generous agreement with us in carrying out these aims. We urge our readers, believing that their generosity will not be less in the future than it has been in the past, to continue their support of this work by direct contributions to the Working-Girls' Vacation Society.

That Society is the one organization in New York which devotes its energies to providing vacations for any and every girl whose physical condition demands a vacation under the best possible conditions; it is absolutely non-sectarian; it knows no creed but the need of the working-girl. The two houses in the Adirondacks, the gift of Mr. George E. Dodge, which stand to-day as perfectly equipped vacation houses as can be found in the country, are specially designed for working-girls threatened with the scourge of tuberculosis. One of the houses remains open all winter, having the services of a physician. The expenses of such a house are great. Our readers have made it possible to keep this house open this winter; its future support, as well as that of the other vacation houses, will depend not a little on the generosity of the readers of The Outlook and the friends that The Outlook has made for the Working-Girls' Vacation Society. As The Outlook stated last summer, thirteen years of experiment and experience have qualified the Working-Girls' Vacation Society to do its work thoroughly and well. It has the best-equipped houses in the country for its peculiar work, and it deserves the support of the readers of The Outlook. Above all this and beyond this are the needs of the working-girls in this great city; not only the health, but the lives of hundreds of working-girls and those dependent upon them will be influenced by the generous response of the readers of The Outlook to their need. The office of the Working-Girls' Vacation Society, of which Mrs. William Herbert is President, Miss Edith Bryce the Treasurer, and Mrs. Richard Irvin the Secretary, is at 222 West Thirty-eighth Street, New York City; to this address hereafter our readers should send all contributions to and letters concerning the Vacation Fund.

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Traveling Libraries in Wisconsin

By the Rev. J. W. White

THE general scheme of Traveling Library work has been made everywhere familiar by the enterprise carried on in New York through the inspiration and personal guidance of Mr. Melville Dewey, of Albany. The Wisconsin plan is believed to be unique in at least two particulars—faithful local supervision and wise and enthusiastic State superintendence. The Wisconsin Library Commission is a board consisting of five persons—the President of the State University, the State Superintendent of Schools, the Secretary of the State Historical Society, and two others appointed by the Governor, the first three being members *ex officio*. The amount of $4,000 a year is appropriated from the funds of the State to pay the salaries and incidental expenses of the Secretary and Librarian, who look after the general work of assisting small towns to establish and maintain free libraries, but have been especially empowered and instructed to foster the new plan of Free Traveling Libraries. Senator J. H. Stout, the Chairman of the State Commission, is also the generous founder of the free libraries of Dunn County, where the movement was first inaugurated. In Wood and Chippewa Counties a similar plan has been instituted, and action is contemplated in many other localities. The conditions could not be more favorable for a thorough trial of the system than in Dunn County, Senator Stout sparing neither funds nor personal pains, and the local superintendent being equally enthusiastic and self-sacrificing. Mr. F. A. Hutchins, also, Secretary and General Superintendent of the State work, is a man of the most exalted missionary spirit in his chosen field. The Mabel Tainter Free Library, at Menomonie, has been made the county headquarters, and contains from 6,000 to 7,000 volumes, but has not been patronized as largely as could be desired from the rural districts, owing both to distance and to want of interest on the part of the most needy localities.

Dunn County is about two-thirds as large as the State of Rhode Island, but has less than 25,000 inhabitants. Of these about 8,000 reside in or near the city of Menomonie. The 16,000 who constitute the field of the Traveling Libraries live in isolated farm neighborhoods and small hamlets, of which there are none in the county containing more than three or four hundred inhabitants. Out of the 16,000 people of the county not more than 1,000 are communicants of any church, Protestant or Catholic—about one-fourth the average proportion in the country in general. Few church buildings are met with, school buildings being used for occasional services. Perhaps one-half the population are of foreign extraction—Germans and Scandinavians. The assessed valuation of the entire property of the county outside the city of Menomonie is only three and one-half millions—probably about half its actual value. The people, though for the most part poor, are generally thrifty and eager for improvement.

In May, 1896, sixteen libraries were sent out, each consisting of thirty volumes, in a neat and substantial traveling case, with stout doors, lock, and handles, ready for transportation at a moment's notice. For each a local association was organized, one dollar paid as a guaranty of responsibility and interest, to cover repairs on books and expense of transportation; and a librarian chosen who should not only care for the books and keep the records of borrowings, but serve as a missionary to encourage the use of the library in all practicable ways. About half the stations were located in homes, the remainder in country stores, post-offices, and one in a railway depot. One librarian was a milkman, who thus delivered the books, dispensed "the sincere milk of the word," as well as lacteal fluid of a bovine origin. Everywhere the effect was at once apparent. It cleared the railway station and the country store from their customary gang of loungers and semi-vagrants, and substituted a bevy of studious, eager-faced learners. One saloon-keeper, in another county, wanted to have the library located in his saloon to help him draw the boys. In the home the library has always the place of honor, and the privilege of caring for it is eagerly sought for. Its very presence in the parlor is a silent witness for higher living, tends to banish cheap prints and stiff portraits from the walls, and kindle the germs of a taste for artistic decoration.

The loving care displayed by the borrowers for the books is remarkable. During the

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sixteen months not a book was lost and only two or three noticeably defaced, out of about 1,400 in circulation some portion of the period. When a country store, used as a library station, took fire, the first merchandise to be anxiously sought and rescued was, of course, the library. The scholars and teachers in the district schools, which are especially excellent in this county, have proved most active and valued allies in this work of disseminating good literature. The State Superintendent, on his occasional visits, is greeted as a personal friend and benefactor by the boys and girls whose lives have already been so much expanded by the visions caught from books. In a Norwegian neighborhood, close by a library station, the writer saw one of the new books in the hands of a young daughter of the Vikings, who, while watching a herd of cattle by the roadside, was eagerly perusing one of Boyesen's charming stories of adventure, thus kindling afresh the best spirit of old Norway in the new America.

The sixteen original libraries were within a year increased to thirty-seven, with thirty-four constantly in use, the number of volumes being increased to forty. The libraries are usually retained for five or six months, then returned to Menomonie, where two libraries are always kept ready for exchange at a moment's notice. Popular magazines are also collected in large quantities, and find a constant demand.

The selection of the books has been a labor of love, and all the wisdom of expert librarians has been given to it, with a view to using nothing short of the very best, and at the same time exciting the appetite for reading in the indifferent. Recent works on a wide variety of subjects, suited to the needs of young and old, were especially aimed at. Children's books have been increasingly included, as the few and sometimes poorly selected school libraries failed entirely to satisfy the demand. The following list, taken at random, of a sample library shows that no reader of books, however well informed, could fail to find in it something fresh and vitalizing, and no one with a germ of interest could fail to be stimulated to a desire to read:

STOUT FREE TRAVELING LIBRARY NO. 26

Davis—Stories of the United States for the Youngest Readers.
Beebe and Kingsley—First Year Nature Reader.
Eggleston—First Book in American History.
Eggleston—Stories of Great Americans for Little Americans.
Scudder—Verse and Prose for Beginners.
Lane—Stories for Children.
Lang—The Blue Fairy Book.
Aldrich—The Story of a Bad Boy.
Alcott—Little Women.
Poulsson—In the Child's World.
Pyle—Men of Iron.
Coffin—Boys of '76.
St. Nicholas Magazine, 1895; two bound parts.
Waite—A Boy's Workshop.
Repplier—A Book of Famous Verse.
Barnes—Midshipman Farragut.
Scudder—George Washington.
Wiggin—Polly Oliver's Problem.
Deland—Oakleigh.
Andrews—Ten Boys of Long Ago.
Stevenson—Treasure Island.
Furneaux—Outdoor World.
Champlin—Cyclopædia of Games and Sports.
Bolton—Girls who Became Famous.
Lodge—Daniel Webster.
Parkman—La Salle and the Discovery of the Great West.
Rorer—Philadelphia Cook Book.
Myers—General History.
Ball—Starland.
Cochrane—Wonders of Modern Mechanism.
McCaskey (Ed.)—Franklin Square Song Collection No. 1.
Dole—The American Citizen.
Peary—My Arctic Journal.
Custer—Boots and Saddles.
Habberton—Helen's Babies.
Burnham—Next Door.
Mulock—John Halifax.
Blackmore—Lorna Doone.
Cooper—Last of the Mohicans.
Scott—Ivanhoe.

Valuable reports and public documents are secured to be kept under care of the librarian. Books on practical subjects, like domestic science and agriculture, somewhat avoided at first, find increasing numbers of readers. Electricity, mechanics, history, and biography are especially popular with boys. Some of the leaders in circulation are: Miss Alcott's "Old-Fashioned Girl," Aldrich's "Story of a Bad Boy," Barr's "Bow of Orange Ribbon," Eggleston's stories and histories. It is thought worth while to note that Riis's "Children of the Poor" and "How the Other Half Lives" are popular in farmers' homes.

The second and third issues of the libraries showed an increase of circulation of about thirty-three per cent. on the average, some libraries having more than doubled the number of issues. The average number of borrowers is forty, representing a much larger number of readers; and the average circulation is 212 in the five or six months reported. The thirty-four libraries constantly in the field will show an annual circulation of from 10,000 to 12,000 volumes. At least twenty more libraries could be profitably used

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in the county, as it is found that a radius of two and a half to three miles is the practical limit of their influence.

Library institutes have been held for the training of the local librarians; round tables and free discussions conducted, and papers read by the best experts in the State; while a banquet and social reunion complete the enjoyment of these delightful occasions and make them a memorable event in the isolated lives of many of these worthy and humble workers. Literary clubs and reading societies are already being organized in connection with the library stations, which are thus likely to become centers of higher social and intellectual life.

It seems evident that here, if worked to its full capacity, is a new form of social and intellectual evangelism of the very highest value and significance.

1. The dullness and monotony of farm life, which develop so many cases of insanity, drive the young to the larger towns, and produce forms of vice and wickedness as degrading as those of the great cities, may find here, to some extent, a corrective and cure.

2. Here is an aid to the work of home missions and an auxiliary to the country church of limitless possibilities, and an antidote to low amusements and ignorant revivalism, always the bane of pioneer regions.

3. Here is possibly a unifying and Americanizing center among the heterogeneous life of the Western States.

4. Here is, perhaps, a cure for the Populist craze and similar social epidemics, which often find their principal breeding-places in remote farm neighborhoods, and which, if unchecked, threaten the stability of our political institutions.

5. Here is an intellectual force of the greatest value to the young, opening to them the best thoughts of the ages, creating a desire for reading, and at the same time restricting it to right proportions of fiction, history, and solid literature. The wholesale devouring of fiction in the cities by the boys and girls is a source of alarm to every thoughtful mind, and to be classed with the use of chewing-gum and cigarettes. Here, in Free Traveling Library work, in the rural districts, the quantity and quality of reading are both regulated, each department of thought has its due share, and the young reader is led step by step to choose and love the best.

The Eclipse of the Sun

By David P. Todd

Professor of Astronomy in Amherst College

AT three o'clock on the morning of the date of this issue of The Outlook (22d January, 1898) a great eclipse of the sun is taking place in India, that luminary being totally obscured for about two minutes at all places along a line stretching from Ratnagiri (on the west coast and 150 miles south of Bombay) northeasterly and across the Himalayas into central China. The time is one o'clock in the afternoon out there; and passes over the railroads, with a guarantee of cloudless skies, have been promised all the visiting astronomers. These knowledgeful gentlemen have a theory that celestial phenomena of this character are caused by the moon's coming directly in between earth and sun; but India's swarthy natives know better: it is Rahu, the dread dragon, they say, who is trying to swallow the "lord of day." For when they beat upon tomtoms, and otherwise create a prodigious din to frighten him away, does not he always decamp forthwith? Their theory of the solar corona, while equally frivolous no doubt, travelers have not told us; but fully to investigate in scientific fashion the cause of its still mysterious light is the *raison d'être* of all the expeditions that have during recent months been journeying Indiaward.

None have set out from the Eastern part of our country, news of the unabating black plague having perhaps dampened ardor for searching solar secrets; but from the California coast two have gone. One is from the Lick Observatory, in charge of Professor Campbell, an able spectroscopist, who will attempt to ascertain the corona's speed of rotation, and to obtain large-size pictures. The other, led by Mr. Burckhalter, of the Chabot Observatory at Oakland, will test his ingenious invention of rapidly whirling and multi-figured fans, which revolve in front of the sensitive film. Thereby he hopes to secure on a single plate a perfect picture of the corona, correctly timed in every part; for the inner corona is

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so bright that, if not screened off, its highly actinic light burns out the film of any plate exposed long enough to have caught the feebly luminous outlying streamers. Of the novel experiments tried on the India eclipse, this is among the most promising.

From Japan a party in charge of Professor Teras, of the Imperial Observatory at Tokyo, goes equipped with a splendid Brashear lens of eight inches diameter, which ought to shed new light on the outer corona, visualized as yet but a few times, and never satisfactorily photographed. In addition to home parties, of which there are several, comprising both native and colonial astronomers, the joint committee of the Royal Society and the Royal Astronomical Society has sent out three expeditions, one in charge of Sir Norman Lockyer, which is established on the coast and ably seconded by the willing officers and crew of a British man-of-war. Sir Norman's attack on the corona is conducted with the main view of confirming his own theories of the sun's constitution, to which not all astronomers accord entire assent. Inland at one station are Mr. Christie, Astronomer Royal, representing the Greenwich Observatory, and Professor Turner, that of Cambridge, England; and at another Mr. Newall and Captain Hill, R.E.—all eclipse-observers of much experience. Also Dr. Copeland, Astronomer Royal for Scotland, is located in the central provinces with a forty-foot telescope, probably the largest in the field. Popular interest in these striking occurrences of the sky is noticeably on the increase, "Cook's Indian Tours" being suitably adjusted for eclipse-viewers this winter, so advertisements in English magazines tell us. The British Astronomical Association, too. has sent out an ample party, chiefed by Mr. Maunder, of the Royal Observatory, who is accompanied by his wife. This expedition is expected to subdivide into several distinct parties. Mr. Thwaites, in charge of one, will conduct an important test of a new triple object-glass in photographing the corona; and another ambitious member contemplates a fearless aim at the silent streamers with a powerful kinematograph, which can take five or six photographs a second. All told, this generous array of expert talent should yield a harvest of solar fact which will help toward clarifying the much-confused field of solar fancy.

The Life and Letters of Paul

IV.—The Early Church[1]

By Lyman Abbott

> There lies the letter, but it is not he
> As he retires into himself and is;
> Sender and Sent-to go to make up this
> The offspring of their union.

THIS, which is Lord Tennyson's canon for the interpretation of letters,[2] is to no later author more applicable than to Paul. These letters of his are not theological treatises. They are true letters, written by one who possessed the true oratorical temperament, who wrote always for immediate effect, and in the study of whose letters "Sender and Sent-to" must be alike studied. Later, as we consider the separate letters, we shall have occasion to study the idiosyncrasies of the separate churches. But before we do that we must try to conceive and portray the characteristics which they had in common.

When we speak of a church, we think of a highly organized body, Presbyterian or Episcopal or Congregational or Roman Catholic, with a clearly defined ecclesiastical power vested somewhere—in the congregation, or the session, or the wardens, or the priest; with officers elected to perform certain specified functions; with a creed, written or traditional, long or short; and with some order of service or ritual, simple or complex. And when we read that Paul wrote letters to the churches, we imagine such organizations as

[1] Lest the view of the early Church taken in this paper might be regarded as Congregational, it is proper to say that authority for most of the statements involved in it may be found in Dean Alford's "Greek Testament," Dean Stanley's "Christian Institutions," Dr. Hort's "The Christian Ecclesia," Professor Hatch's "Influence of Greek Ideas and Usages upon the Christian Church," "The Organization of the Early Christian Churches," by the same author, Bishop Lightfoot's "The Christian Ministry," and Professor A. V. G. Allen's "Christian Institutions." These are all Episcopal scholars of acknowledged authority in the department of Church history. It may be fairly said that now substantially all scholars who treat ecclesiastical history as other history is treated by scientific scholars, that is, as a development, agree in the general view underlying the picture of the early churches presented in this paper. For the opposite view the student may be referred to "The Church and the Ministry," by Canon Gore, and "Sacerdotalism," by Canon Knox-Little.

[2] From an "Unpublished Sonnet," in Preface to Memoir of Alfred Lord Tennyson by his son.

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now exist—Congregational or Presbyterian or Episcopal or Papal.

But, in fact, there was no well-organized body of Christians whatever when Paul began his missionary tour, and certainly none during the earlier years of his missionary tour, when he wrote the first of his letters. The latest of his letters was written probably about A.D. 68,[1] and the church did not come into any definite organization before the middle of the second century, probably not so early as that.

Christ formed no ecclesiastical organization. This is not equivalent to saying that he formed no church—a question I do not consider; but he prescribed no rules for church government. Twice, and twice only, he referred to a church, but in prophetic terms, as to something future; but how it was to be organized, what were to be its officers, and what its functions and its duties, he never said. He appointed no officers. Once, in Galilee, he sent twelve of his disciples to preach in the villages, while he preached in the cities. Once, in Perea, a larger district, with a more scattered and diverse population, he appointed seventy to go, two by two, on a similar itinerant mission. But the one organization was, so far as the Gospel indicates, as temporary as the other; it was created for a particular purpose, and ceased to exist when that purpose had been served. Christ prescribed no creed, nor anything like a creed. He taught truths, but he never systematized or formulated truth. He prescribed no ritual, and nothing like a ritual. His disciples did, indeed, come to him once, saying, "Teach us, Lord, to pray;" and he said, "After this manner pray: Begin with reverence for your Father; then ask him for what things you want. Are you hungry, ask him for bread; are you perplexed, ask him for guidance; are you tempted, ask him for deliverance; have you sinned, ask him for forgiveness. Tell him what things you have need of. That is all; that is prayer." We have taken and converted this instruction into a liturgy; and we have a right so to do. But it is our liturgy, not Christ's, though it is made out of Christ's general instruction. And as he neither framed an organization, formulated a creed, nor established a ritual, so he appointed no officers. Whatever may be the meaning of the somewhat enigmatical declaration, "Thou art Peter, and upon this rock I will build my Church," the immediately succeeding history makes it clear that neither Peter nor the rest of the twelve thought that it gave him any supremacy, or appointed him to any permanent office, or conferred on him any power to appoint a successor.

When Christ died and rose again, his disciples were inspired by the resurrection with a new hope and a new faith. They did not at first lose their Jewish conception of a Messiah who was to come in power and glory and set the world right. They had no conception of any necessity for organization, and they framed and formed none. They loved Christ, expected him to come at any moment, and in this expectation met together in loving fellowship. They had, of course, no church buildings. They generally met in private houses. Sometimes they would get a hall or a school-house; or perhaps a whole Jewish synagogue would become practically converted to Christianity, and the synagogue building would become a Christian church. As persecution came on, they carried their worship on in secret places. Thus in time the Catacombs became to them a kind of solemn, sacred cathedral. They had no ritual. Their meetings were much more like modern prayer-meetings than like modern church services. They sang together, sometimes the Hebrew psalms; sometimes some prophet would write a Christian psalm or adapt a Hebrew psalm to Christian use. They instructed one another. Any one might speak; any one might preach. There was no ordination; there were no officers.

The disciples met usually once a week; sometimes twice a week. The converted Jews had for a time two holy days. They kept the Sabbath, because that was prescribed for them by the old law; but they could not suffer the day to go by on which Christ had risen from the dead; they could not forget that glory; and so they met on the first day of the week also, and sang hymns of praise to their risen Lord, and prayed for his coming again in glory and power. So, for a time, in the Christian Church, Sabbath and Sunday lived together in amity. But as the Church was more and more recruited from pagan sources and less from Jewish, the Jewish Sabbath dropped out and the Christian Sunday took its place. The question is often asked, What is the authority for the change of day? There is none, except that general authority which God has reposed in his

[1] This is Bishop Lightfoot's date; some scholars would put it a little earlier.

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children everywhere to worship him according to the dictates of their own conscience and in the way that best suits their spiritual life. There is nowhere in the New Testament a statement of divine authority explicitly given for any change in the day. Those who think themselves under obligation to maintain the Mosaic law are right in thinking they should observe the seventh day rather than the first. Sunday belongs to the liberty of the children of God.

The early Christians had no creed. In fact, they had no membership; there was nothing to belong to. When a man was converted, he was baptized, not as a condition of joining the Church, but as a sign of his profession of faith in Christ. When a Roman jailer at Philippi was baptized, he was not admitted to a church. There was no church at Philippi to which he could be admitted. He was baptized as a solemn and sacred way of declaring his faith in the Messiah. This baptism at first, and for many years, was only of adults. At a later period came in the baptism of infant children. Baptism was generally by immersion, but it is by no means clear that it was ever by submersion. The earliest picture we have of baptism is one upon the walls of the Catacombs, in which John the Baptist and Jesus are represented as standing up to their waists in the river Jordan, while John pours water on the head of Jesus. It is not at all improbable that the earliest form of baptism was one which has now utterly gone out of use in our churches—a method of immersion coupled with pouring. Certainly sprinkling was in the Apostolic Church unknown.

The Greeks had their voluntary associations, which were sometimes charitable, sometimes religious, sometimes social. They were a festive people, and these gatherings were generally accompanied with a meal. The Hebrews were also a festive people. Their religious forms and ceremonies were accompanied to a remarkable degree with eating. They believed in it as a means of unloosening the tongue and uniting people in good fellowship, and in this they were wise. So these early Christians, meeting together in private homes, and expecting the coming of the Messiah straightway to set the world right, not only sang hymns, repeated together extracts from the Hebrew psalms, and administered baptism as a sign and token of faith in Christ, but sat down to a common table together. And when they did thus break bread together, they remembered that night when Jesus Christ sat with the twelve, and brake bread with them, and passed them the bread and the wine. But as yet this simple social supper had not become a sacrament. It was not administered by a priest or a minister. No one was appointed for that purpose. Even as late as the latter half of the second century Tertullian says that ordinarily we receive the Eucharist only from a clergyman, but in an emergency a layman may celebrate as well as a bishop. He was more radical than most ministers would venture to be in our time. Any one could administer baptism. Paul himself was baptized by a layman. Any one could preach, and every disciple did. The only ordination was that well summed up in the Book of Revelation, "Whosoever heareth, let him say, Come." When the disciples were scattered, they went everywhere preaching their simple doctrine. It does not follow that this pattern is to be followed by us now. Preaching has changed its character. There are reasons why men should be especially educated as preachers. There are reasons why the Lord's supper should generally be administered by persons appointed for the purpose. But in the primitive churches the story that the Messiah has come, that he has risen from the dead, that he will return soon, that he will set the world right—any one could tell. A theological education for such preaching was not required.

Thus gradually churches grew up. Wherever there were Christians, they met in some private house, talked with one another, sang hymns together, sat around a Christian festal board, and baptized those who accepted Christ as the Messiah. They required no ordination for preaching or for the administration of what we now call sacraments. Indeed, at first there was necessity for some pressure to be brought to bear upon these disciples to meet together. They hardly saw the necessity for it. They had no conception of the work that lay before them. So they were exhorted from time to time not to forsake the assembling of themselves together. But they were urged to do this, not because there was a great work to be done, but because the day of the Lord's coming was at hand.[1] When he came, it was well he should find his chosen ones in fellowship and communion.

Gradually, however, the necessity for organ-

[1] Hebrews x., 25.

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ization impressed itself upon the disciples. The first pressure came from the distribution of charity. These early Christians were almost all of them poor—freedmen, ex-slaves, half beggars. It is impossible for us to conceive the extent of the poverty in the Roman Empire. Those from whom the Church was chiefly recruited were the poorest of the poor. Now and then some rich man also accepted Christ as the Messiah. Those who were not quite so poor as the poorest contributed of their funds, and there began to be a distribution of goods. Now that is always a difficult thing. Done carelessly, it does more harm than good. It provoked the first controversy in the Christian Church. The Greeks said, "The Hebrews are getting more than their share." And the Hebrews answered them by saying, "We will elect a college exclusively of Greeks, seven of them; they shall all be Greeks, and they shall take the whole matter into their own hands." And so the first organization was made.[1]

Growing out of this organization and in connection with it, there was also, as these assemblies for worship continued, the necessity of some one to supervise and direct the worshiping; to see that it was done in order; to prevent those from talking who had not anything to say—quite an important function to be performed at times in religious as well as in secular gatherings. Thus there came to be an officer in the worshiping assembly, who had oversight over the worship as well as over the charity. Still further oversight was required. It was a migratory period. Men traveled back and forth—not as much as they do now, but still in no small measure—and men came from distant communities, saying, "We are Christians; help us." Just as soon as there was money or food to be given, there were tramps ready to take it. Then, as now, it became necessary to have some one with courage and caution to see to it that the tramp was a worthy tramp, and the beggar a deserving beggar. Thus the local church adopted the method of giving letters to any one who had been accustomed to worship with it; and when a man went away from home he took a letter from the overseer of his worshiping assembly, certifying that he belonged to the brotherhood at Ephesus or Rome, or wherever it might be. The officer who had the authority to grant these letters very soon got, through that, power to determine who should receive the letters and who should not.

Still further, after a little, the preaching ceased to be quite so simple as it was at first. Letters were written by various Apostles to different churches. Accounts were written of the life and teachings of Jesus Christ. These were sent, first to one church and then to another; and the churches exchanged these letters one with another. There was a great deal more of fraud and forgery in that time than in ours, and pious forgery and pious fraud were not considered altogether illegitimate. Thus false letters and false histories were foisted upon the people. There were letters purporting to come from Paul and from Peter, which Paul and Peter had never seen. It was necessary that some one should have charge of the records, and this person who had charge of the records would naturally exercise some judgment whether the records were right or wrong.

Thus, little by little, power grew in the hands of the overseer, or *episkopos*, as he was called, or bishop, as we call him now. At first he was the simple pastor, or overseer, or bishop of a single church. When the churches came into affiliation, he became the bishop of a group of churches in a town, and then of a larger district. Thus, gradually, the oversight of the churches grew up. First, out of necessity of order in worship; next, out of necessity of care in the administration of charity; next, out of the necessity of determining who were members of the nascent organizations; and, finally, out of the necessity of determining what were the legitimate documents and the real basis of religious instruction.

In the earlier period the organizations grew in different forms, according to different localities. Broadly speaking, they were three. For these Christians, not having any idea of permanent work or permanent organization, naturally took on the form of organization common in the community in which they happened to live. There were three forms of organization current in the first century—the Jewish, the Greek, and the Roman. The Jewish organization was oligarchic. The elders, or older men, came by a sort of natural prescription to exercise authority in the village and in the synagogue. It came to them through their character, somewhat as chieftainship comes in the North American tribes. They were not elected; they were not appointed; they *grew* into their office. But, having taken their office, they ruled,

[1] Acts vi., 1-6 The names of these deacons are all Greek.

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They were the judges; had the power to discipline; controlled the services of the synagogue; were the governing body. Where a Christian church was made largely of Jews, it took on the Jewish organization. Then there were elders or *presbuteroi*, and these elders were themselves the governing body in the church.

Greece, on the other hand, was a democracy. It is true that it had at this time passed under monarchical control, but it is also true that it maintained its democratic spirit, and, wherever it could, something of its democratic institutions. Our town meeting may almost be said to be borrowed from the early Greek democracies. Where Christians were mainly gathered out of a Greek community, they took on the Greek form of organization. Then the whole congregation gathered together; by a show of hands they elected their officers; and these officers exercised the same kind of authority and control which they were accustomed to exercise in the Greek associations.[1]

In Rome the organization was monarchical; it was centralized. The government was administered on military principles; it was centered in one man in each city, one man in each province, and, finally, in one man over all, the Emperor, who was Commander-in-Chief of the Empire. Where the church was made up of Romans, it took on the Roman form. Sometimes the man was elected; sometimes he put himself into office by his superior influence, his superior power, or his superior tact. But, however he secured the office, when he secured it, he was recognized, at first as the head of the local church; then, subsequently, when one of several churches grew into prominence or other churches were organized from it, he became the head of the group of churches. Thus for a time there were the three forms of organization, more or less differentiated—the Jewish, or oligarchic; the Greek, or democratic; the Roman, or monarchical.

When Paul began his preaching, this work of organization had not taken place. He was himself the instigator and inspirer of the life out of which the organization grew. He went from city to city and from province to province. At first, as soon as a few Christians were gathered together, he left them to tell to others the message he had told to them, and went on to the next city. And when those who had accepted the message gathered together, they framed their own organization according to their own ideas. As the founder of the little household of faith, Paul exerted a potent influence over them. When they elected officers, they asked his advice. When maladministration crept in, he demanded reform, and in no unambiguous terms. But in the main it may be said of Paul that he was a poet and a preacher rather than an organizer or administrator.

We are to conceive, then, of Paul as going from place to place, gathering a few people about him, inspiring them with his enthusiasm and his love for Christ, and, in the earlier part of his ministry, with his hope of Christ's immediate return and the immediate establishment of the kingdom of God upon the earth. We are to conceive of him as visiting and living with these little bands, some of them converted Jews, more of them converted pagans, with no creed, no ritual, no order, nothing but a faith and an expectation. We are to conceive of him as getting word from time to time of difficulties which they had encountered, of dangers and corruptions and false beliefs which had crept in among them, and then of his writing letters to them of counsel, of friendship, of encouragement, or of rebuke, as circumstances demanded.

These letters of Paul have been studied as theological treatises for many years; but they are not theological treatises. They are not in any proper sense of the term pastoral epistles or bishop's letters, written with the authority of an ecclesiastic to the church over which he has a right to exercise control. They are not literature and are not to be studied as literature. They were not written for literary purposes and have not literary form. They are letters of a friend written to friends. They are personal, affectionate, individual. The writer never thought that they would last eighteen centuries. He never thought that the Christian Church would last eighteen centuries. He never conceived for a moment that eighteen centuries would pass over the world before Christ would come again and set all things right. If he had, he would have written very different letters. They, perhaps, would have been more philosophical and less fragmentary, but they would not have tingled with life and been red with his own heart's blood.

[1] Acts xiv., 23; 2 Corinthians viii., 19. *Cheirotoneo*, translated in Acts *ordained*, in Corinthians *chosen*, in classic Greek signifies to elect by a show of hands.

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Children and Poetry

By Annie W. McCullough

CHILDREN delight in rhythmic movement. The commonplace words of their games are sung or chanted, and generally rhyme. Even the operation of counting by tens in "hide-and-seek" is given with a certain intonation that is rhythmic if not musical.

There is a great deal said about the "poetry of childhood," by which is meant the age which is most poetic. It is a time of no responsibilities, a time of innocence and purity and guilelessness. It is inevitable that this age should pass, that cares should come, that a knowledge of the world and its prosaic realities should brush off the bloom of that unknowing innocence.

But first we have a serious duty to fulfill to that period of childhood, that poetic time of life. It is the effort to store the young minds with rhythmic interpretations of thought and feeling. Alas that we are oftener planning to store the young stomachs instead! At the most, we are often "reading a story" to the eager little listener. Now stories do not cling in our minds like verses. It is true, we love the dear old favorites, "Jack and the Beanstalk" and "Cinderella" and all the rest. But it is the rhymes we remember word for word. Generally they are Mother Goose jingles, or "Two Little Kittens." Few, proportionately, are the children that have been brought up on Longfellow or Tennyson or Shakespeare.

The testimony, however, of these few is that they delighted in such mental food. Did they understand? Not always, of course, in early childhood, but they delighted in the swing of the lines, the sound of the words, and the occasional glimpse of color or reference to what they knew.

We don't begin to comprehend the depth of the child-mind. We do not give the little intellects credit for any understanding. We laugh at their small imaginings, and think that these dreams and make-believes are not half as important as smooth hair or clean handkerchiefs.

The little child is far more capable of understanding poetry than the average business man. While he is the child, therefore, and before he becomes the business man, is the time to make on the memory those impressions of truth and beauty that nothing can give so effectively and lastingly as rhythmic sound can.

"I never had any poetry read to me as a child," said a true poetry-lover, sadly. He had reason to be sad. So have many of us. We were cheated out of an early entrance into the world of poetry; nay, we ran the risk of never entering it at all. We became acquainted with the masters of song in the high school instead of the nursery.

The child-mind feels a sudden delight in the first snow of each winter. What if, then, some voice should repeat the first verses of Lowell's "First Snowfall," or, if the child were a little older, Longfellow's lovely lines:

Out of the bosom of the Air,
  Out of the cloud-folds of her garments shaken,
Over the woodlands brown and bare,
  Over the harvest-fields forsaken,
    Silent and soft and slow
    Descends the snow.

What if, at each new snowfall, for a season, the rhythmic sounds were repeated to the child who shows appreciation? If this experience had been ours, should we not be richer to-day? We should not only possess the dear memory of the old delight, but the verses would have been, for all the years between, a source of pleasure and culture.

Suppose, one long-ago day in the woods, when we were rejoicing with keen joy over "the dear green earth," we had heard:

Pleasant it was when woods were green,
    And winds were soft and low,
To lie amid some sylvan scene,
Where, the long, drooping boughs between,
Shadows dark and sunlight sheen
    Alternate come and go.

What ecstasy would have come at these words, proved immediately true by the gentle movements in the foliage above:

And all the broad leaves over me
Clapped their little hands in glee
  With one continuous sound.

The "clapping hands" we could have understood almost before we could talk. Was there ever a child that would not delight in the figure?

It is impossible to begin too early to recite poems to a child. The music of a lyric ought to be as good as a tune to lull to slumber. It requires faith to so begin with little ones, but in whom shall we have faith if not in them?

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Their possibilities are wider than they ever will be again. Your boy at five may be—anything. At fifteen he has shown traits which have indicated a score of things he can never be. At twenty the list of his possibilities is still smaller, and it keeps on decreasing as time goes on.

But at five the range of them is boundless. It is the poetic age, and it ought to be nourished with its natural food. To do less would be to starve and stint and dwarf.

The age is too utilitarian. We are running mad over material things and material successes. It will grow worse if we do not begin with the children, and give them their due. It needs no wide acquaintance with literature, though the well-informed mother can draw from memory at moments too busy to allow searching in books. A few volumes of poetry, notably Longfellow, will serve. After all, he is generally the first to introduce us into the world of poetry, and there are none but wish they had known him earlier. Few but would gladly exchange the jingling rhymes of Mother Goose for the "Rain in Summer," "The Day is Done," "The Bridge," and "Hiawatha." Give the children his lovely little songs, and add Whittier's "Barefoot Boy," Tennyson's "Sea Fairies" and "The Merman," Poe's "The Bells," Holmes's "The Opening of the Piano," Aldrich's "Baby Bell," the nature-descriptions in the introductions to both parts of Lowell's "Sir Launfal," and Stevenson's "Windy Nights," "My Kingdom," and "Night and Day." So shall you satisfy not only the ear, but, mayhap, the soul for music that, if nature be nature, must dwell in every little child.

If He Had Known

By Helen Ray Kent

THE young man stepped from the platform of his private car, and turned back, asking his valet for an overcoat, the wind was so chill. Then, with a few words, he dismissed the smart carriage that was waiting for him, and strode off after it up the country road, swinging his stick. The late autumn air was invigorating, and the young fellow threw back his shoulders and drew it in in long breaths as he used to do before a football match in college. Not so long ago, that was, and the pleasures and pastimes of the great world had not yet put their ineffable yet unmistakable mark upon his face and figure.

For half an hour he walked briskly along the path, thinking over the events of the past evening, and saying to himself that when his great house-party assembled on the morrow he would take the first opportunity offered to ask her to marry him, and they would keep their engagement a secret until the last evening, as a fitting climax to the fortnight's jollity. That she would accept him he had no doubt, although he was not a conceited fellow or over-certain of her love for him. But the last year they had been much thrown together, and she had shown in many ways—little, indefinable, perhaps, but none the less convincing—that the day he chose to lay his heart and fortune at her feet she would accept them; not eagerly, not rapturously, not passionately, but with the exquisitely good breeding that characterized her every act. He even smiled as he remembered that the men had nicknamed her "The Gibson Girl," because of her likeness to those beautiful, aloof, seemingly self-sufficient creations. The night before they had been discussing the possibilities of "Soldiers of Fortune" as a play, and the conversation had been led from that to a standing argument as to the attractiveness of the story's two heroines.

"I don't think Harding Davis knew what he was going to do when he began that story," she had insisted. "He meant to make Alice beautiful and lovely and sweet all the way through—as she is, for that matter. But Hope grew to be too much for him—emotional, sensitive people are always too much for those around them; he didn't know what to do with her; so Alice was sacrificed. Not that the sacrifice hurt her in my estimation. She is *my* favorite still. But you men all like the other one best—on paper, at all events. And she is a charming, naïve child, I grant, but—well, I can't just explain why or how, but Alice is a finer character in every way to me."

"That is because you are more like Alice," one of the men had said, teasingly; and then the conversation had passed into bantering and compliments. But he remembered that the same fellow had said to him later over cigars, "I had her there, didn't I? The truth

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is, all our society girls are 'Alices.' Nice, sweet, refined thoroughbreds, but with blue, or at the most pale pink, blood in them. No red, passionate currents in *them*. It isn't good form, you know. Hearts, emotions, impulses, brains, everything regulated by behavior. Perhaps it's a good thing, but, on the whole, *I'd* rather be Clay and have Hope than the other, wouldn't you? It's all very well as long as things all go smoothly; but if a great crisis or—or anything, you know, came into your life, wouldn't you rather have a girl like Hope to go to with it, than the other?"

The young millionaire poked a dead leaf out of his path energetically as he recalled that he had answered, "But the trouble is to find the Hopes. We don't know any. And how are we to find them?" And his friend replied, lightly:

"Oh, there must be plenty in the world, if we only knew where to look."

If! The young man smiled as he thought of the three years of travel ended a few months ago. Girls, the girls *he* would know, were much the same the world over. And the one he had determined to marry was exceptionally attractive to him and to society.

To society! Aye, there was the rub. Did he want a charming chatelaine; a beauty to sit at the head of his table, and dispense favors with a boundless grace? A woman to admire; to be fond of in the world's way, the social world all about him? He would be counted indeed a lucky fellow if he could win all this to add to the fortune he had inherited.

Or did he want a very different wife? One who would pour out upon him all the intensity of a young girl's enthusiastic love for her first sweetheart? One who would be radiant in his joy, and full of sympathizing grief in his sorrows? One he could seize and crush to his heart in passionate affection; who would run to meet his returning footsteps with an eager, joyous welcome, and watch him depart with a suspicion of tears about the eyes? If he could find such a one—

Suddenly his reverie was arrested by the sound of a heavy wagon rumbling upon the frozen ground, and he realized that he was passing through the little settlement of people who lived outside the grounds of the estate and were all employed about it in various ways. The houses were nearly all new, and built with an eye to beauty as well as to comfort. He felt a thrill of pardonable pride as he looked at the pretty little village nestling on the broad river's bank and belonging to his domain. Surely he had been liberal in all matters pertaining to the people's comfort.

Then he noticed that the wagon had stopped before one of the cottages, and the men were lifting out a coffin and carrying it into the yard. As he passed the gate he noticed a bit of crape fluttering from the door-knob, and the sight gave him an odd shudder. He had never forgotten the morning he reached New York after his mother's death, and had seen the same hideous symbol as he ran up the steps, beaten in his race by the one great power who is no respecter of persons.

"Somebody dead. Now, I wonder who lives there? I must ask Hawkins. *I* can't remember," he thought, as he came to the great gate of the park.

About half-way up the long avenue, shaded by noble trees now stripped of their autumn foliage, he met the agent walking out to meet him.

"Glad to see you looking so well, sir," said the man, after first greetings had been exchanged. "It's been a long time since you were here, sir. Yes, everything has gone on smoothly; and I'm sure you'll find things all right about the place, sir. We try to keep it so you could come any time without our knowing, and it would all be ready for you. When do the rest of them come, sir?"

"To-morrow," answered the young master, feeling his heart beat more quickly as the stately mansion came into view far down the avenue.

"By the way, Hawkins, I saw a coffin going into one of the houses as I came through the settlement. Who's dead? I couldn't remember who lived in that house."

"Oh, sir, it's Miss Dean," began the man, with a shade of embarrassment in his manner. "You know I wrote you that John Dean died over a year ago—last March, year, sir—when you was in Europe? Well, of course you don't know, sir, but 'most everything he'd saved—it wasn't much, but it meant a good deal to them—went up in the bank failure two years ago. I think that was the beginning of the end, sir. Dean never seemed to have any courage after that; and, being consumptive when he let go, he went all to pieces. After he died I hadn't the heart to say anything to them—about leaving the place, sir, I mean; for of course when his pay stopped they hadn't much—hadn't anything

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at all, as you may say, sir. And I thought if you wasn't suited, I'd make it right myself. I haven't any one but myself to look out for, you know. I don't know if you know it, sir, but Mrs. Dean is a cripple. She got hurt in a railroad accident, and has to go in a wheeled chair. So they had a pretty hard time at first, until Mabel—"

"Who's Mabel?" the young man asked.

"The daughter, sir," answered the agent, looking away through the trees at the blue, sparkling water in the distance. "You used to play with her sometimes when you were a little chap, sir; but of course you haven't seen her for a good many years—not to know her, at least. She was quite a remarkable girl, sir. Smart as a steel-trap; and John Dean sent her away to school, and to college too, she was so fond of her books. She was quite a beauty, with her heavy golden hair and black eyes and eyebrows. One of the artists who spend summers over at Rivington, a Mr. Kehew, painted a picture of her last year that made quite a good deal of talk; and gave her fifty dollars for the sittings. She was called 'Springtime.' She had a bunch of white lilacs in her hand."

"I've seen the picture. Go on," interrupted the younger man.

"Well, sir, she never was very strong, as you may say; and last winter, of course, she had to go on with her teaching. She taught school in New York. And in the summer she kept boarders. She worked awfully hard, sir. It wasn't more than a fortnight before she was taken sick that she made me the last payment on the back rent."

"You didn't take it, did you?" asked his master, sharply. "I always said if any one was sick, or in trouble, Hawkins—"

"I had to, sir. But I gave it all back to them, and more too, in ways they didn't know. I don't suppose you can realize, sir—and I can't either, living alone so—how much it costs to keep a house going; or to live anyway, for that matter. And Mrs. Dean, she all sort of gave out when her husband died, and used to say she couldn't leave the place until she went to the cemetery herself. Mabel used to come up every Saturday and stay over Sunday, just to be with her, and sort of see to things; and she had to get up and take the train every Monday at quarter of five in the morning, sir, because the next one made her late for school. It was pretty hard work; and that, and everything together, sort of broke her down winter before last."

"How dreadful!" said the young man, gently. He was more touched than he cared to show by the story. Could it be possible that within a stone's throw from his gate—from him, with his ease and luxury and pleasures—such troubles were taking place and he did not even know of them?

"How did the end come?" he asked, abruptly.

The old agent's voice had been unusually soft, and his eyes had been dewy once or twice during his recital of the story so far; but now his manner changed, and his tones became indignant.

"Well, sir, you know that Mr. Kehew who painted that picture?"

"Yes," said the younger man. With a sort of intuition he felt the end of the story, and regretted vaguely that the artist and his wife were to chaperon the party of guests coming on the morrow.

"People round here all thought he was in love with Mabel," went on the other. "But I didn't know anything about it myself until I met them walking through the greenhouses one day—you know you said any one could see them, sir. They didn't know I was there, or see me coming; and although there wasn't anything particular in their actions, I could tell that they understood each other. I was glad of it at first, for I thought she would have an easier time; and she was so refined and well educated I knew she would make a good wife for any one—any one, sir.

"But in the fall, when she went back to New York and used to come up for Sundays, I knew something was wrong. She used to look so white and miserable, it made my heart ache for her. The story soon got about that, although he admired Mabel and was in love with her, he was poor, and had told her that marriage with a poor girl would ruin his career. If it had been me, that would have made me hate him; but women aren't like men, and though she tried to get over it, I guess she couldn't help loving him in spite of everything.

"All the time she had to keep on working, for Mrs. Dean was feeble and fussy; and it took a deal of money for her, let alone the house. The night before Christmas—last Christmas—I went over to the station to bring Mabel home. I'd sort of got in the way of it, sir; and when she got off the train she gave me an awful shock. Her face had been getting whiter and whiter all the fall, but that night it was a sort of gray—it

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was ghastly; and her eyes looked like two big live coals. She tried to appear bright and natural at first; but I saw what an effort she made to talk, so I kept pretty quiet myself, and I could see it was a relief to her. When we stopped at the gate I hated to let her go into the house without a word; and so, just to pass the compliments of the season and hearten her up a bit, I said:

"'Good-night, and a merry Christmas, Miss Mabel.'

"My God! sir, she turned round and looked towards me a minute; and then she began to laugh. I can hear that laugh now—I shall never forget it; and then she says:

"'Merry Christmas? *Merry* Christmas? *Merry Christmas*, did you say? Ha! ha! ha!' And she went off laughing again, louder than ever. She was in hysterics, sir.

"We got her into the house, and got the doctor there; and that was the beginning of the end. She just grew weaker and weaker all this spring and summer, and dropped away and died. It wasn't any particular disease, sir; only that life was too hard for her. 'Too fine organism,' the doctor called it.

"We found a paper in her bag that night that said in it that Mr. Kehew was engaged to be married.

"I guess that finished her off. Poor girl! Well, she hasn't got to suffer any more. Here we are, sir."

"Hawkins," said his young master, warmly, "I want you to fix things so Mrs. Dean will stay there—in that house, as long as she lives—will you? I'd rather she didn't know *I* did it. You'd better go there and board, and take two or three rooms or something, and pay enough so she'll be perfectly comfortable. You can fix it. Lord! to think of all that suffering—and I did not know.

"If anything else happens, you are to let me know instantly. They haven't wanted for anything, have they? Is there anything I can send now—"

"Oh, no, sir, I took good care of that," answered the agent, huskily. "But there is one thing, sir, if I may be so bold. Miss Mabel loved flowers. I don't think I ever saw anybody quite so fond of 'em in my life; and she liked lilacs better than any other kind. I know in the spring she would always get all the house would hold—especially white ones—and she always carried a sprig or wore one tucked in her dress. She said they were the sweetest things in the world. Now today I was in the greenhouses to see that they were all right, and William said you'd ordered him to force some white ones. He didn't have very good luck, sir; but there's quite a lot, and—"

"Come along," interrupted the young man, eagerly; and, with a few hurried words pushing by the group of servants gathered to greet him, he hastened to the gardener.

In a few moments they stood before the beautiful bunches of blossoms, and with nervous fingers the master plucked spray after spray of the delicate white flower. Hawkins and the gardener went off in search of baskets, and he was quite alone for a few minutes.

"How could he—how could he? The miserable cad!" was his inward exclamation, as he thought of the rich widow Kehew had married. Not that he had ever fancied the artist especially in love with her—and then he stopped abruptly, his brows knitting with a complex train of thought.

To be sure, no girl would die of love for *him;* but was he not thinking of marrying without love? or at least the kind of love he had vaguely dreamed of and idealized?

He tried to imagine Her under such circumstances as Hawkins had just related, and could not do it.

"It isn't in her to care like that," he thought, sadly. "And if she doesn't—why, I don't want her. Oh! it's a pretty thing if all our ultra-refinement and civilization are going to take all the heart and real affection out of life. No! I don't want any *Alice;* I—"

"Beg pardon, sir," interrupted the gardener, as he came back with the baskets, "but you've picked nearly all the lilacs, sir. Only two sprays left; and you told me you wanted them especially for to-morrow. You can't get any—"

"I—I don't want them," said the young man, confusedly, thinking aloud. "It was She who wanted them; or said she liked them. I'm not going to take Alice. I'm going to wait until I find Hope."

❀

The Frontier

By Lloyd Mifflin

O soldier, treading through the long day's heat,
With tattered banner and with drooping crest,
Now as the sun sinks down thy purpled West;
Thou who hast come so far with aching feet,
Thou who must march and never canst retreat,
Art thou not weary of the bootless quest?
Look'st thou not forward to a time of rest?

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Sweet will it be—beyond all telling sweet—
After long marches with red danger fraught;
The wakeful bivouac; the assault and flight—
After thy scars of glory; sore distraught;
To camp afar—beyond defeat and fight—
Wrapped in the blanket of a dreamless night,
Out past the pickets and the tents of thought!
—*Selected.*

Eleemosynary Curiosities

By Robert P. Ryan

WHILE Americans may well be proud of all the munificent charities which have been founded throughout the United States, and while their pride may very justly be enhanced by the knowledge that, having regard to area and population, there is no city in the world, perhaps, which can excel New York either in the quantity or quality of its charitable endowments and philanthropic institutions, yet no single country can boast of such an extraordinary variety of private and local charities as England, for the very simple reason that these are the accumulation of centuries. Emerson could cite no stronger proof of the stability of things in England than the fact of William of Wykeham's credit, after the lapse of eight hundred years, still holding good for bread and cheese and beer at Winchester. The great essayist certainly selected the most striking instance of a benevolent institution outlasting dynasties and political and social changes; but the case under reference is by no means a solitary one. A large proportion of the minor charities of England date from the fifteenth and sixteenth centuries; and the hungry are still fed, the naked clothed, and the homeless lodged by the trustees of charitable testators, although hundreds of years have gone by since those testators made their last wills and testaments. The great trade guilds, the parochial authorities, and the clergy are almoners of benefactors long since dead and buried, and it would be difficult to find even the smallest section of territory in England which is entirely free from a charitable charge of some kind.

Now, the chief interest attaching to these local eleemosynary bequests in England lies not so much in their antiquity as in the quaintness of their conception and the eccentricity of their founders, the latter characteristics, indeed, having given favorable opportunity to the versatile genius of the late Charles Dickens for biting satire or sparkling humor. It would appear that scarcely a single want to which flesh is heir has been forgotten by the charitably disposed. You find donations of bread, cheese, meat, turkeys, herrings, pease, apple pie, plum pudding, barley, wheat, rye, wine, broth, milk, and figs. We read that Edward Richardson, of Ince, charged his estates with the annual delivery of five loads of oatmeal, each weighing two hundred and forty pounds, to the poor of the neighborhood. The Rev. J. Shepherd, of Wetheringset, left sufficient to provide a dinner annually for twenty poor persons on Lady-day, with five shillings to the clergyman for reading prayers, and half a crown to pay for a merry peal after the repast. John Evelyn of Godstone, unwilling that a custom he had established should cease with his life, has saddled his heirs forever with the providing of fifty-six pounds of beef to be made into broth every Thursday, from the first Thursday in November to the last in April. One Thomas Williamson, who died in 1674, desirous of inculcating the prudence of thrift, directed that the rent of a certain piece of land should be applied to the purchase of mutton at Martinmas, and given among the poor of Castlerig "to be by them pickled or dried that they might have something to keep them within doors upon stormy days."

It is curious to learn that donors of a bucolic turn of mind have provided bulls for parochial use, cows to supply milk to poor people, and free pasturage for those fortunate enough to possess cows of their own. More than one worthy citizen of London, who had doubtless suffered in his own person from the darkness of mediæval thoroughfares, has directed a lamp to be placed at the end of the street in which he had lived. Every such light still exists; but the modest dip has long since been superseded by gas. Other people, again, have sought rather to lighten the spiritual darkness of their neighbors by feeing the clergy to preach sermons on special occasions or at special seasons. William Spencer, by a deed dated 29th November, 1494, left certain premises in the parish of St. Mary Redcliffe, in Bristol, to provide forever "three priests to preach the Word of God in the

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parish church, or in the churchyard of the said church, before the mayor and commonalty and other devout persons at the feast of Pentecost," the clergy to be paid for preaching, and the clerk and sexton duly remunerated for ringing the bells and strewing the church floor with rushes. The ceremony of strewing the church floor with rushes used always to be made the occasion for a holiday procession, and the antique custom is by no means extinct in England yet.

We are always hearing a great deal of the somnolent effects produced upon congregations by dull sermons and bad elocution. But it seems to be a complaint of long standing. Many years ago, Richard Dovey, of Farmcote, Shropshire, sought to remedy the evil at Clavenley by providing free lodgings and a yearly payment of eight shillings for a poor man who would undertake to whip dogs out of the church and awaken the sleepers therein. Similar provision has been made at Trysuel in Staffordshire and Chislet, in the county of Kent. At the latter place the land from which the wages of the church orderly are derived is known as the "Dog-whipper's Marsh." And here is a quaint little item affecting the church. At a small village in Staffordshire the boys are kept quiet during sermon by the watchfulness of the recipient of a bequest of five shillings per annum.

The promotion of matrimony seems to have been a favorite object with the benevolent. Archbishop Laud's charity dowers twelve maidens every third year. Every Easter Wednesday nine newly wedded couples receive fifteen pounds each, under the will of E. Dickenson, of Westminster; and no less than forty girls are annually dowered at the town of Bedford. And while boys and girls, maidens and matrons, have been remembered, widows and old maids have not been forgotten; but we are unable to trace any charity in England which was specially intended for old bachelors.

Modern Britons, "who never, never shall be slaves," can scarcely conceive the fact of any of their fellow-countrymen being kept in a state of slavery. Their progenitors, however, were familiar with such things. Duchess Dudley, dying in 1655, left one hundred pounds ($500) per annum for the redemption of poor English Christian slaves from the hands of "the barbarous Turk;" and in the year 1725 Thomas Belton, of Hoxton, proved his enmity towards his own kith and kin by cutting off his three sons and his brother Timothy with a shilling apiece, while he showed his sympathy for his distressed countrymen by leaving the bulk of his property—about $125,000—in trust to the Ironmongers' Company. One-half of the interest of this large amount he directed should be expended in ransoming British subjects from slavery in Turkey or Barbary.

One William Tracy having, "by way of pleasing his King, rashly libeled the life of Thomas Cranmer, Archbishop of Canterbury," Susan Barker, a descendant of the offender, in atonement, granted a yearly rent of thirty dollars to the hospital of the Holy Trinity, founded by Whitgift, desiring thereby to mark her approbation of "the truly episcopal life" of that prelate.

An old lady of Barton, Lincolnshire, being once benighted on the Lincolnshire "wolds," was able to direct her steps by the sound of the curfew-bell from St. Peter's Church. In grateful remembrance, she conveyed a piece of land of thirteen acres to the parish clerk and his successors, on condition that they and he rang the bell from 7 to 8 P.M. daily (Sunday excepted), from the carrying of the first load of barley until Shrove Tuesday. The curfew-bell is still rung in England, in some places, in accordance with old bequests.

Some persons had a curious predilection for their own names—a predilection which found vent occasionally in a puerile manner. Thus, one Henry Green left his estates to his sister with the proviso that she should give four green vests, lined with green galloon, to four poor men every Christmas; and his fellow-townsman, Gray, directed that six "nobles" should be spent annually in providing six old women with vests of gray cloth, and forty shillings in providing three old men with coats of the same material.

Events of merely local interest are not unfitly commemorated by local charities; but there is something decidedly ludicrous in seeking to perpetuate the memory of such events as the accession of Queen Elizabeth, the defeat of the Armada, the Gunpowder Plot, the great fire of London, or the battle of Waterloo, by doling out a few loaves among the poor of some obscure township. And, most assuredly, Captain Cook's fame will be kept alive rather by his own achievements than by his mother's donations to the poor of St. Andrew's the Great; while the name of the immortal tinker, Bunyan, requires no special, local benefaction to keep it alive.

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Books and Authors

The Mycenæan Age[1]

Three years ago the Greek explorer, Dr. Chrestos Tsountas, published at Athens an account of the continuation of the Mycenæan explorations which Dr. Schliemann had begun. To that great explorer Dr. Tsountas has been a worthy successor; his expeditions have restored to us the palace of the Pelopid kings, the abodes of their retainers and menials, the fortress walls and secret waterways, the clan cemeteries. His book showed that he is as good an expositor as an explorer, and it was warmly welcomed by all archæologists. Deeply impressed with its value, Professor Irving Manatt determined to secure to its author a wider audience than the little world of modern Greece affords. No mere translation, however, seemed to answer the purpose in view. Not only did the method of the book, despite its wealth of matter, leave something to be desired, but also the new work would be read by a different public. Dr. Tsountas's had been read by a public with "the main spoil of the Mycenæan world on daily view in their midst and the great Mycenæan centers but a few hours' journey from their doors;" he could, therefore, take for granted much that must be explained to an American audience. Again, during the three years which have elapsed since Dr. Tsountas's book appeared, many important discoveries have been made, by the author himself, by Messrs. Noack, Ridder, Staës, Evans, and, above all, by Dr. Dörpfeld. The present volume is the outgrowth of Dr. Tsountas's work, and it includes his own later annotations and notes, to which Professor Manatt has added whatever was found available either in original sources or in recent literature. While the main substance of the book belongs to Dr. Tsountas, Professor Manatt tells us that there are few pages of it to which he has not made some material contributions. Only a quarter of the illustrations and none of the photographic plates are from the original work. The illustrations are many and interesting, but we regret that there should not have been included among them some plates in colored facsimile. Perhaps the most beautiful of all the illustrations is the reproduction of the decoration of the Vaphio cups. We notice that this has been transferred to the cover of the book and is used as a frieze. There is a singular difference between the two. On the plate the man at the extreme left pulls the leg of a steer by a rope, but in such a fashion as to bend the rope; on the book cover the rope is straight.

Professor Manatt signs his preface on an anniversary full of significance and importance to every archæologist. "Just twenty years ago to-day the wires flashed from Mycenæ to King George's palace at Athens, Schliemann's jubilant message that he had found the royal tombs, with their heroic tenants still massed in gold and their heroic equipage about them." Out of that discovery has sprung a science which has already in large degree restored the landmarks of pre-Homeric Greece. Until recently Homer was our sole source of light upon the civilization of a supposedly prehistoric age. As Dr. Dörpfeld tells us in his valuable introduction to the work of Drs. Tsountas and Manatt (an introduction all the more notable since the conclusions of the great German archæologist are not always those of the present volume), the pictures which Homer gives us of the palaces of that age appear almost too fanciful to pass for transcripts of reality. Who could have believed that, as the poet alleges, the palaces were actually adorned with friezes of blue glass? But recent excavations show that Homer's pictures answer to reality. Again, it may now be considered certain, says Dr. Dörpfeld, that the allusions of Homer to the scenery of the Troad and to Troy itself harmonize in the main with the facts as determined by the explorations. Homer celebrates the dominion of Achæan princes who ruled before the Dorian came in or the Ionian pushed out. The poet himself was supposed to be an Ionian of Asia Minor who lived as late as the ninth century B.C. He was thus removed from the scene and period which he describes. It is not a wonder, then, that he should have failed to obtain full credit; why should we have expected a true picture from him? Hence we have regarded

[1] *The Mycenæan Age: A Study of the Monuments and Culture of Pre-Homeric Greece.* By Dr. Chrestos Tsountas, Ephor of Antiquities and Director of Excavations at Mycenæ, and J. Irving Manatt, Ph.D., LL.D., Professor of Greek Literature and History in Brown University. With an Introduction by Dr. Wilhelm Dörpfeld. Houghton, Mifflin & Co., Boston. $6.

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the age which he describes as a prehistoric age, and the life which he depicts as the childhood of the race. The great discovery of Dr. Schliemann, however, began to illuminate our darkness, and the light has now grown so clear that we recognize the addition of an entire chapter of history to the Greek record.

Outlined in these pages Mycenæ stands clearly before us. When we consider that it was the fortune of the old Achæan capital to perish in the height of its glory, and to remain undisturbed until two decades ago, it is easy to comprehend that we have a well-nigh perfect type of an ancient fortress city. There are chapters about the life that was lived in it, about the palaces, the private houses, the dwellings of the dead; about dress, arms and war, art, writing, and religion. Such a picture as this confirms the rather hazy notion which we may have gained from Homer. The picture is that of the interior of a Mycenæan palace:

> There is the great hall, with the pillars upholding the roof and inclosing the great round hearth with its polychrome designs; the smooth concrete floors, scratched in checkers of red and blue; the walls frescoed in bands, now of animals or linear designs, now of hunting or battle scenes, and crowned with richly carved friezes, while the doorways and the woodwork generally are agleam with noble bronze. Then, answering to all this variety, the furnishings—among them easy chairs decked out, it may be, with gold and silver, bronze and ivory, and doubtless spread with rugs or skins; vessels in endless variety of form and stuff—terra-cotta, kyanos, alabaster, bronze, silver and gold, some of them, like the golden cups from Vaphio, wrought with designs of wondrous life and beauty. Certainly in all this we have a high-water mark of comfort and luxury, of wealth and taste. But the picture has its shadows, which would no doubt be deepened if we could look into the huts of the common herd. Even the palace is without a chimney or a window, and the refinement of the age, as we have seen, was far from exemplary. Prince and peasant in a rude age do not differ much in manners; and the lower-class coarseness which we infer from the housekeeping still in evidence at Mycenæ is more than matched by the lordly suitors of Penelope.

In this sumptuous volume we see as actual objects, not only the palaces and houses, but the cups and vases, the swords and scepters and signets, the tankards and tools (we wish that there had been more discussion of the pottery); and when such objects fail, the old artists fill the gap. "Before our eyes they bring princes in their chariots, chasing the deer or proceeding to war; lion and bull hunts; scenes of siege and battle, of worship and sacrifice." Nor does the light go out at death. "Rather it is the tomb in which we find the luminous center of the age. . . . Death was but removal from the house above ground to the house under ground, both originally constructed on the same plan. . . . And it was not in nakedness and solitary that man removed from the old house to the new; he went in his best and bravest array, and the new house was furnished, not unlike the old, with all that could maintain his dignity and minister to his comfort. From time to time he was joined there by his kin, each bringing his goods with him, until the whole household was reunited in the lower mansion, which thus became a storehouse of accumulated treasure."

Perhaps the most interesting of all the chapters is the one on writing, for it contains what to some may be surprising information. Our authors declare that there existed in Crete during Mycenæan times, or even earlier, a hieroglyphic system of writing, partly ideographic and partly syllabic. This system was related to that of the Hittites, but its use never spread beyond the boundaries of Crete. At the same time, however, there existed another system of writing, linear in character and probably syllabic: this system was more widely diffused, since we find traces of it not only in Crete but in some of the other islands and on the mainland.

The idea that Mycenæan culture belonged to the Dorians of the traditional migration cannot stand the test of chronology. Tradition has referred that migration to the twelfth century B.C., but the Mycenæans had established themselves in the Argolid before the sixteenth, probably even before the twentieth, century. If the wonderful discoveries in the Orient have confirmed many points in Old Testament history, so in Greece our authors may well claim that the chart of the explorer answers point by point to the Homeric data. Such a book as this gives to our Homer a distinct atmosphere, background, and environment.

The "Frankfürter Zeitung" has printed a letter from Heine to Goethe, which has just been discovered. It runs as follows: "There are a hundred reasons why I should send my poems to you. *I will only mention one: I love you.* I believe that is a sufficient reason. My poems, I know, have still little worth; but here and there are things from which one may see what I shall be able to do some day. For a long time I have not been satisfied with

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my poetry. People say, 'Ask Schlegel!' He tells me, 'Read Goethe.' That I have extensively done, and if anything good comes from me, I know whom I have to thank for it. I kiss your sacred hand, which has shown me and the whole German people the way to heaven, and remain yours obediently and respectfully, HEINRICH HEINE, Cand. jur."

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending January 7. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND THEOLOGY

The advent to our table of a fine octavo volume of eight hundred pages, comprising the numbers of *The New World* for 1897, gives us occasion to refer to this "Quarterly Review of Religion, Ethics, and Theology" as of the first rank. Its list of contributors includes men of note in learning and letters in many religious denominations. Its articles and book reviews present the best thought of our time. The first article in the present volume is by Dr. Edward Caird on "Christianity and the Historical Christ," and forms a sort of epilogue to his notable lectures on "The Evolution of Religion." "The American Journal of Theology," following its lead in making an open forum for men of more or less opposing schools, differs from it in being somewhat more specialized. (Houghton, Mifflin & Co., Boston.)

Dr. Walton W. Battershall, rector of St. Peter's Church, Albany, is very widely known as a preacher and writer of an uncommon literary quality. The volume of sermons from his pen recently published by A. S. Barnes & Co., of this city, is well described by its title, *Interpretations of Life and Religion.* These sermons, twenty in all, show spiritual insight, ardor of conviction, and uncommon literary gifts. They have direct reference to the widespread confusion of tongues and voices which, in this day of many kinds of knowledge, and of much knowledge which is only presumptuous ignorance, bewilder and trouble many people. Under such titles as The Origin of Prayer, The Measuring Reed, The Peace of Christ. The Joylessness of Modern Life, Inadequate Theologies, and The Modern Sainthood, Dr. Battershall points out the disorders of the time, and in a fresh and suggestive way applies again the great truths of Christianity to the needs and the longings of modern men and women.

The Four Gospels in a Modern American Dress, by the Rev. Frank Schell Ballantine, is the attempt to do here what Père Lasserre did some years ago in France. As the Frenchman translated the Gospels from the original into his own language, so our author puts the Gospel story "into the ordinary form of our every-day American literature." Mr. Ballantine emphasizes the American form; he uses dollars and cents in his version of the Gospels, not pounds, shillings, pence, and farthings. He makes some popular changes, too—"charger" to "dish;" "mammon" to "money;" "watch of the night," "first hour," etc., to our present designations of time. The arbitrary divisions into chapters and verses are dropped, and the print runs, not in two narrow columns, but across the page. The notes well emphasize the text. (Turnstall & Wolf, Scranton, Pa.)

The Last Things, by the Rev. Dr. Joseph Agar Beet, the well-known commentator, is a notable book. Those who have enjoyed the fruits of Dr. Beet's learning and skill in exegesis will not be surprised to find in this volume a peculiarly careful and comprehensive account of Christ's Second Coming and the Future Punishment of Sin. Dr. Beet's admirable method is to deal with each writer separately, and afterwards, putting together the various types of teaching, to deal with them as a whole. While the work is in large degree polemic, its author has well realized his aim to make controversy subordinate to positive teaching. (Eaton & Mains, New York.)

The Rev. Dr. A. H. Ames has published an interesting volume entitled *The Revelation of Saint John the Divine: An Interpretation.* Dr. Ames does not sympathize with those who find in the Book of Revelation an epitome of history, either as confined to particular epochs or as a whole. Rather is it "a sacred clasp to bind together and hold in harmonious coherence the whole of God's wonderful volume." After reading Dr. Ames's chapters we feel that Revelation might have been called "The Kingdom of Christ," so immediately does it spring from the fabric of Judaism, so unswervingly is its single, glorious theme presented. (Eaton & Mains, New York.)

The last-issued volume in the "People's Commentary," published by the American Baptist Publication Society, Philadelphia, is on *Romans and Corinthians*, and is the work

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of the Rev. Dr. G. W. Clark, the author of "A Harmony of the Gospels." In the preparation of this volume Dr. Clark tells us that he kept four questions in view: (1) What did the writer intend to express? (2) What was the idea conveyed to his readers? (3) What did the Spirit intend to say through him? (4) How can the thought thus attained be best expressed now?

MISCELLANEOUS

The public have been familiar for several years with *The Chemistry of Cooking and Cleaning*, by Ellen H. Richards. (Home Science Publishing Company, Boston.) Mrs. Richards, aided by S. Maria Elliott, has produced a second edition, greatly enlarged, and much more comprehensive than the original book. Mrs. Richards's valuable contribution will be appreciated by all progressive housekeepers.

Mr. Andrew Downing has published a small book of verse entitled *The Trumpeters and Other Poems*, which deserves notice from the earnest character of the work. Its manner is not equal to its matter, but there is much genuineness in the matter. (Haworth Publishing House, Washington, D.C.)

Mr. W. J. Stillman's *The Old Rome and the New, and Other Studies*, consists of nine essays on other subjects than Rome added to the essay which gives its name to the volume. The book is so peculiarly interesting that we reserve it for longer notice. (Houghton, Mifflin & Co., Boston.)

The Teaching of Morality, by Sophie Bryant (The Macmillan Company, New York), is a book worth reading. Special note should be taken of the author's insistence upon the distinction between moral originality and moral docility, upon that between the dramatic and sympathetic imagination, upon that between the instinctive and the conscious self, upon that between the virtuous character and social membership.

Literary Notes

—Mr. Thomas Hardy, who is now at work upon a long novel, will bring out a collection of short stories in the spring.

—Rudyard Kipling has gone to South Africa, and Mr. Gilbert Parker to the Nile. Mr. Parker hopes to get a glimpse of Dongola and Berber before he returns.

—M. Brunetière, the editor of the Paris "Revue des Deux Mondes," is now in Rome, where he is collecting materials for an article which, it is said, is to demonstrate the utter collapse of science.

—Mr. William Coolidge Lane has been chosen Librarian of Harvard University, to fill the place made vacant by the death of Justin Winsor.

—The late Alphonse Daudet's last novel, "Soutien de Famille," is announced to appear in book form in February. Just before his sudden death the novelist had been revising the proofs. Concerning the name "Daudet" he once said:

> My name seems to indicate that I descend from the Moorish settlers of Provence, for, as you know, Provençal people are largely of Moorish extraction. Indeed, it is from that circumstance that I have drawn much of the humor of my books, such as "Tartarin." It is funny, you know, to hear of men with bushy black beards and flaring eyes—like bandits and wild warriors—who are, the one a peaceful baker, the other the least offensive of apothecaries. I myself have the Moorish type, and my name, "Daudet," according to the version which I like best, is the Moorish for "David." Half my family is called "David." Others say that "Daudet" means "Deodat," which is a very common name in Provence, and which, derived from *Deo datus*, means given to God.

Books Received

For the week ending January 14

THE BURROWS BROS., CLEVELAND

Banks, Rev. Louis A., D.D. Immortal Hymns and Their Story.

CHARLES H. CRANDALL, SPRINGDALE, CONN.

Crandall, Charles H. The Chords of Life.

DODD, MEAD & CO., NEW YORK

Polychrome Bible. The Book of Isaiah. By Rev. T. K. Cheyne, D.D. $2.50.

Polychrome Bible. The Book of Psalms. By J. Wellhausen, D.D., and Horace H. Furness. $2.50.

FUNK & WAGNALLS CO., NEW YORK

Students' Edition of a Standard Dictionary. Abridged by J. C. Fernald, F. A. March, and Others.

J. B. LIPPINCOTT CO., PHILADELPHIA

Skeel, Adelaide, and William H. Brearley. King Washington.

THE MACMILLAN CO., NEW YORK

Warner, Francis, M.D. The Study of Children. $1.

H. M. and M. A. R. T. Handbook to Christian and Ecclesiastical Rome. (Part I.) Christian Monuments of Rome. $1.75.

Harbottle, Thomas B. Dictionary of Quotations (Classical). $2.

Channing, Edward. A Students' History of the United States. $1.40.

Bates, Katharine Lee. American Literature. $1.50.

Addleshaw, Percy. Exeter: The Cathedral and See. 60 cts.

MASSACHUSETTS NEW-CHURCH UNION, BOSTON

Worcester, John. Matthew's Gospel. 75 cts.

A. C. M'CLURG & CO., CHICAGO

Barrows, John Henry. A World-Pilgrimage. Edited by Mary E. Barrows. $2.

THE PHILOSOPHICAL PUBLISHING CO., BOSTON

Potter, La Forest, M.D. The Psychology of Health and Happiness. $1.

FLEMING H. REVELL CO., NEW YORK

Meyer, Rev. F. B. Paul. $1.

Mackenzie, W. Douglas. Christianity and the Progress of Man. $1.25.

Hillis, Newell Dwight. The Investment of Influence. $1.25.

L. A. SKINNER & CO., NEW YORK

Shaw, Annie DeWitt. Will, Annie, and I.

ROBERT LEWIS WEED CO., NEW YORK

Martin, Caroline. The Blue Ridge Mystery. $1.25.

THOMAS WHITTAKER, NEW YORK

Orr, Dr. James. The Ritschlian Theology. Edited by Rev. W. Robertson Nicoll. 75 cts.

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The Religious World

Sunday Morning in the Rev. F. B. Meyer's Church

From a Special Correspondent

It was a new experience for a respectable American Congregationalist in London to find that inquiries for a church service outside the pale of the Church of England were met by quiet but very decided disfavor in the sight of the correct English Churchman. And as to the Rev. F. B. Meyer, so abundantly known and beloved in America, the haughty Churchman averred that he really had no idea where he might be preaching; he was not regarded of sufficient consequence to be known in London, whatever might be true in America. However, not all London agreed with this conservative estimate, and we made our way over Westminster Bridge and on to Christ Church, where we found, in the spacious and beautiful church edifice which English guidebooks designate as a Dissenting *chapel*, a large and deeply earnest audience gathered to listen to the great spiritual leader.

To the strange worshiper it was heart-warming to be greeted at the entrance of the church with a cordial "good-morning" from some church official, and, just within the doors, to receive a copy of the service-book marked "For the Use of Visitors." And when a friendly pewholder opened her door to let us in without waiting for the usher to come, we really felt that the house of God could not be a strange place to any Christian.

However, the conditions were a trifle confusing. Christ Church is classed with the Congregational or Independent chapels, in most of the London guides (though in one place it was named with the Baptists), yet the position of pulpit, lectern, and choir, the dress of the minister and his assistant, and the entire form of service were the same, with few modifications, as those of the English Church. The Lord's Supper is administered every Sabbath morning in the month but one, when it is held in the evening, and the form used is mainly that of the "Book of Common Prayer." In place of the altar hung a rich curtain of deep green handsomely embroidered with pink roses at the sides, inclosing a beautiful monogram of the letters "I. H. S." The Supper was spread on a large table set forward considerably from the altar-place, and communicants did not come forward, as in the English services, but were served as they sat in the pews. The pure, spiritual face of Dr. Meyer seemed like the face of a friend as he took his place in the pulpit after the reading of the service. When he read, from the twentieth chapter of 1 Samuel, "And thou shalt be missed, because thy seat will be empty," our thoughts went swiftly back to the home church in America, and we wondered how many of the friends were really missing us that Sabbath morning. However, the sermon was addressed, not to strangers, but to attendants of the church who were not communicants, whose place at the Lord's table was empty and whose presence was longed for by the Lord of the feast. It was tender yet searching, faithful, loving, and yet convincing, and as the pastor closed with a beseeching appeal to those of his flock who were still outside the fold of the Great Shepherd, the solemn stillness of the large audience testified to the deep impression which his words had made.

The church calendar for the week contained some notices unusual to American eyes. For example, the Sunday afternoon tea at five o'clock, open to all at fourpence each; the women's Monday "at home;" the children's special service at seven o'clock Tuesday evening; the "usual service and *sermon* in the church" set down for Thursday noon, and the luncheon following at one shilling each; a Bible reading Friday evening by the assistant pastor, and the "Workers' Prayer-Meeting," Saturday evening.

Two special Sabbath services—regular services as it seemed—were a children's meeting in the hall next the church, at eleven, and another at 6:30; and a Bible class for young men from the city warehouses, at 3:30.

Dr. Meyer alluded, in his notices, to certain plans which he wished to have well under way before his departure for America, expressing his sorrow in leaving his congregation, and his joy in the work that he hoped to do in America. H. M. N.

London, England.

A Large Institutional Work

If ever a church deserved the name of a "live church," it is the Ruggles Street Baptist Church, of Boston. It is located in a

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needy district, not the slums, but where live great masses of working people. It ministers to soul and body in a business-like and thoroughly systematized way. The church appoints various committees, each with jurisdiction over one department, and each, usually, with a salaried head. These are all subordinated and harmonized under one leader. The church visitors thoroughly canvass the district, and a record is kept of every family. Its work of relief and charity is in co-operation with the Associated Charities.

Some of the committees are as follows: Ministration and relief, converts and inquirers, education, missions, Bible school. strangers, temperance, and women's work. Correlated branches are placed under the supervision of one committee. Thus under the general direction of the Bible school are the young people's societies, the Boys' Brigade, the children's services, etc.; also the Bible school proper and the home department. Its Workingmen's Bible Class numbers two hundred and fifty. More than a thousand members are enrolled in the school. We wish our space permitted a detailed description of the various departments of this church. It maintains a medical dispensary, the "Friendford Industrial School," which trains boys and girls in the various industries, a relief and an employment bureau, a gymnasium, reading-rooms, and numerous classes, some of these especially for religious instruction. In summer it sends out Gospel wagons, which reach more people than even the winter services. Monthly socials are held for the children, for young people, and for the church in general. Every three months a rally is held for the men of the congregation. which brings together a great audience. For nineteen years the Ruggles Street Quartette has been one of the church attractions. Much is made of music. There is a singing club of two hundred members; also a children's singing class. The pastor of the church and the director of all this great work is the Rev. Everett D. Burr. Of him an article in "The Open Church" says: "He is a man of large, popular gifts, though withal pre-eminently a spiritual character, and his style of preaching is peculiarly attractive to men. The full gospel of a perfect Christ is proclaimed with winsomeness and magnetism, and it is but the truth to declare that all the diverging lines of effort witnessed in this church center at the pulpit where stands a man of God." Another great power in this church is Mr. D. S. Ford, the proprietor of the "Youth's Companion." Mr. Ford gives of his wealth liberally to support the work, in which he thoroughly believes.

Practical Federation

The various articles of the Rev. Dr. Ecob, now of Denver, on the question of the waste in church work, have by some been regarded as impractical and visionary, but Dr. Ecob never writes without a solid basis of facts; neither is he a mere dreamer. His heart is in a movement in behalf of the federation of Christian churches, and he believes it to be practicable. At a recent meeting of the ministers of Denver, at which were present Methodists, Baptists, German Lutherans, Episcopalians, Presbyterians, Congregationalists, Unitarians, and others, Dr. Ecob presented his idea of interdenominational comity. He explained that federation of the churches does not mean that any minister or church must give up a single iota of denominational belief. All that is good in the traditions of the denominations is to be conserved, and this in itself will teach that when the larger interests of the whole Church for the furtherance of the kingdom of God are concerned there should be unity and co-operation. In presenting the subject in Denver Dr. Ecob made reference to the Church Federation of Maine, where the various denominations unite in their common Christian work. In conclusion he urged similar steps for united work in Colorado. The suggestion was taken up with enthusiasm by various ministers of different denominations. So far as we may judge from a long article in the "Denver Republican," all the ministers who were present were in hearty sympathy with the suggestions made. A committee representing the denominations present, seven in number, was then appointed to report on the best means of bringing about a federation of the churches. Of this committee Chancellor McDowell, of the Methodist University, was appointed to represent his Church; the Rev. C. W. Williams to represent the Baptists; the Rev. B. O. Aylesworth, the Christians; the Rev. F. T. Bayley, D.D., the Congregationalists; Dean Hart, the Episcopalians; the Rev. Mr. Heisler, the Lutherans; and the Rev. Mr. Rankin, the Presbyterians. The movement we believe to be at present the only practicable step toward Christian union. For years to come, at least, denominations will serve a purpose, but surely there

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ought to be some way in which all may unite for the common work. The claims of the whole Church are surely greater than those of any fragment. The experience in England, in Maine, and in parts of New York City shows that this movement is practicable. We believe that it will steadily grow. The example of the ministers of Denver under the lead of Dr. Ecob may well be followed in other large cities.

International Missionary Conference

The sixth annual Missionary Conference of the Foreign Mission Boards of the United States and Canada was held in New York beginning January 11. There were thirty-three foreign missionary societies represented. The oldest is the American Board, whose constituency is now chiefly the Congregational churches. The work of these societies includes 1,093 principal stations, 6,247 out-stations, 3,574 American laborers, 15,564 native laborers, 3,836 churches, 430,266 communicants, 34,870 additions last year, 232,563 children and young people under instruction; native contributions last year of $348,150, and a total income last year of $4,333,611. These statistics are exclusive of the work done by some of the societies in Protestant Europe. There are six foreign missionary societies in Canada, whose work includes 89 principal stations, 227 out-stations, 242 Canadian missionaries, 506 native laborers, 112 native churches, 9,141 communicants, 1,040 additions last year; native contributions last year of $32,339, and contributions in Canada last year of $283,706. Among the papers which have especially attracted our attention was one on "Legacies," which was read by Mr. F. H. Wiggin, of Boston. Mr. Wiggin said that from thirty to forty per cent. of the receipts for foreign missions comes from legacies; that the American Board receives an average of eighty bequests annually. The Rev. C. H. Daniels, D.D., of Boston, read a report on "Student Volunteers," in the course of which he said that the Volunteer Movement was without a debt and had never had a deficit; that its policy for 1898 is to visit every institution of higher learning on the continent, and to seek to interest as many students as possible in the work. The claims of foreign missions have been presented in over eight hundred institutions of higher learning in this country. "This movement has brought to our notice four thousand volunteers, and the prayer for men has given place to prayer for money." A paper of Dr. Judson Smith dwelt exhaustively with the proposed Ecumenical Missionary Conference to be held in New York in April, 1900. Concerning that proposal we commented at a previous time in these columns. At the same time that this Conference was held there was also a Conference of Women, representing Methodist, Presbyterian, Congregational, and Baptist churches. Mrs. Gracey, of the Methodist Church, said that from a nucleus of eight women in 1869 her society had grown until now it had a membership of 150,000, the conditions of membership being "two cents a week and a prayer." The Woman's Board of the Presbyterian Church was represented by Mrs. Schauffler, who said: "The aim of this society is to have an auxiliary in every Presbyterian Church in the land where women may meet. It is now time to stop talking of mites and the good that a penny will do, and begin to talk of systematic and generous giving." Miss Stanwood, of Boston, represented the Woman's Board of Missions auxiliary to the American Board. The receipts of this society at first were a little over five thousand dollars. The largest amount received in any year was in 1892, when the amount was about $142,000. This society has 128 missionaries; 33 girls' boarding-schools; 255 day-schools, in whole or in part, and 162 Bible women. The closing session of the General Conference was held on Thursday afternoon, when the Rev. A. B. Leonard, D.D., spoke of the work in southwestern Europe, Robert Speer of Persia and other Asiatic countries, and the Rev. William M. Bell of Japan. So far as we may judge by the reports which we have received, the meeting was of great interest and well sustained to the last. Perhaps no subject of greater importance was presented than that by the Rev. Arthur J. Brown, D.D., who dwelt on the disadvantage of having money given for special objects to the foreign missions, because it was often found that these special objects could not be carried out.

The Convocation Sermon of Chicago

The Convocation Services at the University of Chicago always attract much attention, not only in the university, but in the city. The preacher at the January convocation was the Rev. N. D. Hillis, D.D., the successor of Professor Swing as pastor of the Central church in that city. Dr. Hillis chose for his subject "The Mission of the Pastor," and

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with great force treated some of the following subjects: "The prophets of yesterday, the leaders of to-day;" "The power of the pulpit is not declining but only changing;" "For the work of the ministry in these days the most careful training is essential;" "Thoughtful men are not troubled lest some agency arises to dispossess the pulpit;" "In the last analysis preaching is simply an extension of that universal function called conversation." Continuing along this line, Dr. Hillis contrasted the power of the press and the pulpit, and contended that when a living man makes an appeal to living men there is always a glad and grateful response. He also spoke of the decadence of church-going, and showed how that increased the responsibility of the pastor. The difficulties of the preacher were considered. He said: "But even upon men like Robertson and Channing and Bushnell the mere strain of delivery is such as to send them home from the pulpit in a state of nervous collapse from which they do not recover until Tuesday or Wednesday. In these days no man would be equal to the difficulties of the ministry were it not the happiest of the professions, bringing its own rewards, carrying medicine to cure its exhaustion." Dr. Hillis concluded his address as follows:

Well did John Ruskin say that the issues of life and death for modern society are in the pulpit. "Precious indeed those thirty minutes by which the teacher tries to get at the separate hearts of a thousand men to convince them of all their weaknesses, to shame them for all their sin, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of the doors where the Master himself has stood and knocked yet none opened, and to call at the openings of those dark streets where Wisdom herself hath stretched forth her hands and no man regarded. Thirty minutes to raise the dead in!" And he who hath known the joy of encouraging some noble youth who is discouraged, the rapture that comes when at least one who hath become long snared and held in the cruel trap hath been freed, the joy of feeling that blind eyes have come to see things unseen, and deaf ears to hear notes that once were unheard, or hath swung wide some dungeon door to lead forth some prisoner of conscience, will know that no profession conceals such hidden springs, receives such hidden messages, is fed with such buoyancy and happiness as the ministry—the Christian teacher, who brings divine truth to men for God's sake and for man's sake.

The Children's League

A few earnest women have just organized in Montclair, N. J., a new society called The Children's League, the object of which, as stated in its constitution, is "to teach children the necessity of work as a necessary outcome of worship." The society is composed of small circles, each one to be in charge of two vice-presidents, who shall decide the number and sex of the children composing their circle, the kind and object of work, and the time of meeting. Each circle is to be opened with the society prayer: "Almighty Father, we humbly thank thee for our eyes and hands and health, and for this chance of using them in thy service. Accept the work we do; and bless every member of this League, and every one to whom our work may go. For Jesus' sake. Amen." Once a month the President will meet the children of all the circles, to receive the work prepared during the month, together with the small money contributions, and to hear the reports of the circle secretaries. Emphasis is laid on the following features as of special usefulness: first, that the society meets a real need—namely, the training of the children of the churches in the habit of practical, unselfish, Christian work; second, that it makes available every small fraction of work, since the sum of all the small offerings would amount to a total of large value; third, the breadth of the working basis, as each circle has perfect freedom of choice in regard to its own work. It is not intended that this society be allowed to interfere in any way with the junior societies of the different churches, but rather that it shall supplement what is being done by them. Throughout the year the hospitals, the day-nurseries, the college settlements, the aid societies, etc., would be very glad to receive the results of the children's gifts and labors. It is hoped that this Children's League may take root in other communities, and that its usefulness may secure such a recognition as the Needlework Guild and King's Daughters have already received.

General Booth's Visit

General William Booth, the head of the Salvation Army, reached New York from England on Saturday last. His principal objects in visiting this country are to familiarize himself with the methods of the Army here, to study the vicious and criminal classes in the United States, to hold a series of great meetings, and to institute a house-to-house canvass in order to reach personally people of all classes. On Sunday a meeting took place between General Booth and his son, Commander Ballington Booth, of the Ameri-

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can Volunteers. This meeting was entirely personal. It was deemed wise to have two witnesses present (Dr. Josiah Strong and Dr. Charles Cuthbert Hall), and they have published a statement that "nothing transpired calculated to lead to any union between the two movements," but that "it was agreed that all public controversy, in the press or otherwise, between the two movements should, as far as possible, come to an end."

"What is the Matter with the Presbyterian Church?".

This is the title of a singularly concise and fair-minded article in the "Independent" recently, from the pen of the Rev. H. C. Haydn, D.D., of Cleveland. A Presbyterian himself, he calls attention to the lack of enthusiasm in the Church in behalf of foreign missions; to the election of a Presbyterian elder to the Vice-Presidency of the American Board; and to various other facts which indicate dissatisfaction on the part of many eminent and worthy leaders in that Church. The cause of their dissatisfaction he finds in the fruitless attempt to make headway in the face of manifestly unjust action on her part. That injustice lies in the suspension of Professors Briggs and Henry P. Smith for holding views which it is well known are held by multitudes of others in the ministry of that Church, who are not only recognized as in good and regular standing but widely honored. He shows how much wiser Episcopalians, Methodists, Baptists, and Congregationalists have been in dealing with controverted subjects. "They abide in the patience of hope and the charity that is kind, who might, with just as good reason as we, have set the mill of discipline running, with results painfully familiar to us." A few of Dr. Haydn's sentences are so directly to the point that we quote them. Speaking of other denominations, he says: "They have been far wiser than we. They have attained their ends without serious friction or abatement of brotherly love. They get into debt, but they get out far easier than we. They are unified, and we are not." "Is that not a false attitude which is also an injustice, and lays upon two of her ministry a yoke not laid, and that cannot be laid, upon all?" "Will anybody say that it is practicable to make all the ministers of the Presbyterian Church toe the mark, for failing to do which two of our number are under judgment of suspension?" Again, he says: "A most gracious thing, a liberating, unifying thing, kindling to enthusiasm, enlarging to beneficence, would be a deliverance assuring to all within our ranks that freedom of research and utterance, that rational comparison of divergent views, which a liberal interpretation of our Standards warrants; and, what is more, and scarcely less to be insisted upon, bringing us into favorable comparison with other denominations in these particulars, with whom it is our privilege to strive after the closest possible affiliation." Comment on the above is unnecessary. Dr. Haydn's article ought to be read by every Presbyterian minister and elder in the United States.

The Case of Dr. C. O. Brown

The vexed case of the Rev. C. O. Brown, D.D., vs. the Bay Conference, has passed to another stage. The Conference, in view of the fact that it has been prevented from carrying out the recommendation of the council recently held in Chicago by the refusal of Dr. Brown to refer the case to another council, has summoned Dr. Brown to appear before it, either in person or by representative, to give reasons for his restoration to good standing, or to show cause why he should not be expelled from the Conference. In the meantime the Conference will welcome any communication from Dr. Brown or others which may lead to a righteous settlement of the case. We hope Dr. Brown will not turn a deaf ear to this communication.

Notes

The Rev. John B. Devins, pastor of Hope Chapel, and for a long time on the editorial staff of the "Tribune," has become one of the editors of the New York "Observer." Mr. Devins is an experienced newspaper man, and will be a distinct addition to the force of that paper.

At the monthly meeting of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, held in this city last week, the Rt. Rev. Thomas Underwood Dudley, D.D., Bishop of Kentucky, was nominated General Secretary of the Board to succeed the late Rev. Dr. W. S. Langford.

The growing importance and scope of the work of the New York Sabbath Committee, of which the Rev. Dr. W. W. Atterbury has long been Secretary, has rendered necessary additional help, and the services of the Rev. W. S. Hubbell, D.D., for many years a leading pastor at Buffalo, N. Y., have been secured. Dr. Hubbell is eminently fitted for the position, and will doubtless add freshness and vigor to the work, and with the long experience and conspicuous wisdom of Dr. Atterbury this tried and honored organization enters upon a new career of usefulness.

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Correspondence

The International Gold Standard

[The following letter from a believer in free silver coinage has been given to The Outlook, in response to a request from the editors for a statement of the reasons against the position taken by The Outlook last week in the editorial entitled "The Financial Question." It is proper to add that The Outlook still holds to the principle of bimetallism; that is, it still holds that it would be possible by international agreement to maintain gold and silver at a parity, and that this would give a more stable standard of value than either gold or silver alone. But it also believes, as it has always believed, that no nation can establish such a parity without the co-operation of other nations. And it judges that the evils *to all classes* of making the United States a silver-standard country would be greater than the evils of accepting the international gold standard and adopting such measures as are possible to prevent, or at least to minimize, the consequent threatened contraction of the currency.—THE EDITORS.]

To the Editors of The Outlook:

With the intellectual principles of bimetallism I am not for the present concerned. With the moral principles, however, which belief in bimetallism involves, we are bound to be supremely concerned. These principles, briefly stated, are as follows: 1. The value of money ought to remain uniform, to the end that debtors shall repay to creditors the amount of property borrowed. 2. If, as happened in the Civil War, the Government so expands the currency as to enable debtors to repay less than the property borrowed, the Government is bound to right this wrong by a policy of contraction; and if, as has happened since 1873, the Government so contracts the currency as to require debtors to repay more than the property borrowed, the Government is bound to right this wrong by a policy of expansion.

These moral principles were formerly accepted not only by bimetallists but by all men. When the value of money was cut in two by the greenback issue during the war, the leaders in Church and State were unanimously in favor of righting the wrongs of creditors by a policy of contraction. When, however, the exclusion of silver from the mints began to double the value of money, the leaders in Church and State, as a rule, forgot the moral principle and opposed all plans to right the wrongs of debtors by currency expansion. To this rule The Outlook formed an exception. Almost alone among the religious leaders in the East, The Outlook maintained these principles. It now urges, however, that, inasmuch as other nations have refused to join with us in establishing the system of bimetallism, we should join with them in making international the system of monometallism.

In support of this position it is assumed that the world's trade makes necessary a common standard. As a matter of fact, however, every one knows that international trade is conducted by means of bills of exchange, and that countries which have neither a gold nor a silver standard, but merely one of paper, expand their foreign commerce as rapidly as those whose standard is gold and all of whose currency is gold. When the gold discoveries half a century ago threatened a depreciated gold currency, the banking element, which now clamors that every nation shall have the same standard, succeeded in urging little countries like Holland and Belgium to adopt the single silver standard, though their chief trade was with gold-using nations. So long as some nations used silver and some nations used gold, and the whole product of both metals (not used for industry) was added to the currency, there was no injustice in the gold standard. During the first half of this century England was the only country which employed the single gold standard, and not only no moral evils, but no material inconvenience even, arose from its employment. The only evils from the gold standard have arisen from the fact that already there has been too much international "co-operation." As Mr. Giffen, the leading monometallist of Great Britain, states in discussing the fall in prices: "The primary offender . . . was Germany, which made a mistake, as I believe, in substituting gold for silver as the standard money of the country. . . . To some extent, Italy also has been an offender in this matter, the resumption of specie payments in that country on a gold basis being entirely a work

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of superfluity; the resumption on a silver basis would have been preferable. . . . It is quite clear that if France had frankly adopted a single standard many years ago and kept to it, and if other nations had done the same, each according to its own wants and necessities, none of the catastrophic changes of the last ten or fifteen years would have been necessary or thought of at all."

Similar changes toward the gold standard have been going on rapidly during the present decade, and because of these alone have we experienced the recent fall in prices which has brought industrial stagnation, absolute ruin to heavily indebted farmers and merchants, and the addition of thousands of millions to the weight of debt resting on still solvent individuals and nations. When international co-operation in the scramble for gold has brought such injustice, we are asked that this co-operation be pushed further until the business of the whole world is firmly established on the gold basis.

The road thus marked out before us is a longer and a harder one than that already traversed. Mr. Goschen years ago referred to the international gold standard as a "Utopia" of evil. This "Utopia" may be reached, but only when every country now on a paper basis has substituted gold, when the myriads of the Orient who now hoard silver have changed to the hoarding of gold, and when among coin-using nations like the United States and France legal-tender silver has been displaced by gold. Roughly speaking, one-half of the coin of the world is silver, and all this silver becomes "unsound" money when the gold-standard theory is adopted. During the past quarter of a century—except in Germany during a few disastrous years—we have had no displacement of silver by gold. We have merely ceased to add silver to the currency on the same terms as before. If the scarcity of money, due to partial monometallism, has brought such disaster and wrong as all bimetallists affirm, the attainment of complete and universal monometallism would bring ruin to the producing classes throughout the world.

Perhaps, then, I am asked for an alternative proposition acceptable to a bimetallist who would gladly right the wrongs of debtors but fears that the independent free coinage of silver by one-third of the commercial world would result in new wrongs to the creditors. To this question I can simply answer that, according to the principles of bimetallism, our currency cannot fall in value except as it increases in quantity, and the free coinage of silver to-day cannot increase the quantity of currency of this country as rapidly as the free coinage of gold increased the quantity of currency in all gold-using nations from 1848 to 1860. But grant that we prove to be mistaken in our belief, the fact none the less remains that the mass of those who support the free coinage of silver are moved by the desire to right present wrongs, and when these wrongs are righted would side with the creditor classes in changing the ratio, or otherwise preventing an inflation of the currency. Take the knowledge of injustice from behind the silver movement and there is nothing to support it outside of the mining States. Knowing this, it is the duty of all bimetallists to fight on the side of those who are trying to undo the heavy burdens of the humbler classes, rather than aid the powerful interests which have imposed these burdens in the past and would increase them in the future. C. B. S.

The Protest Against Judge McKenna

To the Editors of The Outlook:

The readers of The Outlook on the Pacific coast would be better pleased if it would assume less and give more exact information The office of Justice of the Supreme Court of the United States is a most important one. That Court declares the final law of the land, and molds our Constitution. The Attorney-General's office is semi-political and of brief duration; his opinions have no binding force. When Mr. McKenna was made Attorney-General, the bar was not aroused. Now that the greatest tribunal of the country is threatened, some men have expressed themselves against the appointment of the Attorney-General as a Justice of the Supreme Court. A motive of patriotism seems to be so strange a thing to-day that this action of theirs has been attributed to all sorts of conflicting motives. It would seem that only a basis of truth and strong conviction could support such a simultaneous protest from all parts of Judge McKenna's former circuit, extending from Puget Sound to Los Angeles. By investigation The Outlook could easily have ascertained that the objections are made by both Catholics and Protestants, by anti-corporation lawyers and corporation counsel, by both State and Federal judges, and by both Democrats and Republicans. Naturally, it weakens any cause in this country (and we

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hope it always will) to show that it is befriended by the "A. P. A." or the corporations.

We "suspect" that The Outlook's "suspects" were inspired. Our Catholic fellow-townsmen, laymen and lawyers, know that our opposition is not even tainted with A. P. A.-ism; and the community that knows us can bear witness that it is not fostered by corporations, and that no improper influences of any kind are at work in it. When The Outlook, without even an effort at investigation, "hopes that the President will disregard the protest," because it "suspects" thus and so, instead of hoping that the truth will be carefully sought by the appointing power, it loses influence with thoughtful men.

Judge McKenna's decisions in manner and matter would be a proper subject of inquiry. In McNeill vs. McNeill, 78 Federal Reporter, he takes jurisdiction of a cause praying for the cancellation of a State decree of divorce. He may be right. His decisions in five years number in all about seventy-five. No one has pointed out his record at the bar or on the bench as stamping him a great lawyer or judge. C. E. S. WOOD.

Portland, Oregon.

The American Board and the Salary of the Missionary

To the Editors of The Outlook:

In view of the straitened financial condition of the American Board, does anything short of imperative necessity justify the large expense involved in sending a delegation to China at the present time? Is the older debt to be repudiated in favor of a new one? I refer to the money due to those missionaries who in 1896, without consultation or consent on their part, were taxed ten per cent. of their small salaries for the current expenses of the American Board.

Now, it has never been supposed that men and women expatriate themselves, and accept isolation and hardship and separation from all that is dearest to them, through the pecuniary inducements offered by missionary societies. Yet it may be questioned whether the same men and women would consider it just to themselves or to their families to enter mission service for a smaller sum than, with strict economy, would suffice to support them. However, once upon the field, the situation is changed.

At the time of the taxation in 1896 there was no question of "By your leave, sir," or "Do you think it wise?" Indeed, had the missionaries been asked, few but would have answered, "I am very sorry, but I really do not see how I can live on less." Notwithstanding this, the simple imperative decision was sent, with no possibility of appeal from it. "Until further notice, we keep at home ten dollars of every hundred which we promised to you when we sent you out as our missionary." Not quite so baldly expressed, perhaps, yet the message was as direct and unmistakable; and the deduction of ten per cent. continues to be made.

As a result of this and other measures, the year was closed without apparent debt for the Board. Whether or not there was actual debt is made clear by a fact not often mentioned, yet one which lends a tinge of tragedy to the situation.

One of the important written or unwritten laws of missionary organizations is to the effect that men and women who go thus as missionaries to foreign lands are not at liberty to increase their income by receipts from outside service—though I believe this does not generally apply to the small sums received for occasional missionary articles appearing in home papers. The missionary physician and the teachers of English have frequent large opportunity to augment small salaries by special private work. But this is not permitted. If such moneys are earned, they are to be paid into the mission treasury and used in the conduct of mission work. Doubtless some regulation of this kind is wise, yet, since the missionary thus practically pledges himself not to increase his income through the gift of his strength to anything save mission work, the society at home would seem to be under peculiar obligation to meet the balancing side of the account; paying the salaries in full, or, when this is impossible, considering the unpaid sum as a debt to be paid before large outlay is made in other directions. Surely such debt should be canceled only by the free will of the missionary himself.

Perchance the American Board is to the Congregational churches as the ark was to Israel—a thing not to be touched by the hand of anxious men. Nevertheless, anxiety leads to boldness sometimes, and I venture to ask whether the adoption of one or the other of the following alternatives might not be helpful to the ark as it journeys:

First Alternative: Let the missionary add nothing to his income through outside effort. And, in view of this, let the Board consider

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itself under obligation to pay to him his salary in full. When this cannot be done, through failure of the home treasury, let the debt be considered so important that neither new missionaries nor expensive delegations shall be sent abroad until it is paid.

Second Alternative: Grant to the Board liberty to reduce salaries without warning; and, from henceforth, release the missionary from the stricture at present laid upon him in regard to the earning of money outside of mission service. Thus will he be able to prepare for the unexpected reduction when it comes.

Lest I be misunderstood, I should like to emphasize the fact that the suggestion offered does not touch the question as to whether or not the appointed delegation should go to China this year—for of this I am not in position to judge. My thought is simply that, unless the emergency is imperative, neither this delegation nor any other should be sent abroad until the debt of the Board to its missionaries is paid. In such cases as the one in mind, would it not be wise for the Board to take the Christian public somewhat into its confidence? That the Congregational Church is intelligent enough to understand good reasons is proved by the hearty blessing with which it forwarded the delegations to Turkey and Japan. The present delegation may be as urgently needed in China, but, as yet, this has not been made clear.

FRANCES GULICK JEWETT.

Oberlin, Ohio.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Permit me to question your explanation (January 8) of the Biblical statement that "God hardened Pharaoh's heart." You say that this statement, though "not the whole truth," is justified because "all processes in the world . . . are operated by forces not our own, though they may reside within us." In other words, everything that is, is the expression of the Infinite. If so, then is He not working at cross-purposes? For if "all processes in the world" are the processes of the Infinite, the evil processes must be included as well as the good—malevolence as well as beneficence—the evil impulses of the human will as well as the "beneficent workings" of Providence—the processes of hate as well as those of love. Can Infinity disclaim ultimate responsibility for the things which are evil, such as what you term "the misdirected will," and still be Infinity?—draw a circle around the forces of evil and say that they are the product of some other power? If God really hardened Pharaoh's heart, must not the New Theology enlarge its conception of God so as to include the Devil?

M.

The point is fairly taken, and requires another installment of the subject in answer. We can only indicate the main lines of answer, a full discussion of which would require a volume. Nothing that exists can be in any way external to the Infinite Being. "In Him we live" is true of all that live, of devils as of saints, though indeed in very different modes. The lower elements of nature, being God's work, are evil not in themselves, but only as thwarting the higher. Appetite and passion, like fire, are good servants but bad masters. Will, both in God and man, is our term for self-directive power. It is the awful fact that man by this self-directive power can morally separate himself from God while still truly dependent on Him for life and all the forces which he uses in that life. Full scope for such self-direction of the finite within the Infinite is given by the variety of alternative ways in which it must be conceived possible for the Infinite Thought to give itself effect. Pharaoh's misdirected will is, therefore, his own, and for its exercise he possesses responsibility. Conscience affirms the same in every sinner who reproaches himself as not having done what he could and ought. Therefore the misdirected will, included but free within the Infinite Will, is included only to be triumphed over and put under just condemnation for the misdirection, which is as guilty as it is free. Those of our readers who care to study this difficult subject, and are not afraid of deep metaphysics, should read "The Conception of God," a recent philosophical discussion by Professors Royce, Le Conte, Howison, and Mezes (Macmillan, New York, $1.75).

Your article of January 1, "A Problem in Church Fellowship," interested me much. The question, "May a minister belong to two denominations?" leads to the natural inquiry, "Why cannot any one who wishes belong to two churches, if he finds things in both that help him?" Take the case of a young man brought up in the Congregational Church in a New England town. He is fond of it. His father and mother loved it, and were helped by it to a holy life. He united with it when a lad, and began Christian work in the usual way. He goes to a city where he is associated with friends and relatives in the Episcopal Church. He attends the service with them, and is greatly interested in the service; the earnest work of the young clergyman among the

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poor appeals to his Christian nature; he throws his whole heart into it, and is a great helper to the young rector. He asks himself if he shall give up his old church associations, where he first became a follower of Christ, and where his father and mother still worship. He prefers in the city the new church work and service, and goes often to the Holy Communion, yet feels as though he were not quite at home. Why could he not keep his old relation with the Congregational church in his old home (for there are many things in that church that he still loves, as he is broad enough to see "the good" in both), and be confirmed in the Episcopal church, that he may have more entire sympathy with those among whom he now prefers to worship the same God? It was said in your article, "Why can we not belong to two denominations" or churches, as well as to two clubs? QUESTIONER.

In such a case we think it probable that, if the young man wrote to his pastor, stating both his desire to be confirmed as a communicant in the Episcopal Church, with the purpose above described, together with unabated attachment to the Church of his first love, and his desire to retain his full fellowship as a member therein, he would encounter no objection; at least we earnestly hope there would be none.

1. What is the present orthodox belief in relation to the doctrines of "creationism" and "traducianism"? 2. What is the present doctrine of orthodoxy in relation to what is termed in theology the doctrine of "trichotomy"? G. S. I.

1. "Creationism," the view that every soul is immediately created by God, has been the prevailing belief, as opposed to "traducianism," the belief that the soul is transmitted from parents, yet has not been insisted on as requisite for orthodoxy. It is probably the prevailing belief still among the unlearned, but is utterly discountenanced by biology and psychology. 2. "Trichotomy," the threefold division of man into spirit, soul, and body (see 1 Thessalonians v., 23), is opposed to "dichotomy," the twofold and more common division into soul and body, but, as in the preceding case, not as a question of orthodoxy. The latter view is more consonant with modern psychology. It cannot be said that there is to-day any distinctively "church" doctrine on either subject.

Will you give six or seven topics for a Washington Banquet to be held February 22? B.

You could not do better than to take topics of present interest suggested by the counsels of Washington's Farewell Address (published in pamphlet form by Houghton, Mifflin & Co., Boston, 15 cents). Such topics are: 1. Nationalism in politics as opposed to sectionalism. 2. The limitation of party spirit. 3. Washington's foreign policy; do changed conditions require its modification? 4. Legitimate and illegitimate combinations to influence governmental action. Besides these, Washington's example suggests: 5. The patriotic and the mercenary idea of public office. 6. Civil Service Reform as a return to Washington's principles. 7. The lessons of Washington's life. We can think of no better way to commemorate Washington's birthday than to promote the following of his counsels and his example.

L. O. S.—The quotation, "When two fight the strongest wins, and truth and love are strength," is from "Aylmer's Field," by Tennyson. D. R. B.

About People

—The last of the sons of Garibaldi, Manlio, a lieutenant in the Italian navy, has just sent in his resignation on account of the precarious state of his health.

—The Italians who live in the neighborhood of the Wellington Statue and Hyde Park Corner in London have named the place Cavallinton, a corruption for "cavallo alto Wellington"—high-horse Wellington.

—Here is the latest story of Mr. Gladstone. The venerable statesman was asked on the eve of his departure for France whether he did not think his continuous reading and literary study might have had some undesirable effect on his nerves, and given rise to his neuralgia. "My dear sir," replied Mr. Gladstone, in a tone whose seriousness was not simulated, "can you imagine what would be the condition of my nerves if I were compelled to do nothing?"

—Queen Victoria, says an exchange, is sometimes accused of being entirely destitute of the sense of humor, and it has been said that she is rarely seen to smile. Those who have the honor of a personal acquaintance with the Queen deny both charges, and Emily Crawford, in the "Contemporary Review," presents her as possessing a keen appreciation of humor. It is pleasant to know that she has especial liking for Lewis Carroll's "Alice in Wonderland," and when this fascinating book appeared she ordered copies of all his works. She is said to have been much astonished when the collection arrived—no amusing examples of imagination like "Alice in Wonderland," but a thick parcel of mathe-

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matical text-books, the author being, in reality, the late Rev. Charles Dodgson, lecturer in mathematics at Christ Church, Oxford. The two volumes that have made him more widely famous than any of his mathematical works were undertaken in his leisure hours, purely as relaxation and for his own personal amusement.

—At his eightieth birthday anniversary, which was celebrated recently, ex-President Bartlett, of Dartmouth College, said: "The changes in the transition from my earliest days until now are almost like the passage to another planet—changes in the art of war and the arts of peace, and in the whole comfort, convenience, and healthfulness of living and working, in sanitary precautions and in the relief of the sick and the suffering. For a single example, I have seen the first surgeon of the country chip away with his chisel and mallet at the necrosis of the tibia by the half-hour, with nothing to deaden the pain or prevent the suppuration, till one by one we crept into the open air from very faintness. My memory goes back to the flint-lock gun and the smooth-bore cannon, to the sickle and the scythe, to the open fireplace, the universal wood fire, and the tinder-box; for I saw the light a dozen years before the first friction match emitted light. I heard the hum of the spinning-wheel, and have seen the shuttle fly back and forth in the hand-loom."

—The late William Henry Wallace was postmaster of Hammondsville, Ohio, for sixty-seven years. Speaking of his career, he said recently: "I have served under thirty-two Postmasters-General, including the present official, Mr. Gary, and if I am spared until next month I shall have been sixty-seven years in the service. I have been an observer in my busy life, and all the vast changes in State and Nation have passed under my eyes. The postal service has been improved marvelously. They used to charge postage according to the distance the letter went. I have taken for a letter that came 400 miles two bushels of oats, and at other times two bushels of potatoes, four pounds of butter, or five dozen of eggs. To rob the mails in the early days meant death. When I was a little boy—it is seventy-nine years ago now—I saw the notorious Hair and his accomplice hanged in Baltimore for robbing the mail, and a little later I saw the execution of Hutton and Hull for robbing the mail and killing the driver, named Heaps."

Bits of Fun

A Missouri Justice of the Peace at the close of a case announced with great dignity: "I will hold this case under advisement until next Monday morning, at which time I will render judgment for the plaintiff."—*Case and Comment.*

"You don't find me taking up with any of these isms," said the large man who was rather red in tone. "Except," ventured the slender man with indications of a soured disposition, "perhaps, alcoholism."—*Cincinnati Enquirer.*

A boy, being asked to describe a kitten, said: "A kitten is remarkable for rushing like mad at nothing whatever, and stopping before it gets there." It must have been the same boy who thus defined scandal: "It is when nobody ain't done nothing, and somebody goes and tells."—*Tit-Bits.*

Overheard in the Congregational Book-store during the rush of Christmas: "I would like a copy of 'The Choir Out of Sight.'" That customer must have been a distant relative of the man who entered a book-store and called for "John Stuart Mill on the Floss."—*Congregationalist.*

A little girl had been ill and had struggled through the early stage of convalescence. She had taken "nourishing" broths and "nourishing" jellies until her soul was weary of them. One morning she electrified the family by sitting bolt upright in bed and saying: "I want you to take notice. I'm not going to take any more nourishment. I'm hungry, and I want my dinner, and not another mouthful of nourishment will I eat."—*Exchange.*

The story of the girl who expended $10 of her hard-earned money for a plume wherewith to adorn a 25-cent hat is recalled by the bequest of a St. Louis man of $40,000 to Brown University, in Providence, R. I., for the erection of a stone entrance to the college campus. The incident also recalls the touching narrative of a tender parent in Minnesota who in winter-time paid $5 for an ornamental piece of jewelry for his barefooted boy, because the youngster said, "I can get along without boots, but I'm suffering just awful for a bosom-pin."—*Washington Post.*

Judge Wilson, of Ohio, has long been noted for his wit. One evening after court had adjourned several very prominent lawyers assembled in his office. One of them said: "Judge, I have made a comfortable fortune at the bar, and now I think of retiring and devoting the remainder of my years to the study of those things that I have neglected. What would you advise me to begin on?" "Law," promptly replied the Judge.—*Exchange.*

When twenty or thirty of Father Taylor's sailors joined the Rev. Phineas Stowe's church by immersion, he was a little annoyed, and showed it in his own way. It was extremely cold weather, and the water in Mr. Stowe's baptismal tank had been artificially warmed. Father Taylor, meeting one of his converts, inquired why he had gone away from his Bethel. "Ah!" said the sailor, "I didn't feel that I could be in the fold unless I went down into Jordan." "Into Jordan?" said the old man, with a consuming sneer; "b'iled Jordan!"—*Exchange.*

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For the Little People

Night and Morning

By Martha Burr Banks

When the evening lamps are burning, and the clock-hand points at eight,
And mother throws a glance at me that means "It's growing late;"
When I'm deep within a story of a chap chased by a leopard,
Or when the popcorn's popping out like sheep without a shepherd,
Or when I'm at a game with Ben, and know I'm sure to beat him,
And have to stop it off at once before I can defeat him—
Why, then it really seems to me as though it might be said
There's nothing I dislike so much as one little bed.

But when the night has passed away, and back the morning comes,
And Mary, standing by my door, upon it loudly thrums;
When I'm dreaming jolly dreams all of skating on the ocean,
Or of coasting down Vesuvius with swift and easy motion,
Or when the air is chill outside, and I am warm and cozy,
And long to sleep a little more, because I am so dozy—
Why, then it really seems to me as though it might be said
There's nothing I enjoy so much as one little bed.

Jack and Jill

By Louise D. Radzinski

So many people say severe things about sparrows—their bad manners, their loud voices, their hustling ways—that I like to tell of the good, bright, and wise things I have seen them do, for they show that the sparrow, although he spends most of his time in the streets, and is often reduced to take his bath in the gutter, has not yet lost his bird-wisdom, nor his bird-fellowship.

I have not yet discovered whether Jack and Jill are brothers, or sisters, or brother and sister, or only cousins; they live with a numerous family of sparrows in the old Virginia creeper that covers the sunny side of the old Van der Poel mansion, and they are always together, whether they are hunting grubs on the tall elms that shade our delightful little park, or running among the horses' feet, or flitting and tumbling in the tree-tops for their pleasure.

Jack and Jill look the same size, and both have a white spot by which I have named them; Jill wears hers on her head, where it looks like a very smart little sweeping-cap, and Jack wears his for a shirt-bosom. As they are the only ones of their family marked so, I have been able to watch them with particular interest, and this is the greatest adventure that has befallen them since I have known them.

One morning in November, when all the leaves had dropped from the trees, and every branch, bough, and twig stood out sharply against the bright blue sky, Jack and Jill were having a fine frolic in the tree-tops; suddenly Jill flew down, and passed through a small space formed by two curved boughs that lapped in such a way as to form a loop. Jack, nothing fearing, dashed after her into the loop, and—stayed there, held fast across the shoulders. Jill flew back to him to see why he did not follow her, and why he was shrieking so frightfully; she tried to push him through from behind, then to pull him back by the tail, but only drew out a number of feathers and a few more shrieks; then she left him, flying swiftly toward their home, calling loudly, in more varied tones than I had ever heard any sparrow use before; but all their friends and relatives understood her plainly, for they came in crowds from every vine and bush and tree in the neighborhood, and all flocked to where poor Jack, exhausted with his cries, stuck between those boughs.

There was an excited discussion, then they all drew off to the other side of the park, Jill and a few others hovering beneath the captive; before I had time to wonder if they had left him to his fate, the birds came back with a rush, in a dense mass, ever so many birds thick, and struck the branch and Jack so hard that he was thrown out of his trap, falling on the backs and outspread wings of Jill

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and those with her, who carried him gently to the ground, where he lay panting, but not a long time, for Jill, hopping up to him, with her head on one side and a flirt of her wings, gave him a hard peck on the side of the head, then flew off across the park; Jack rose, flew after her straight for the Virginia creeper, and all the rest after them.

A Faithful Horse

We have often seen accounts in the newspapers of the affection that grows up between the firemen of the many engine companies in New York and the horses that take the engines to the fires. These horses, we know, develop a wonderful intelligence. Not long ago the story was told of one horse which had been driven for several years as the middle horse of the three that drag a large engine to and from the fires. This horse grew, some firemen thought, too old for his work, and yet they did not wish to lose him from the engine-house. It was decided to put him at lighter work, and buy a new, strong horse to do the heavy work which he had been doing; but the big gray would not submit to this, and when the alarm sounded he was always first in his place under the harness. Realizing that it was a mistaken kindness to push him out of his work, the firemen gave up the struggle and the big gray kept his place, until one day he was found dead in his stall. Recently in New York it was decided to sell a horse named Jim because of his age, but when the firemen heard it they sent a letter to the Chief of the Fire Department setting forth Jim's history, telling how many medals he had won, and that he had won a special prize set of harness at the Horse Show in Madison Square Garden in '93; that Jim was so intelligent, had served the city so faithfully, that it would be cruel to sell him at auction, where he might fall into the hands of a man who would treat him cruelly; that so noble a horse should not be used to peddle vegetables around the street. The firemen urged that Jim had served the city so well that he was entitled to support for the rest of his life by the city. The letter closed with this statement: "There was never a horse connected with this department who performed so much hard service as faithfully as poor old Jim." It was found that Jim was twenty-seven years old—quite old for a horse. The Chief of the Fire Department appealed to the Board, asking that the horse be assigned to some company where the duties would be light. This it was decided to do for a few years longer, and then Jim should be pensioned—that is, he would be required to do no work, but would be well taken care of.

Honey-Hunting

Did you ever hear of a honey-hunt? They do have such things in the countries where honey-bees live. Recently a large party assembled in the afternoon to go honey-hunting. They carried pails, saws, axes, and stout sticks; all wore rubber boots. Off they started to the top of a hill. It was a dark, drizzling afternoon, and the party was provided with lanterns. They came to a cart-path, which they followed down the hill on the other side into a swamp. The leader of the party was an expert in bee and honey hunting, and he knew by certain signs when there was honey in the trees. After a walk through the swamp he pointed to a large tree, and said that honey would be found in that tree. The men went to work with axes, and the tree was cut down, when it was found it was hollow half its length. The bees dashed out, and the hunters found themselves contending with the little people who had lived and provided for their winter home in this big tree. Finally a hole was cut in the tree, after the bees had been put to sleep by the use of sulphur smoke, and thirty-five pounds of honey were taken out. It seemed rather cruel when the man who knew all about bees said that this represented three years of honey-gathering by the bees. When the honey had been taken from this tree, the party started off again. It was now growing dark, and the party met with many slight accidents—stepping into holes, sinking in the marsh, running into trees, and tripping over fallen trees. At last the leader took them to the stump of an old oak-tree. Into this he cut, and from it forty-five pounds of honey were taken; besides this, large sheets of the beautiful white comb. It is worth while in summer, following the bee with one's eye from the flower, following it into the woods if one can, to see how unerringly he will go to his home to deposit his burden, a contribution to the food-supply of the bee colony. Some of us are very much afraid of bees, and scream and jump when we see one, but those who are the intimate friends of the bees say that they very rarely sting unless they are interfered with, and that they sting only to protect themselves.

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The Home Club

School Systems

At a recent meeting of the Academy of Sciences, Arts, and Letters of Wisconsin, the curriculum of the public schools of the State was discussed by a professor of the Normal School of Milwaukee. The public schools must have a system, and a decision must be made as to whether this system is to be the end and aim of itself, or whether it shall be developed to meet the needs of the children who attend the schools. It would seem perfectly obvious that the children must be the object for which the schools exist. Every large city in this country to-day acknowledges that either its primary grades are overcrowded, or that there is not room enough to provide accommodations for the children entitled to primary education. These same cities have, as a usual thing, room and to spare for those seeking education beyond the primary grades. The representative of the Normal College of Milwaukee makes this statement, which is equally true of most of the schools in our large cities. Seventy-seven per cent. of all the children in the public schools of Chicago and Milwaukee are in the first three grades of the public schools, only four per cent. in the high schools. Ninety-one per cent. dropped out at the beginning of the high-school course. These facts clearly indicate how important the quantity and the quality of the teaching in the primary grades are. If ninety per cent. of the children do not pass beyond these grades, then the education of those few years must be the foundation on which every opportunity for future education rests. If this has been thorough, there is a foundation on which life and experience may build a harmonious structure. At present the lowest salaries are paid in the primary departments; the overcrowding is at the same point. In schools where the children come from non-English-speaking homes, with vocabularies so limited as to make the language of the school-room a foreign tongue, no provision is made to meet their peculiar needs, and they are handicapped from the beginning. They lose interest and drift out of the schools with just enough knowledge of our tongue, the language of their own country, to transact business in the lowest walks of life, in the most unskilled fields of labor. Too much is crowded into the primary grades, and this results in so limiting the time for the essentials that principles cannot be taught, nor individual attention given. Public sentiment must meet this defect. The schools must always be what the public makes them. No school system of any community is any higher than the intellectual and moral standards of the people interested in the schools. The blame for defects rests, not on the Boards of Education, nor on the teachers, nor on the system, but on those whose interests or indifference control the school authorities.

An Opportunity for Moral Education

New York has recently had an exhibit of sentimentality which is to be deplored. The Astor Library has suffered for a year or more from the disappearance of books. Under Dr. Billings there has been even greater freedom than formerly given the habitués of the library. Every applicant for a book at the Astor Library is compelled to sign his name and address, and when books disappeared which were charged to certain persons an investigation showed that wrong names or addresses had been given. At last detectives were employed, and it was discovered that a school-boy was one of the delinquents. Nine books were found in his possession. A charge was made against him, and he was arrested. When he was brought before the magistrate his defense was that he did not intend to steal the books, though in each case the title-page was torn out; that he was poor and could not afford to buy books, that he took these simply as references to help him in his study, and that he expected to return them. The magistrate before whom the boy was tried, when told by the superintendent of the library that he must prosecute the boy because such were his orders, was denounced by the magistrate, and the library declared a soulless corporation. Unfortunately, some of the newspapers took the same view of the case, instead of seeing not only that the boy was a thief, but that he was defrauding others of their rights; that every book that he kept for his own special use deprived the general public, for whom the library was established, of the use of that particular book. The library, in taking the position it did, was not only protecting the property intrusted to it, but was also protecting the rights

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of the public. One of the best lessons in morality that can be taught any child who has not learned the difference between mine and thine is to be rigid in just such a case as this. It is immoral to allow a child to lose, destroy, or keep beyond a legitimate time a book from any library.

Character-Building

In a conference on the subject "How Children Reason," Mrs. Hooper, the wife of the Director of the Brooklyn Institute of Arts and Sciences, urged that a child should be allowed to observe carefully cause and effect. She laid special stress on this in the matter of moral training. To teach a child to understand that he is responsible for his own unhappiness when he does wrong is a perfectly sound principle of moral training, which all mothers need to understand and apply. As an illustration of the value of arithmetic and character development, the following example was given. A small boy was given a problem to do in arithmetic. When the teacher asked the child if he had finished it, the reply was, "No;" so he was required to work out five examples after school. When called before the teacher, it was found that he had worked out a more difficult problem than the one given to the class. When the teacher asked him why he had not so stated, his reply was, "I did not think that the five examples would do me any harm." Here was a demonstration of persistence, self-control, and clear-sightedness as to the end of arithmetic. One of the speakers at this conference uttered a note of warning against the "infinite patience" theory, which he claimed had been carried too far, carried so far that in exercising the infinite patience with the few the many were made to suffer. It was a great injustice, the speaker claimed, for a teacher to spend time on two or three children in a class of forty, for the others in the class had to waste time because of the extra and undeserved attention given to the two or three during the regular school hours. One of the speakers will arouse the enthusiasm of many lovers of children because of the following: "Surround a child by all that is best and beautiful in art and nature; let him see grand pictures and sculptures and trees and flowers; let him hear refining music; but for Heaven's sake don't ask him for an analysis of his emotions. Let him keep his impressions. Don't bother him with questions and expect prodigies. He has not the power of language through which to reveal his emotions."

Mothers and Public Administration

Mothers cannot always see the close connection between the administration of public affairs and the welfare of their children. There has been, it is true, a very great advance in this direction. Within five years the discussion of the adminstration of public affairs has often been found the most interesting topic at lunch parties and by groups at receptions and teas. The outlook for the future is very bright. It promises that the best mothers in the community will be familiar with the administration of those departments which most nearly touch the homes and those in them; that these departments will be closely and intelligently watched by mothers. When this day is fully come, the moral sentiment of the people will not permit of maladministration of public offices, nor will "political pull" justify the appointment of any man unfitted to the office to which he is appointed. Efforts have been made, through at least two of the trades-unions, to compel all janitors of all buildings heated by steam to pass such examinations as would entitle them to engineers' certificates. This movement has not met with the approval which it deserves; the accident in one of the public schools of Brooklyn quite recently proves most conclusively that janitors of public-school buildings should be men whose qualifications for the important positions which they fill are beyond question. A man holding a license who is proved guilty of negligence can have his license revoked, and so be made to pay the penalty for his act. A man who does not hold such a license can be punished only by dismissal, probably to secure a similar position, jeopardizing the lives of more people. The public school in Brooklyn just referred to escaped what might have been a great catastrophe. Fortunately, but three children were injured. One of the boilers in the basement of the school exploded. There were three hundred children from five to eight years of age in the several class-rooms on the floor immediately above. When mothers demand that the lives of their children shall not be jeopardized, and demand it so forcibly as to compel the authorities to pay due regard to their demand, all janitors in public-school buildings will hold engineers' certificates, or the steam-heating apparatus will be placed in charge of men holding such certificates.

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The Outlook

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THE excitement over the Dreyfus affair increases rather than diminishes. In addition to the Paris street rioting of Monday, of which we spoke in our last issue, there were disturbances last week in Marseilles, Rouen, Lyons, Bordeaux, Nancy, and several other cities, and even in Algiers! All these disturbances were directed against the Jews, and none was very serious except that in Algiers, where it is reported that three Frenchmen were killed, thirty Jews were wounded, and many Jew shops were pillaged. On Saturday the spirit of lawlessness and violence reached the Chamber of Deputies, and disgraceful confusion and objurgation ended in actual blows. In reply to a demand that the Government should publish an alleged report of Captain Lebrun-Renaud, said to contain an account of a confession by Dreyfus, the Premier, M. Méline, admitted the existence of the report, but declared that the Dreyfus case should not be reopened in any way; that "it was customary to investigate espionage secretly;" that grave public interests (foreign relations, of course) forbade the removal of the secrecy so far preserved; and that a great writer (Zola) had used his pen to dishonor the army, which the Government would know how to defend. M. Méline's speech was followed by a stormy debate, in which M. Jaurès, the leader of the Socialists, was assaulted both verbally and physically by a Conservative, M. de Bernis. The President of the Chamber was finally forced to suspend the session and to have the hall cleared by soldiers. Altogether the incident is one of the most discreditable in the whole turbulent course of French legislative violence. On Sunday mass-meetings were held in Paris to protest against the attacks upon the army supposed to be implied in the attitude of the pro-Dreyfus faction, and the uproar caused by the divided sentiment of the audiences made it necessary for the police to close the meetings. There were mobs in the street, but the troops and police preserved order. On Monday of this week resolutions of confidence in the Government passed the Chamber by a vote of 376 to 133. The approach of a general election makes the entire situation more serious. The Socialist, Anarchist, and anti-Government forces generally are using the popular excitement for political purposes.

Naturally, public interest is centering largely about the approaching trial of M. Zola, on charges growing out of his lately published letter to President Faure. The full text of this letter has now reached this country. It is an extraordinary document, passionate, bold, strenuous, and bearing every evidence of sincerity. It cannot be said to throw much new light on the question of the guilt or innocence of Dreyfus and Esterhazy, but it makes a strong indictment against General Billot, the Minister of War, General Mercier, and other army officials, as having used illegal and discreditable means to convict the one and acquit the other. The effect of Zola's letter has been increased by the fact that the Government has selected a few general denunciatory passages from the letter as the basis of the formal charges upon which he is to be tried, ignoring the specific charges made in the letter. It seems probable that the Government means to continue in the trial of Zola its policy of avoiding publicity as to the real facts of the Dreyfus case. This adds interest to the renewal of the report that Russia and not Germany was the country to which Dreyfus betrayed military secrets. If this is so, it is easy to see that the French Government has an additional reason for secrecy, as the alliance with Russia would lose its popularity with the French people if it were known that while the treaty was being discussed Russia was corrupting French officers. At present the popular

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sentiment clearly favors the Government, and is violently directed against anything which even seems to throw discredit on the army; to this feeling the anti-Semitic prejudice has been added, and the deplorable result has been the rioting of the past week, the existing political crisis, and the danger of future disturbances.

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Last week Sir Michael Hicks-Beach, the British Chancellor of the Exchequer, made an announcement in a speech at Swansea which has set all England and all the world talking. It was to the effect that, even at the cost of war, the door of Chinese commerce should not be shut to Great Britain. Sir Michael added that his Government did not regard China as a place for conquest or colonization by any European or other power, but as one of the most hopeful centers of the future for the commerce of Great Britain and the world. In that policy he was convinced that the British Government would have the sympathy and support of the best public opinion everywhere, and also the sympathy and support of all parties in Parliament. That this is true was shown by the immediate declarations from such Liberals as Mr. Asquith and Sir Henry Campbell-Bannerman of confidence in the Conservative Chancellor —than whom, indeed, no man in English public life is more trusted by his countrymen, irrespective of party. Newspapers of every shade of opinion have also supported the Chancellor. The "St. James's Gazette" believes that "this firm statement tends to peace." The "Pall Mall Gazette" says: "These are brave words, but they would be more serious still if they did not represent a serious intention. . It is the Power that talks of war and then recoils from acting that gets embroiled." The "Globe" declares that "in carrying out the policy promulgated, the Government will have the support of the people of this country, and also of two countries who above all others are eminently concerned. Both the United States and Japan recognize the wisdom and the benefits which are likely to be derived from ports free and open." To these comments the New York "Evening Post" adds: "Sir Michael Hicks-Beach's declaration that there shall be no closing of Chinese ports is, since Canning's famous acknowledgment of the independence of the Spanish-American provinces, the finest declaration made by any British Minister. Open ports, free to all the nations of the earth, are something worth fighting for. The British Minister is a splendid contrast to the two 'war lords' who are wandering round the earth seeking ports to close, markets to monopolize, and commerce for themselves only. It is a lucky thing for civilization that England has enough 'sea power' to make her declarations good."

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Negotiations for a British loan to China are still proceeding. The British stipulations are: First, that, in return for the loan, China shall open to the world's commerce three additional specified treaty ports—one in the north, one in the center, and one in the south. Secondly, that China shall not alienate any part of the Yangste Valley to any other Power. Thirdly, that Great Britain shall have the right to extend her railway from Burma through the province of Yunnan. In the proposal to open the first-named port, Talienwan, China has met the opposition of Russia, and the opposition of France regarding the last, Nanning. Talienwan is not far from Port Arthur. As Russia means to make Port Arthur one of the termini of her great Trans-Siberian Railway as well as a great military arsenal, the position of Talienwan, close at hand, a free treaty port on the Liaotong Peninsula, which Russia means to keep for an exclusive mercantile preserve, is indeed a check to such commercial and military ambition. The opposition of France has a like motive. Great Britain's second proposition ought to preserve the great waterway of China to the world's commerce. In the third proposition there is no oppressive demand for military occupation such as Russia secured with regard to northern China when the last loan was guaranteed by the Dual Alliance. It is evident that the third proposal is the most valuable of all, and will the most seriously affect France. That Power will undoubtedly demand equal entrance into Yunnan from Tongking. It is said that the British loan to China will be either $60,000,000 or $80,000,000, will be a four per cent., fifty-year loan, and will be issued at par. If this be true, it offers an interesting contrast to all the other loans by which China has borrowed money, none of which has been issued at so low a rate, and none issued at par. Reports are at hand of the departure of additional ships to reinforce the fleets of Great Britain and

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Japan, Russia and France, in Chinese waters. The first two Powers stand for equality of commercial opportunity, and are happily stronger in combined naval strength than are the last two. It is to be hoped that the victory for free markets will be won without sanguinary conflict.

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An article in the "Civiltà Cattolica," expressing the supposed views of Leo XIII. that the Vatican would prefer a republic in place of the present form of government in Italy, has excited considerable interest and discussion. It is well known that the Vatican persists in its refusal to permit the faithful to take part in parliamentary elections. The result is that about half of the Italian electorate is not represented at the polls. That the Pope can occasionally put the monarchy in embarrassing circumstances is only too evident, and Leo XIII. undoubtedly appreciates his spiritual power at its just worth. The article in question implies that the Church would regain ancient rights far more easily by dealing with a federate government than with a centralized monarchy. Undoubtedly this would be true in the case of the canton of Rome, for instance, a canton which might restore a modified papal temporal power. The recent difficulties growing out of the proposal of the Italian Government to rearrange on a more equitable basis the salaries guaranteed to the clergy (see Outlook, January 15, p. 157) have emphasized anew the constitutional difficulties in the way of reconciling Church and State. Even the Naples "Paese" inquires: "Are we sure that we have on our side the great majority of the Italian people, and is it politic for us to persist in irritating, by measures not always justifiable, and sometimes in violation of the very rights sanctioned by the Law of Guarantees, a conflict with the Church from which [conflict] it would be vain to deny that a great part of the woes of our country proceed?" Beneficent as have been the deeds of the House of Savoy, the Pope is still a popular monarch, and he is liable to be made more so if despotic measures are instituted against the Church, especially if these are in contradiction of any existing treaty, such as that which assures the salaries of Catholic priests and bishops. It would not be altogether improbable if, in the embitterment caused by too radical measures on the part of the Quirinal, the Vatican should respond by instructing the faithful no longer to keep away from the polls, but to go thither and vote against the Government. That the Vatican side is recognized as not being impregnable is shown by the fact that Cardinal Vannutelli, who is believed to be the person most talked of for the papal succession, appeared recently at an entertainment given in honor of General Draper, our Ambassador to Italy. Such an event has not happened since the Pope became a "prisoner" in 1870. Leo XIII. and all the other members of the Sacred College have denounced Cardinal Vannutelli for openly seeking the good will of the Italian Government in view of his candidacy for the tiara at the next Conclave. The Cardinal, however, seems to think the game worth the candle.

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In the last number of the "Contemporary Review" President Washburn, of Robert College, Constantinople, has some interesting things to say about the Slav race. He claims that the Latins and the Teutons have had their day, and that they have failed to establish a genuinely Christian civilization. While they have accomplished much in organizing society, in developing wealth, in expanding literature, art, and science, and especially in securing greater rights to the individual man, their sin has been that they have exalted the material above the spiritual. The best Slavs think, however, that the coming of the Slav may regenerate Europe, and may establish the kingdom of Christ as it has not yet been established. Dr. Washburn declares that, in his religious character at least, the Russian peasant is the most original and interesting of any. He has grave faults and weaknesses, but he commends himself to the sympathy of all by his peculiar and pathetic endurance of suffering, his faith in self-sacrifice, and his dreams of destiny. He is far removed from the matter-of-fact world of the nineteenth century. As for the Russian in the higher walks of life, he seems to be even more cosmopolitan than other men. Nevertheless, whatever else he may be, he is a Slav, and believes in the mission of his race as much as does the peasant. From this, President Washburn concludes that the educated Russian differs from other educated Europeans as much as the Russian peasant differs from other peasants. The Slavs of Russia are a homogeneous race, and are likely to induce the Slavs of other countries to come under their influence. Dr. Washburn acutely point out

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that the bringing of Austria and Russia into an alliance by a Slav, namely, Count Goluchowski, is not an accident. The Slavs of other countries, however, are by no means so homogeneous as those of Russia. The Mohammedan Slavs, for instance, have had their race characteristics destroyed by their religion, and the Slavs of the Balkan States are divided into so many nationalities that they have come to care more for the long history of each nationality than for their common race; this being accentuated by the fact that they are also divided between the Roman Catholic and the Greek Churches. On the other hand, the recent conflict of Slavs with Germans and Magyars in Austria-Hungary is a race-unifying force. Russia is doing everything possible to foster this, for the coming of the Slav will in the end mean the coming of Russia.

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What school-boy has not carefully, and perhaps painfully, thumbed his "Liddell and Scott"? All those school-boys, old and young, will have certainly noted with peculiar interest that the venerable Dean of Christ Church, Oxford, has passed away. Dean Liddell was a Christ Church boy himself, and he came logically by his distinguished position, for he took a "double first" there, then became tutor and censor at the college, and then in turn public examiner in classics, select preacher, and proctor. When Westminster School, however (then chief of all English schools in classical scholarship), asked him to become its head master, he left Oxford; but he was glad to return again in 1855, when, upon the death of Dr. Gaisford, the deanship was offered to him. In 1870 he became Vice-Chancellor of the University; in 1891 he retired from office. For sixty years he was a great force at Oxford, and that force was felt in many departments of learning, executive university control, and religion. As we have hinted, however, his reputation in this country, and in England also, is for the most part connected with the great lexicon of which, conjointly with Dr. Scott, of Balliol, he was the author. The first edition of the lexicon appeared in 1843, and the last, the seventh, in 1883. His "History of Rome" is also well known, and has passed through many editions. Dean Liddell's death took place suddenly on Tuesday of last week; he was almost eighty-seven years old.

Changes in the currency systems of Russia and India are interesting and significant. Under the former laws of Russia the monetary unit was the silver ruble, containing 18.02 grams of pure silver. In addition to the silver currency there were also gold coins of various denominations in circulation, principally of five and ten rubles, containing 1 161-1,000 grams of pure gold for every ruble. There were also credit notes issued by the State Bank of Russia. Silver was, nevertheless, legal tender for the payment of duties and taxes. The Government's heavy expenses in connection with the Crimean and Turkish wars forced it to suspend the exchange of notes for coin. The curtailment of expenses and the later increase of revenue resulted in the accumulation of a gold reserve amounting to over twelve hundred million rubles, and the national credit became so good that, instead of borrowing at six per cent., the Government finally got its gold at three and a half. The result of all was that the Government decided to undertake the country's deliverance from an inconvertible currency. By this time the silver ruble had declined so much in value that the pure silver contained in a ruble was only forty-five copecks instead of one hundred, and the value in gold of a credit note of one ruble was but sixty-six copecks. The Government decided in favor of gold as a standard because it was the least fluctuating metal, using silver only as a subsidiary metal for minor coins. Imperial ukases have recently embodied these decisions. The new unit is a gold ruble, equal to about 51½ cents in United States gold. The silver ruble contains the same amount of pure silver as before. The Russian State Bank has still the sole right to issue credit notes exchangeable at par with gold at the Bank or any of its branches. The issues of notes, however, are not allowed to exceed by more than three hundred million rubles the value of gold coin and bullion deposited for their redemption. In addition to the gold reserve the exchange of notes at par with gold is guaranteed also by the entire State property, which includes, besides Government lands, about six hundred million acres of forests and fifteen thousand miles of railways.

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In India, the bill introduced by Sir James Westland, the Finance Minister of the Council, providing for the issue of gold notes, has

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been adopted. These notes will be issued against gold taken from the Bank of England and held as a special deposit for security. The bill has already relieved the stringency of the money market. There has been such a demand for rupee bills in London to meet payments which British merchants must make in India (Indian exports are greater than the imports) that the price of the bills has been carried up to 16¼ pence per rupee—the par of exchange as fixed in 1893 by the Government when it closed its mints to silver. On receipt of telegrams announcing the sale of Council drafts in London, the Indian Government will issue its notes in Calcutta and deliver them to the payee. The notes will be redeemable in gold. It is thought that this decision indicates the approach of a gold basis for the currency of India. In spite of the general decline in the price of silver, the rupee has advanced in value, it being now worth several pence more than its bullion value. In 1893 the rupee was worth eleven pence, but since 1895 it has steadily increased in value. It would seem that the scarcity of silver coins had increased both their value and the demand for them.

Senator Wolcott has made a somewhat noteworthy speech in the Senate on the Bimetallic Commission and its work; but it is chiefly noteworthy because it officially reports what has been previously unofficially reported to the press. Telling with great candor the story of the appointment of this Commission, its negotiations, its hopes, its disappointments, and its final apparent failure, he summarizes the present situation by the declaration that for the time being it is useless to expect co-operation from Great Britain toward a bimetallic agreement, or from France except on the basis of international action involving at least some co-operation with other leading commercial nations. Still, he is not wholly hopeless of future results. He says:

> Questions of possible future negotiations between France, the United States, and other countries, and the question of change of ratio, are for the moment held in abeyance. While we hope for continued joint action, France owes no further duty to us. She stood shoulder to shoulder with us in our attempt to secure from England even the concession she voluntarily offered a few months ago. In days when the influence of the money-lender is potent almost in every capital of the world, and dominates courts and national policies, the Ministry of France stood fearlessly by the interests of the whole people, and counted the welfare of its hundreds of thousands of small holders of land dependent for their existence upon the fruits of the soil as paramount to that of the powerful class which wants money dear and grain dear.

Notwithstanding the somewhat sanguine character of this closing paragraph, the net result of his speech is, we think, to confirm the conclusion already reported by The Outlook, that international bimetallism is for the present, to use a legislative phrase, "laid on the table."

The attempt of the Democratic minority in the House of Representatives early last week to force some kind of legislative action on the Cuban question was defeated by parliamentary tactics. The chief result was the bringing out of a statement from Mr. Hitt, the Chairman of the Committee on Foreign Relations. This statement was rather ambiguously worded, and was at first supposed by many to indicate an intention on the part of the Administration to take radical action on the Cuban question at once. Taking this view of Mr. Hitt's statement, the Spanish and English press have shown some disposition to regard the relations between the United States and Spain as nearing a point of rupture. The Administration, however, has semi-officially put forth the statement that it still regards the Cuban scheme of autonomy as under trial, and is not disposed to abandon hopes of its success after only a few weeks of its existence. Thus, so far as can be judged, our relations with Spain are much as they were at the time of President McKinley's last message to Congress. There has been no further rioting in Havana. On Monday the announcement was made that our war-ship the Maine is to go to Havana. This is not at all a hostile measure. As the Spanish Minister to Washington says: "It is perfectly in accord with usage for war-ships of two friendly Powers to enter and leave each other's ports; the war-ships of Spain have visited American ports on complimentary missions three times in as many years, and if there has not been an American war-ship in Havana in the same length of time it is merely because the United States Government has not seen fit to order one there."

Captain-General Blanco is now on his way to take command of the Spanish forces in eastern Cuba in person. The most im-

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portant war news of the week is the report that the Spanish troops have captured Esperanza, which was until recently the headquarters of the insurgent government. Dispatches from Havana represent this as an important Spanish victory, while the representatives of the insurgents in this country declare that Esperanza is an insignificant hamlet (some say a mere ranch), and that the officials of the Cuban Republic had left the place weeks ago. It is well known that the capital of the Republic of Cuba is in fact peripatetic, and that it is to be found in half a dozen places in the course of six months. Another matter of possible importance in the war is the surrender of General Masso, with many officers and men. The Spanish dispatches declare that Masso was one of the most important of the Cuban insurgent leaders; the representatives of the insurgents here, on the other hand, declare that Masso was court-martialed some time ago and reduced to the ranks, and that his reported surrender is of no consequence whatever. These two reports quite fairly indicate the difficulty of getting at the real significance of Cuban war news.

The bill restricting immigration which passed the United States Senate last week by a vote of 45 against 28 differs materially from the bill defeated at the last session, in that the old bill was handicapped by the Corliss Amendment forbidding the admission of Canadians and Mexicans who crossed the border into the United States and obtained work for a short time, and then went back to the country of their original residence, and finally attempted once more to return to the United States. The bill was made less severe also in its principal restriction on immigration. This restriction is an educational one solely. The bill which has just passed the Senate and is now before the House excludes aliens over sixteen who can neither read nor write English or any other language. The original bill required the incoming foreigner to both read and write some one language. Provision is made for admission of illiterate immigrants over fifty years of age who accompany their children or grandchildren to this country, and for the admission of wives and minor children accompanying husbands or parents. It is not probable that the restriction will exclude a very large proportion of the immigrants now coming to this country. The number of immigrants unable either to read or to write some one language has fallen off considerably within the past few years, and unless there should be a renewal of that undesirable class of immigration the effect of the bill will not be as sweeping as some of its advocates seem to expect. It may be interesting to note, in this connection, that the total immigration of last year was about two hundred and thirty thousand, and that more than forty per cent. of this number remained in the State of New York, while about twelve per cent. went to Pennsylvania. The proportion of the immigrants of the year who expressed an intention of settling in the South and the Far West was much smaller than would naturally be expected. The great cities still attract most of the newcomers.

In the Maryland Legislature there is a deadlock, due to the customary cause—the conflict of factions over the United States Senatorship. Ex-Congressman McComas is the choice of the great majority of the Republicans, but several of them, chiefly Baltimore representatives, have thus far refused to support him and refused to enter a party caucus to decide upon the nominee. The Democrats are supporting Senator Gorman, and hope to prolong the deadlock so as to throw the election over to the next Legislature. If they succeed, Maryland will have but one Senator for the next two years. Oregon is now in that position. The Legislature of that State elected in 1896 was never organized, because the gold Republicans joined with the Democrats to prevent a quorum in one branch from ever coming together. In this way the re-election of Senator Mitchell, silver Republican, was prevented. When the Legislature failed to elect, the Governor of the State appointed Mr. Corbett, a gold Republican, but a majority of the Senate will probably refuse to seat him, inasmuch as the Constitution only authorizes Governors to appoint United States Senators when a vacancy occurs in the Senate during a recess of the Legislature. As the vacancy in Oregon did not occur during a recess of the Legislature, and as the Senate a few years ago refused to seat a silver Senator, appointed when the Legislature failed to elect, Senator Burrows, of Michigan, and probably some other Republicans, will vote against seating Mr. Corbett. In Ohio the investigation of the charges of

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bribery in connection with Senator Hanna's election has been impeded by the refusal of witnesses to answer the questions of the investigating committee. The investigation was ordered by the Senate, but the witnesses take the ground that only the House has legal jurisdiction. as these charges were brought by one of its members. The supporters of Mr. Hanna, in control of the House, are unwilling that the investigation shall proceed. All of these complications are strengthening the demand that Senators shall be elected directly by the people. Even those who question whether or not the change would give us better Senators are convinced that it would give us better Legislatures.

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The cut in the wages of cotton-mill operatives, which had previously gone into effect at some of the important mills at Fall River, was last week extended to nearly all the mills in New England. Not very far from 100.000 persons have had their wages reduced about one-ninth. In Fall River the reduction was grudgingly accepted in accordance with the advice of the trades-union officials, but in New Bedford and several other centers, including Lewiston, Maine, the dissatisfaction was intense, and the operatives refused to work. Though the reduction was proposed as a temporary measure, no reason was put forward for the hope that it would not be permanent, and the operatives were unwilling to work fifty-two weeks for the wages of forty-six. At New Bedford the situation is peculiarly serious, because in a city of only eight thousand families nearly nine thousand hands are involved in the strike. Of course two, or even three, hands often belong to the same family, but nevertheless the cotton operatives and the shopkeepers and others dependent upon them constitute the bulk of the population. The strike means that the income of the city is largely suspended. The strike at Lewiston is much less important, and owes its prominence to the fact that Lewiston is the home of Mr. Dingley, whose tariff act was expected by some to build up the home market, which the Wilson Bill was said to have destroyed. Mr. Dingley, in a speech in the House of Representatives, stated very truly that the insignificant changes in the tariff on cotton goods could not be held responsible for the depression. It was interesting to recall, however, that the same statement was made with the same truth by the defenders of the Wilson Bill. The fact that the situation has become worse under the present act Mr. Dingley attributed to the fall of nearly 33⅓ per cent. in the price of raw cotton, and also to the competition of Southern mills. The great fall in the price of cotton has, indeed, involved heavy losses to manufacturers with large stocks on hand. but this fall in price ought to have stimulated the buying of cotton goods rather than retarded it. It certainly does not explain the under-consumption of cotton, which causes the idleness in the great cotton centers. The competition of Southern mills, as we have before noted, is relatively unimportant. These mills, as a rule, produce only low grades of goods, and their total product is insufficient to supply the Southern States. If they are more active than Northern mills, it is because people are demanding low-grade goods.

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The intense and wholly legitimate hostility to the sensational journalism of the day gives some support to a bill which has been introduced into the New York Legislature by Senator Ellsworth, the Republican leader in the Senate, and the author of the Anti-Cartoon Bill of last year. Some significance is given to this bill by the report that it has the support both of Mr. Platt and Mr. Croker. It provides that any person "who, either as principal or agent, conducts or engages in the business of editing, publishing, printing, distributing, or circulating any licentious, indecent, corrupt, depraved, or libelous paper, or a paper which corrupts, depraves, degrades, or injures, or has a tendency to corrupt, deprave, degrade, or injure, the mind or morals of the public, or of its readers, or of the people among whom it circulates, is guilty of a misdemeanor." The penalty is fine or imprisonment or both, coupled, on a second conviction, with prohibition of future publication and forfeiture of the charter if the paper is published by a corporation. In criminal proceedings under the act it is not necessary to show that any particular person has been injured, nor even to specify in the indictment any particular issue or number of the paper objected to "The jury may find whether the offense has been committed . . . without proof that any particular person or persons have been depraved, corrupted, or injured." Apparently this law would leave it in the power of any jury to suppress any newspaper the publication of which they dis-

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approved. It can hardly be possible that if this act should become a law it would be held by the courts consistent with the State Constitution, which provides that "every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press." Our readers need no assurance from us of our hostility to any paper which is "licentious, indecent, corrupt, depraved, or libelous." But the law already provides sufficient penalties for such publication, and what is needed is not a new law without any safeguard for the liberty of the press, but a public opinion which will cause district attorneys to prosecute and juries to convict newspapers which transgress the bounds already prescribed by statute.

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The fearful mortality among the children in the Infants' Hospital in this city is set forth in the annual report of the Visiting Committee of the State Charities Aid Association in a way that deserves more than local attention. The children are so classified as to bring out the real cause of the shocking death-rate among them. For those under two years the summary is as follows:

	Death-Rate.
Foundlings	80 per cent.
Other babies received without their mothers	59 per cent.
Children received with their mothers,	13 per cent.

Even this table does not fully set forth the mortality among the children not cared for by their own mothers. Of 366 such infants received during 1896 under six months of age, the number still living on April 15, 1897, was only 12—a mortality of 96 7-10 per cent. To the city of New York these shameful conditions cry out for the granting of the Visiting Committee's demand for "at least twice as many nurses, comfortable quarters, and proper food;" but to the Nation at large they suggest that, whatever the ability of the State to care for the education of older children, it is signally unable to furnish any substitute for the mother's love in the care of infants.

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The Consumers' League, organized several years ago, which succeeded two years ago in securing the passage of the Mercantile Bill, known as "an act to regulate the employment of women and children in mercantile establishments," held its annual meeting last week in New York. The purpose of the League is at its foundation moral and not philanthropic, as is sometimes conceived. This purpose is to create a common standard of conditions in mercantile establishments employing women and children. These standards are: Equal pay for equal work, irrespective of sex; minimum wages paid to experienced adult workers to be six dollars, and to cash-girls two dollars, per week; weekly payments; the payment of all fines imposed by all establishments into a fund for the benefit of the employees; three-quarters of an hour for lunch; a half-holiday for one day in the week during two months of summer; a vacation of not less than one week, with pay, during the summer season; compensation for all overtime work; perfect sanitary conditions as well as those moral conditions which represent at least a standard of decency; the providing of seats for saleswomen, and permission to use the same; the prevention of the employment of children under fourteen years of age. Houses meeting these conditions are named in the League's "White List."

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The interest in the work of the Consumers' League, manifested by the large attendance at the annual meeting, shows the increase on the part of the public of the sense of moral responsibility in regard to the conditions under which the people employed in mercantile establishments work. The next evil which will engage the attention of the Consumers' League—in no wise detracting from its interest or work in the original field in which it has accomplished so much—is the sweat-shop system. Miss Wilkinson, the assistant head worker of Hartley House, who has made a thorough investigation of the sweat-shops in New York, was one of the speakers. The sanitary condition in which she found these sweat-shops is so appalling that it would seem that no woman who heard her statements should hereafter be willing to purchase ready-made garments unless there is some guarantee that these garments have been made under proper sanitary conditions, and a fair price paid for making. This is a critical time in the history of the Consumers' League. The entire staff of the Medical Department Bureau of the Board of Health of the city of New York have been asked for their resignations. Ten of the employees of this department were women. Women were

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appointed by the former President of the Board, because so large a proportion of the employees of mercantile establishments are women and children that it was believed that they could secure information better than could men. These women inspectors also inspected factories, with a view to correcting the evils resulting from the employment of children under age.

An Essential Reform

We call the especial attention of our readers to the report of the Primary Election Reform Convention which is given on another page. The reform of the primary is the foremost question to-day in American politics. The people elect officers but do not nominate them, and consequently the election is often a choice between candidates neither of whom is acceptable; sometimes it is a choice between two candidates nominated in separate party conventions upon an agreement before arrived at by bosses working in partnership for a common end. How to transfer the power of nomination from the few to the many, from the machine, which can be and often is purchased, to the people, who may be deceived but are not corrupt, is the most important present problem which democracy has to solve. The question what a present Legislature in any State will consent to is wholly unimportant. Indeed, it is by no means certain that the best measure for promoting radical reform would not be to secure a repudiation of any reform from a Legislature elected by the old methods. This would afford a new demonstration of the vice inherent in the old methods. The appeal of reformers must be, not to Legislatures, but to the people. They must not petition machine-made legislative bodies for such measure of reform as the machine is graciously willing to grant; they must demand such measure of reform as they think the purity of elections requires, and then elect a Legislature which will give it to them. Details must necessarily be left to be worked out by experts familiar with political machinery, but there are certain general principles which one need not be an expert to understand. These seem to us to be three in number:

1. The law already recognizes party organizations. It gives the party a right to have the names of its candidates printed on the official ballot. It generally provides that each party shall be represented in election inspectors. It sometimes requires, as in New York City, that both the two great parties shall be represented on the Police Board. The party organization, which thus has peculiar privileges and responsibilities given to it by law, must be brought under the control of law.

2. The party nominations must be made by the people; at least they must be so made that all the people shall have an opportunity to share in them. It is as illegitimate to allow irresponsible committees to determine who may participate in nominations as it would be to allow them to determine who may participate in elections. The primary must be under law and open to all the people. This is the essential feature in the Kentucky plan, as described in the report of the Primary Reform Convention on another page. Nothing less than a similar direct primary will secure popular rights against oligarchic usurpation.

3. This direct primary must be made as simple and as easy of attendance as possible. Giving the people a right to vote for nominees is not enough; it must be made easy for them to vote for nominees. The best men in every community are busy men. Their business is often, if not generally, as truly public business as is attending primaries. The doctor has his patients, the lawyer his clients, the teacher his pupils, the merchant his customers, the artisan his shop; and these duties cannot be neglected, ought not to be neglected. The methods which have made elections easy can be so applied as to make nominations easy for the busy man. Wherever registration is required, a vote for candidates might easily be made to accompany it. Thus the registration would itself become a primary. And though nominations might, and probably would, precede the primary so conducted, it would be a simple matter for independent Republicans and independent Democrats to nominate also, and the rank and file would no longer be required by a mistaken notion of party loyalty to vote for objectionable candidates and objectionable policies.

Reformers may well compromise as to methods; they may well be willing to see different experiments tried in different localities; they may and should be patient in working out a completed system. But they will make a mistake if they consent to any system which does not involve these three principles: simplicity of method; direct par-

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ticipation by the people; and regulation by law.

The Churches and Religion

To the Editors of The Outlook:

If Dr. McConnell's article in The Outlook (January 15) is true, the paragraph on "Full Churches" in the same issue is misleading, because its citations are exceptional. If the editorial is true, in facts claimed and conclusion drawn, Dr. McConnell's article is misleading. Either "church attendance in New York" shows that the "presentation of the old Gospel" does still attract, or else, as presented in "five-sixths of the churches" of Greater New York, it does not do any such thing. Which is true? In view of the tremendous importance of the statements made in the paper on "The Church in Modern Society," this question becomes a far more serious one than any mere difference of opinion between two writers. B.

Whether attendance upon church services is decreasing or not is a question to which no definite categorical reply can be made. The data are too uncertain. the differences of report too great, and the conditions in different parts of the country too various, to afford a basis for any really scientific generalization. There are, undoubtedly, localities in which there has been a great falling off in church attendance. There are not a few meeting-houses in New England, once well filled with worshipers, which are now falling into decay from absolute non-use; and others which were once well filled, whose present congregation would hardly fill an edifice a quarter the size. This, however, is partly due to great changes in population. In some localities many of the enterprising, the energetic, and the intelligent have moved away. In others, while the population remains as large, its character has changed; French Roman Catholics are at work in the mills formerly operated by the daughters of the Puritans, and Irish Roman Catholics carry on the farms formerly carried on by the sons of the Puritans. The old-time population is no longer present to fill the Puritan meeting-houses, and the new population has not yet built churches adapted to their faith. On the other hand, in many parts of the West churches are growing in number and in the adequacy of support given to them with the growing population. In many of our larger towns and cities, if the churches are not multiplied in number as rapidly as would seem to be demanded by growth in population, the edifices are much larger. A church building capable of accommodating six or eight hundred was regarded as a large church building half a century ago. Churches capable of holding twice that number are now not infrequent. So-called missions, Sunday-schools, and chapels were almost unknown in the beginning of this century. Now every prosperous city church supports one or more branch organizations. It can hardly be doubted that the second Sunday service is sustained with difficulty and attended by diminished numbers; but it is at least an open question whether the spirit which leads the family to church in the morning and to home life and quiet social enjoyment in the evening is not a healthier religious spirit than that which fills the Sabbath up with continuous religious assemblies. On the whole, we are inclined to think that the article in the New York "Times," referred to in The Outlook's paragraph on "Full Churches," gives as true a portraiture of the actual conditions as is given by the general statements in Dr. McConnell's interesting and suggestive article.

The reader, however, should bear in mind that, if it were otherwise, the decay of religious institutions does not necessarily indicate the decadence of religious life. It has more than once happened in the history of the world that the religious institutions have fallen into ruin, only to give larger liberty and greater power to the religious spirit. In the first century the Temple at Jerusalem was destroyed, the sacrificial system abandoned, the ancient priesthood scattered, and the orthodox creed of Judaism so radically changed as to be practically abolished. Yet the only, or at least the chief, result was a new development of that spirit of reverence and humanity which were the essentials of primitive Judaism, and which could not have gone forth to conquer the pagan world if the Jewish institutions of religion had not been destroyed. In England, in the reign of Henry VIII., the churches were deserted, or attendance secured only by punishing absence with fine or imprisonment; the priests were lampooned and sometimes mobbed; the feast-days, which were held by the Church in as great reverence as the Sabbath, were abandoned; and those who identified religion with its contemporaneous forms lamented bitterly the degeneracy of the age. But from the decay of the old Church issued a new one, equipped with an open Bible and endowed with freedom of speech and of worship. The decadence of the Church in the sixteenth century, as in the first, was necessary to the preservation and

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extension of the religious life. We are far from saying that the parallel is complete; that the lessened attendance on church worship, where the attendance is lessened, is a precursor of some better form for the expression of that reverence, that faith, and that love which are the essentials of the Christian religion. We only insist that the real question to be considered is not whether more or less people are going to church than formerly, but whether more or less people are actuated in their lives by those motives which church-going ought to inspire. Nor, in considering this question, is it to be forgotten that religious truth has found in modern times many other methods of self-expression, and the religious life is ministered to by many other forms of ministry, than those of the pulpit and the priesthood, which formerly had well-nigh a monopoly of such service.

If it is impossible to give a categorical reply to the question whether religious institutions are increasing or decreasing, it is still more difficult to give a categorical reply to the question whether religious life is growing in volume and improving in quality, or decreasing and deterioriating. If we accept the definition of religion implied by the prophet in the question, What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God we should be inclined to say that the tendency of our time is toward an increase of justice and of mercy, but not toward an increase of reverence and humility. The religion from which we are emerging was too exclusively directed toward the invisible and eternal world. The tendency alike of mediæval and of Puritan Christianity was to make religion consist too exclusively of conventional expressions of reverence toward God; both regarded too little that righteousness in conduct and that mercifulness in sentiment which are the necessary conditions of human brotherhood. We have swung, or perhaps it should be said are swinging, to the other extreme. The religion of to-day is too exclusively humanitarian; the religious spirit concentrates itself too much on human brotherhood; the expression of reverence toward God and of humility as in his presence is relegated to the background, or forgotten altogether. If the old-time religion made too much of the world to come and too little of the world that now is, the religion of to-day makes too little of the world to come and concentrates its attention too exclusively on the world that now is.

Whether the "presentation of the old Gospel" does or does not attract is a question the answer to which must depend on what is meant by the phrase and how the Gospel is presented. Where it is presented in the old form, where salvation is portrayed as rescue from hell and admittance to heaven in a future life, where faith is represented as believing in a creed short or long, where the Gospel is preached as though it were simply a new law which one must obey at his peril, it does not attract. But where the preacher is in sympathy with modern life, where he realizes the perils and perplexities of his people, where he sympathizes with their ill-defined aspirations toward a purer justice in dealing and a more tender pitifulness in feeling, where his life is interwoven with the life that now is, and where he preaches a salvation which delivers in daily temptation and from present sin, and a faith which enables him who possesses it to endure as seeing Him who is invisible—in a word, where he so preaches that men can live the next week better and happier lives, the congregations which flock to hear him bear witness that the American is, as all other men are, what Sabatier calls "incurably religious."

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The True Preparation

It was a characteristic expression of Anglo-Saxon common sense to which Colonel Davenport gave utterance on that dark day in 1780 when the question was raised in the Legislative Council of Connecticut as to whether the Day of Judgment had not arrived. The Colonel was not in the least concerned with this question. "Let us be found doing our duty," he said, "if this be the Day of Judgment; so let the candles be brought;" and under his lead the Assembly went on with its business. The incident is perhaps as characteristic as any in the Revolutionary times, and is significant of the character, the steady-going sense of duty, and the self-control which won in that momentous struggle. The only real preparation for a special crisis is to do one's work hour by hour with fidelity and skill. The pulpit has long since ceased to tell men that all life is a preparation for death, and that the end of life is to get ready for the special crisis which death marks. Death has lost nothing of its mystery, but, seen in truer relations, it has come to be regarded as an incident in an unending life.

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Men have learned that to prepare for it is not to do certain specific things with reference to that particular experience, but to live rightly, wisely, and nobly at all times. One makes special preparation for specific pieces of work in this world, but only general preparation will prepare one for the enjoyment and possession of the next world; that is to say, the ability to take that world at its highest must come, not from going apart and thinking about it, but from making the most in every way of this present life. There are no unpleasant surprises for the man who is at his post and doing his work. No crisis can be too sudden for such a man; he is prepared in advance for all possible crises. The man who has made himself strong morally is equipped for the temptation when it comes; and it always comes in such a way as to preclude the possibility of special preparation. The true way is to live every day, not as if it were the last, but as if it were the first, day in an endless life.

The Deputation to China

In its last issue The Outlook published an earnest letter from a valued correspondent concerning the proposed deputation of the American Board to China. We published it, as is our custom, without comment, as one correspondent's view of the subject; in answer to a request we here give our own. The question is a large one: Is it wise for the American Board to send out delegations from America to visit and inspect foreign fields, co-operate with missionaries there in special and temporary service, and report back to the churches the result? Such a delegation visited Japan with good results. It is now proposed to send a similar one to China. Is this wise? We think it is—for the following reasons:

In the first place, if we are correctly informed, the deputation is not an expense to the Board. It is provided for entirely by private subscription. The same was true of the Deputation to Japan. It did not cost the Board one dollar. Individuals who appreciated the circumstances met all the financial demands.

In the second place, it is well known that the missionaries in China have long urged that such a deputation be sent. They repeatedly requested the Deputation to Japan to visit China, but that was not practicable. Even before that they had felt that such a visit from the officials at home should be made, and had so expressed themselves. Moreover, these are crucial times for missionaries. Great issues are soon to be settled in China, and such problems face the various Boards as can be wisely settled only by those who have acquired information at first hand. In no other way can the work be properly done. Even if it were a charge on the treasury of the Board, it would be cheaper in the end.

And this leads to another important observation. Frequent deputations to the front are desirable and essential to the best conduct of the work. They are needed that the churches may be helped to a better understanding of the difficulties of the missionary problem, and that those to whom are intrusted duties of administration may have a clear comprehension of what they have undertaken. We are but beginning to appreciate how the missionary enterprise should be conducted. In the near future there must be many changes in methods of carrying on the work, as was clearly foreshadowed last fall at New Haven. Since the final decision of all questions of policy is at the home office, and since something more than academic knowledge is necessary if wiser plans are devised, the sending of frequent deputations is not only expedient, but essential. In Scotland and England that lesson has been well learned, and almost every year witnesses the departure of honored ministers and laymen for a tour of the missionary fields.

In justice to our correspondent, we ought to add that she expressly disclaims objecting to sending out the proposed Chinese delegation this year. "Of this," she says, "I am not in position to judge." She only urges that the payment in full of the salaries of missionaries should take precedence, and that, if there is an exigency which requires the delegation to China, the reasons should be made public. These, however, are questions of administration which it appears to us must be left to those with whom the administration of the Board is intrusted. Certainly they are leaving no effort unattempted to secure the payment of the missionaries' salaries in full. Whether it is wise to send out visiting delegations from time to time is a question for public discussion. When it is wise to send, and to what country, and who shall be sent, and how the money shall be secured, must necessarily be left to the Committee or Board in charge to determine.

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The Spectator

The best index that we have of the tastes, habits, and peculiarities of the people of a great city may be found in the shop show-windows. In a thoroughly cosmopolitan city such as New York, the shop windows in different neighborhoods indicate with much certainty the taste of the people who are expected to purchase. The windows in Broadway differ from those in Eighth Avenue; those in Hester Street from those in Grand; those in Fourteenth Street from those in Twenty-third, and so on throughout the crowded metropolis. And so, in general characteristics, the windows in Paris, London, and New York are as different as the French, English, and Americans are different from one another. An experienced person dropped from the sky into the Rue de la Paix, into Regent Street, or into Broadway would know at once, without other aid than a study of the shop windows, exactly where he was. So also could he get his bearings in Boston or in Philadelphia, in New Orleans, in Montreal, or Quebec. The shop windows of a great city tell a plain story which may be read with ease by all who have learned the easy alphabet of interested observation. But the Spectator cannot advise a too close study of shop windows; danger lurks in such a study, a danger from which will come much profitless pleasure, in the enjoyment of which valuable time may be consumed. Indeed, it is very easy to acquire what might be called the "shop-window habit," and the man who gets it "bad" will yield to it unconsciously and never give it up so long as he can both walk and see.

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The Spectator confesses that he is a victim of the habit; he confesses also, without pride and without shame, that he would not be cured if he could, even though he realizes that he spends many hours in a pleasant kind of idleness, hours which might be coined into cash if the Spectator stuck to his desk and to the making of copy. When the weather is good, and the air neither very hot nor very cold, the Spectator can never tell how long it will take him to walk through a shopping street, or one in which there are several photograph galleries. The windows attract him as the candle does the moth, and he has no power of resistance. He looks at them all—at the bonnets and hats, at the ball-gowns and cloaks, at the furs and laces, at traveling-bags and toilet implements, at kitchen utensils and china and glass, at pictures of every kind, and even at the underwear, whether for men or for women. Indeed, nothing escapes him. Now, the Spectator does not want to buy any of these things; he has no views as to their construction, their utility, or their beauty. But he looks at them with a kind of passive pleasure which affords a gratification at once inexplicable and evanescent. When the Spectator has a positive engagement for a definite time, he takes the cars or walks through the back streets, for he cannot trust himself in the great thoroughfares where artists have arranged behind clear plate glass bewildering and fascinating exhibitions as good as anything to be seen in those great industrial exhibitions which people travel thousands of miles to see. Broadway, when the sun is shining in kindly blandness, makes as good a show as any likely to be seen in 1900 when the Champ de Mars will again be the center of the world.

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There is an idea that these shop windows are arranged and maintained for the delectation and seduction of our country cousins who come to town with curious eyes and fattened pocketbooks. Indeed, the Spectator has known a country friend to apologize for the interest he took in these unaccustomed displays. But, bless his innocence! he merely showed that he was rural by fancying that he was different from other folks, more human or less human. The Spectator believes that every healthy person has this shop-window habit in greater or less degree. The man with one idea, the man who gives up all his mind and all his life to the development of one thing, is pretty sure to escape contracting the habit. But such a person can scarcely be called healthy; absorbed in one thing, such a man leads a narrow life, no matter how far-reaching may be the purpose of the idea which possesses him. Some of the busiest men in New York have the habit; of these busy men the one who is the most inveterate window-gazer is also in a position of the greatest business responsibility. He is a man past middle life, and has long been president of one of the richest and most powerful banks in New York. There are times of financial stress and peril when his responsibilities are enormous But for twenty years, during which time the Spectator has known the president

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and recognized in him a kindred victim, that gentleman has passed up and down Broadway from home to bank and back again peering into the windows with an interest as keen and unaffected as that of the most recently arrived youngster from the country home where the lowing cattle and the cackling hens were the chief disturbers of nature's sweet repose. The bank president's shoulders stoop a trifle now, and his eyes are not as good as they used to be, but he sticks to his habit and peers into window after window, jostling the messenger-boys and the milliners' girls with a gentle persistence and with an effectiveness which comes from long practice. It may be that he is thinking of investment securities and discounts, of threatened failures, or reorganization schemes, while thus employed, but the Spectator does not believe it. The Spectator believes that the president is getting unconscious recreation and resting for the labors that are before him on the morrow.

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These seductive shop windows are not spontaneous growths, nor are they merely happy accidents. Instead, they are the result of careful designs made by specialists, men who command large wages and rank in these commercial establishments with the buyers, the credit men, and the heads of departments. The old-time merchants—A. T. Stewart, for instance—thought the shop window unnecessary, and a bit undignified as well. But in our newer day such ideas have been almost totally abandoned, and in New York the Spectator can recall only one or two large shops without the display for the street and without the skillful services of one or more "window-dressers," as the artists who arrange these exhibitions are called. To these window displays there is a public importance not to be underrated. It is valuable to all the workers of whatever kind in a great city that strangers should be attracted to that city and induced to spend their money in it. Money so spent is not kept by the first receivers of it, but is distributed in so general a fashion that it reaches, in varying measure, all kinds of workers, from the laundress in her humble tenement to the millionaire in the neighborhood of the stock exchange. These windows make a city a great and continuous fair, as interesting as those arranged through international courtesy and official formality. A great shopping street has in its length contributions from all over the world, and in the windows of such a street we have a free show which may be made to instruct or to amuse, and in either case these windows serve a public benefit; or they may merely cater to the easily acquired taste of the victim of the shop-window habit. In such case the Spectator prefers to express no opinion as to whether they do good or ill.

Primary Election Reform

From a Staff Correspondent

The National Conference in this city last week on the reform of primary elections was full of life from start to finish. This life was chiefly due to the growth of machine misrule during the last few years. As usual, our worst enemies have proven our best friends, and the recent excesses of bossism are primarily responsible for the sudden public awakening to the fact that in our cities popular government has become a farce, and that tne present system is government by the machine and for the machine and the corrupt forces which supply it with the sinews of war. The public conviction that something must be done manifested itself not only in the speeches of the reformers from all parts of the country, but also in those of the practical politicians present. For example, Mr. Edward Lauterbach (Mr. Platt's right-hand man in this city) admitted that a more open primary, guarded by law against fraud on the part of those in charge, must now receive the support of the Republican machine in this State. Mr. Lauterbach himself protested against some of the concessions which were to be made, but he admitted that the change of public sentiment made concessions necessary.

The opening address, by Mr. J. E. Milholland, of this city, brought out sharply some of the shortcomings of the present system. The Platts and the Crokers, said Mr. Milholland, are not to be blamed because they exercise the power which is put into their hands; it is the system which gives them their power that must be attacked. The seat of their

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power is their ability to control the primaries. Let that power be restored to the general body of citizens and "political oligarchy is driven from its last stronghold." The Australian ballot system has practically put an end to the debauchery of voters at the general elections. It must logically be succeeded by a reform which will put an end to these evils in the primaries. Mr. Samuel B. Capen, President of the Municipal League of Boston, who followed Mr. Milholland, dwelt upon the fundamental evil of the present system—the political apathy it engenders. It is not ignorance, he said, that we have most to fear, but indifference; and the public indifference is due to the fact that, even if aroused, the ordinary voter can accomplish next to nothing in the ordinary primary. The primary, he said, must be made in law what it is in fact—an initial election.

This principle was the one above all others upon which the Conference was an absolute unit. The primary election must have about it all the safeguards of a regular election. That this was the logical development of our system was brought out with great force by Professor Commons, of Syracuse University. While America had been governed by political parties since the close of Washington's administration, said Professor Commons, the existence of political parties was not even indirectly recognized in the law until after the Civil War. The first positive recognition of parties came with the Australian or official ballot. This provided that the candidates proposed by parties should have their names printed at the expense of the State. It thus formally gave to parties the selection of those who should hold public office. When this is done, and parties are made a constituent of the government, every citizen has as inalienable a right to be a member of a party as to be a citizen, and the public is bound to secure this right.

The discussion of the philosophy upon which the reform of the primaries must be based took place the first morning of the Convention. In the afternoon there were descriptions of practical experience under different systems. The paper of this character which called forth the most enthusiasm in the Convention was that of Mr. E. J. McDermott, of Louisville, who was formerly the Supervisor of Elections for the State of Kentucky. Mr. McDermott described the Kentucky system, the success of which came vividly before the country when the primaries to choose Colonel Breckinridge's successor brought out a vote larger than in an ordinary election, and resulted in the defeat of the dishonored Congressman in spite of the support he received from most of the politicians of the district. The central feature of the Kentucky system is that the voters vote directly for the party candidates and not for delegates to a nominating convention. This system, says Mr. McDermott, makes it indefinitely easier for the citizens not backed by the machine to be elected. They are not put to the infinite trouble of getting delegates from every township pledged to support them, nor to the further difficulty of holding the delegates to their pledges after election. The machine in Louisville is especially hostile to the system of direct primaries, and recently attempted to restore the convention plan, but the voters would not have it, and the machine was obliged to submit. Another feature of the Kentucky plan, it was explained, is that each voter when he registers is asked, though not required, to state with which party he "wishes to affiliate." This registration gives a party polling-list that is always up to date and free from fraudulent names. It does not, says Mr. McDermott, lessen the final secrecy of the ballot—except as every primary election held anywhere lessens it. In 1894, at Louisville, the registration stood 25,000 Democrats to 15,000 Republicans, while the vote at election stood 14,000 Democrats—a loss of 11,000—to 18,000 Republicans, a gain of 3,000. In 1896 the changes were nearly as great between the vote at registration and the vote at election. The provision for registration, therefore, does not sensibly lessen the independence of the voters at the final balloting. Mr. McDermott closed with an eloquent appeal for the principle of direct primaries. The system, he says, which takes away from the citizen his right to an equal share in the selection of public officials takes away from him his birthright as an American citizen.

Mr. McDermott's account of the Kentucky system was followed by an interesting account of the various Pennsylvania systems by Mr. Clinton Rogers Woodruff, the Secretary of the National Municipal League. The Crawford County System in Pennsylvania, as our readers know, is a system of direct primaries not unlike that in Kentucky. The names of all candidates for party nominations are submitted directly to all the voters of the party. This system does not get rid of

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party leaders, but it compels party leaders to propose candidates who will get the support of the majority of the voters in order to retain their leadership. The system, however, though it had its origin in Pennsylvania, is not more common in that State than in Ohio and in the States West. In many parts of Pennsylvania, and particularly in Philadelphia, the primaries are almost wholly under the control of the bosses. Even in Philadelphia, however, said Mr. Woodruff, the attendance at the primaries is much larger than is commonly supposed. A recent investigation by a student of the University of Pennsylvania has shown that in many wards nearly as many citizens attend the primaries as vote at the general elections. The Massachusetts system of primaries was also described, and one of its provisions seemed to meet with substantially the unanimous approval of those present. This was the provision that the names of all candidates should be printed without discrimination upon official ballots.

On the second day of the Convention Mr. Rush, of the Illinois Legislature, described the primary reform measure he had introduced in that body. His bill gives each party the right at public expense to hold a primary before each election, under the supervision of paid public officers and under the regulations, forms, and penalties of law. Senators Brush and Ford, of this State, also described their measures now pending at Albany, neither of which was championed by its author as more than a short step in the right direction. The goal to be worked toward was set forth with exceptional power by Mr. G. L. Record, of Jersey City. Mr. Record described humorously but seriously the years he had worked in the Democratic party in Jersey City to reduce the power of the dominant machine. The party, he said, was owned body and soul by one man, who treated it as his private property. The great body of the voters were discontented with this domination, but were obliged to submit to it or else leave the party. Nearly all the voters, he said, knew whom they preferred for the different offices to be filled, but had no choice as to delegates to nominating conventions. As they were only allowed to choose delegates at the primaries they were forced to be indifferent. Participation in no way assured that the candidates they desired would be elected. His experiences had forced upon him the conviction that direct primaries must be substituted for nominating conventions, that the names of candidates must be printed on an official ballot, and that the first registration day should be primary election day. Mr. Record advocated these principles in a speech which called forth enthusiastic applause from those present. The cardinal point, he insisted, was that the primaries should be direct. This is the one thing, he said, which the bosses supremely object to, and the one thing that is supremely necessary to the democracy and the purity of our election system. The worst kinds of candidates now forced into public office, the merely rich and the mere dummies, could not be selected at direct primaries, but even if they were their career in office would be an entirely different thing, as they would owe their allegiance to the rank and file of the citizens and not to the unseen power which they are now bound to serve or be relegated to private life at the end of their term.

This address of Mr. Record's laid down the principles toward which many of those present felt that the effort of reformers must be directed. Mr. Edward Lauterbach, indeed, opposed them, and Senators Brush and Ford, of New York State, declared that they were years in advance of anything that would be accepted by the New York Legislature; yet Mayor Quincy, of Boston, expressed the belief that in Massachusetts the times were ripe for just such reforms. Already, said Mayor Quincy, the official ballots are in use, and are being so printed as to give the name of the candidate for important offices whom the delegates voted for are pledged to support. One of the great parties, furthermore, has already formulated the demand that the voters shall be given the privilege of voting directly for the candidates of their choice. Wherever there is registration, said Mayor Quincy, economy and public convenience make it wise that registration days and primary days should be the same, so that voters should express their choice for candidates when they come to register. Toward the accomplishment of these reforms the National Primary Election League organized at the Conference will undoubtedly direct its efforts, supporting every measure which will give freer expression to the intelligence and conscience of the voters, but not resting until the choice of candidates by the people shall be as free from the domination of the machine as the choice between candidates has already become since the adoption of the Australian ballot.

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Women Factory Workers

By M. E. J. Kelley

THE girl who deliberately chooses a poor man for a husband and rejects a rich and titled lover is common enough in the literature beloved by the average working-girl, and no doubt she has her very sensible prototype in real life. But neither in fiction nor in real life exists the girl who, being a workingwoman, a mill-girl, has ambition to remain a mill-girl and to make the most of the life for herself and her workmates. The female Felix Holt is a type not yet developed.

If she is a typical American girl, she is ambitious to rise in the world. She regards working at a lowly occupation as a mere incident. Some day she expects to be a schoolteacher or a music-teacher. It was so as long ago as Lucy Larcom's time, and in that respect times haven't changed much. No factory girl or saleswoman intends to remain at her occupation more than a few years. If she doesn't desire to do something which she considers more respectable, then she expects to be married. As she phrases it herself, "just because we're nothing but mill-girls ain't no sign it's the only thing we're fit for, or that we'll never be nothing else."

Yet the work must be done, and some one must do it. If those who are strong and wise stay at their looms or their machines, there is a chance that it may be done under conditions which will turn out strong and wholesome folk who are good for society. If the work is left to the ignorant and silly, the conditions which will be sure to prevail will produce dangerous human brutes. Even the factory girl has serious responsibilities to society, though as yet very, very few realize just what they are.

Considering present conditions, no one can be blamed for choosing anything in preference to the life of the ordinary factory worker; but for thousands of intelligent girls there is no choice. They must do, literally, the work nearest their hands. Why should they not, instead of bending their thoughts on the time when they can get out of it, turn their attention to making the best of the life for themselves and their comrades? Why should they not be taught this, instead of being urged to try to rise out of these lowly conditions? The highest type of woman is the one who thinks of the good of others, and there are many of this type among the factory workers. One of the things of which the workingwoman has been defrauded is the teaching that thinking of others, being unselfish, means more than helping the few individuals they know. It means thinking of the mass, remembering the effect of one's deed upon the workers at the other end of the line.

The factory worker who, while not overlooking the needs of her own family, longs to do something for others, has great opportunities about her. In every manufacturing community there are hundreds of factory girls who need only a little encouragement, the few right words at the crisis, to make them strong, useful women instead of slatternly, sharp-tongued housewives whose ignorance of cookery and housekeeping adds to the misery of the community.

The ambitious workingwoman who would deliberately choose to remain in her class, and devote herself to making conditions more livable and more just, could accomplish vastly more than any college settlement. The spirit in which her fellow-workers would go to her pretty parlor, or join her reading circle, or help her organize a sick benefit, or a vacation club, or a housekeeping class, and later, perhaps, a trade-union, would be quite different from that in which they approach the college settlement.

After all, the settlement represents a group of superior outsiders who have come to teach ways which they consider better than those of the workers. And, usually, the workers know from unpleasant experience that outsiders very rarely understand them. The outsiders may flatter themselves that they do understand, but the worker feels the difference. Only those who have risen out of the factory-workers' ranks, who have acquired culture and knowledge of the ways of the non-wage-earners, can understand the situation from both sides. And there are very few of those. It requires a genius to become one of the classes and remain at heart one of the masses.

One of these rare women said to me one day: "The absolute inability of the best-hearted outsiders to grasp the point of view of the workers is amazing. The idea that

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the workers might have the situation down pat and be as capable of pointing out defects and remedies almost never occurs to one of them. Mr. Anstey, that clever English humorist, has charmingly pictured what happens when Mr. Factory Worker goes canvassing in the West End, as Mrs. Primrose League has been doing in the homes of the workers. The outsiders start on the assumption that they have all the wisdom, and the submerged have only to receive and to act upon it. No social settlement worker would admit that he thought the workers ungrateful, but down in his heart, and in his most private talks with his peers, he cannot help sighing over the persistence with which the workers stick to Tammany. Tammany represents sympathy and understanding, and an appeal to their hearts and heads. It never poses as a teacher. It is one of themselves.

"I remember my first experience with a superior woman who wanted to help a worker. I was a factory girl, she was a minister's wife. She was a rarely good woman, too, a friendly, neighborly person, I thought. I passed her house every day on my way to and from work, and she frequently bade me 'good-morning' or 'good-evening.' She invited me to admire her flower-beds, and I honestly did. She gave me cuttings with a generous air, and I accepted meekly and said 'Thank you.' I knew she meant to be kind, so I did not tell her my mother kept house and tended our little garden, and that our flower-beds were finer than hers. She took it for granted I had very few flowers at home. I thought it wouldn't be polite to tell her otherwise.

"But my soul turned in revolt at last. I understood that I was not simply a neighbor to whom she wished to be neighborly, but an inferior whose mind she wished to train to an appreciation of the beauty in common things. We met in front of a field of daisies. She tried to explain how beautiful they were. She took it for granted I had never noticed them before. How I hated that woman! I felt as if I had been robbed of *my* field of daisies and of a neighbor. She was that dumb ox, 'the course of things,' that ate the heads of my poets and my ideals. I could have told her what Mrs. Browning said about the daisies, and Shakespeare's only mention of them. Gracious! I remember yet how my soul raged within me as she and her friend who was with her talked to me as if I were to be filled like a jug with beautiful thoughts. I wanted to tell her that those were not the things the workers needed. Many of them habitually read far wiser books than she had ever opened. I could have told her that I was one type of factory worker, and that what I needed was an opportunity to study; opportunities to meet those who loved books, on equal terms, not as teacher and taught. I could have told her that I had deliberately given up my dreams of books and beauty of house and dress and furniture, and gone to dances, because there I would have companionship. Afterwards I got the impulse toward systematic mental culture through my trade-union, a fact which would probably have very much astonished my social settlement friend."

Any real change in conditions, that will not injure in one direction while it helps in another, must, it seems to me, come from the strong, mentally and morally, cultured workers who choose to remain workers—it must come from the Felix Holts.

The Recovery of Poems by Bacchylides

By Clifton Harby Levy

Dr. Frederick G. Kenyon, assistant in the department of manuscripts in the British Museum, has rendered a great service to the world of letters by his scholarly edition of the text of Bacchylides, discovered in Egypt about a year ago. When the announcement of the discovery was first made, it was thought "too good to be true," but now it is seen that the news was both true and good, for 1,070 lines (perfect or almost so) are published, giving to scholars ten times as much of Bacchylides as they had before. No "works" of Bacchylides had been found in modern times, but by gathering quotations from his poems in the works of other ancient writers about a hundred lines had been put together. It was known that Bacchylides was accounted one of the great lyric poets by the Alexandrian critics; but since the year 500 no evidence of the preservation of his poems was forthcoming. By one of those fortunate accidents which have led to many remarkable "finds," the agents of the British Museum bought this papyrus-roll from the Egyptians who had discovered it. When brought to the Museum it was in two hundred pieces, the largest of

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which measured twenty inches in length; other fragments varying from a few inches square to scraps containing only one or two letters. The manuscript was put together in three sections, making a total length of fourteen feet nine inches. It was written in a fine uncial hand of the first century B.C., and is well provided with stops and accents. The contents are found to be twenty odes, from two hundred to fourteen lines in length. Fourteen of these are epinikian, or "odes of victory," sung upon the occasion of some success in the Greek games. The other six are most remarkable in giving to the modern Greek student specimens of the pæans, hymns, or dithyrambs, of which no perfect example had hitherto been discovered. Dr. Kenyon says of these: "The *occasional* character, which is essential in epinikian odes, here disappears. . . . They form a group of lyrical idylls, each presenting a legendary scene, without framework, explanation, or moralization. They are exercises in lyrical scene-painting, brief pictures of dramatic moments in heroic story. The poet rarely tells his tale to the end. He paints his picture almost in impressionist style; he poses his characters and then drops the curtain." Ode XV., for instance, relates the story of Menelaus coming into the Agora of Troy to plead for justice. The poet assembles the Trojans—Menelaus has barely opened his speech when the poem abruptly closes.

Ode XVII. is especially interesting, as it gives us a new version of the story of the Minotaur. It is entitled "The Youths and Theseus." The youths (forming the "chorus") are the captives brought from Athens to be offered to the Minotaur. According to the familiar legend, Theseus accompanied them to slay the monster in his labyrinth. But the legend of this poem is different. It is mentioned by Pausanius, and forms the subject of two important vase-paintings hitherto misunderstood. Minos takes a fancy to one of the maidens among the captives, and insults her. She screams to Theseus for protection, and he at once calls on Minos to desist; they may be justly doomed to death, as the penalty of defeat in war, but not to outrage. If Minos is son of Zeus, and thinks he may lord it over them on that ground, Theseus himself is son of Poseidon, and claims to resist him with equal right. Minos takes up the gauntlet thrown down to him, offers to prove his own divine origin by a sign from Zeus, and challenges Theseus to establish his descent from the sea-god by bringing up a ring, which he throws overboard, from the depths of the sea. Zeus responds with a flash of lightning to his son's prayer; whereupon Theseus promptly springs into the sea. Minos, thinking that he is rid of his rival, rejoices; but Theseus is carried by dolphins to the cave of Amphitrite, where he receives (presumably in addition to the ring, which, oddly enough, is not mentioned) a robe and a chaplet, with which he returns triumphant from the depths of ocean, reappearing by the side of the ship to the confusion of Minos and the exultation of his companions, who sing songs of triumph. The description of the "radiance, as of fire, that shone from the forms of the Nereids," and the spirited dialogue between Minos and Theseus, are remarkable for forcefulness and beauty. In the following ode (XVIII.) Theseus is again the hero, described "with sword and javelins in hand, a Laconian helmet on his head, on his body a purple vest and woolly Thessalian cloak. His eyes flash volcanic fire; he is a youth in the first flower of his age, but experienced in the joys of fight, making towards glorious Athens." The style of Bacchylides is quite simple, and though he is said to have added a hundred and two new words to the Greek vocabulary, they are chiefly new compounds easily analyzed and translated. At least two of his epinikian odes were written upon the same occasions as two of Pindar's, affording an excellent opportunity for comparing the two. Both of the poets lived during the fifth century B.C., while Bacchylides was apparently the younger of the two. Pindar has given us some of the most complex and difficult Greek known; his rival's is lucid and simple, even if not quite so forceful. No final conclusion can be justly arrived at until further opportunity has been given for the study of these new poems; but this much may be freely said, that in the poems of Bacchylides we have a new classic well worthy of study and appreciation. As specimens of Greek lyrical poetry, of which very little has come down to us, it would be difficult to overestimate the value of this discovery. But it puts us in that expectant state of mind when we are tempted to ask, What treasure will come from Egypt next?

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To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—*Balzac.*

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The Life and Letters of Paul

V.—The Epistles to the Thessalonians

By Lyman Abbott

MUCH if not most of the interpretation of Paul assumes that he entered on his ministry after his retirement in Arabia with a completed system of theology, that this system underwent no material change, that it was the same in his first preaching as at the end of his life, and is the same in the Epistles to the Thessalonians as in the Epistle to Colossians or the Pastoral Epistles; that, in brief, the various Epistles are to be regarded as though they were different chapters in a book written at one time, by one and the same mind, in elucidation of the same system of thought. These papers on Paul's Epistles are written on a very different assumption. They assume that Paul grew both in grace and in knowledge after his conversion; that he learned much while he was teaching; that he neither at once threw off entirely the Pharisaic traditions in which he had been reared, nor acquired at once a completed system of philosophy to take their place; that the revelation to him of truth was not an instant revelation flashed upon him in the hour when the risen Christ appeared to him on the road to Damascus, but was a gradual revelation growing out of that vision; that some of the conceptions of the kingdom of God with which he entered on his ministry were subsequently modified and partly laid aside; that conceptions of that kingdom which are to be found in his later Epistles were only gradually attained; that there are differences, and important differences, if not inconsistencies, in the teaching of the different Epistles; that his point of view underwent material changes, and that these changes can be traced in a careful study of his Epistles in the order in which they were written. In short, it is assumed in these papers that, as there is a progress of doctrine discernible in the Bible, and a growth in the knowledge of God manifested in the difference between the earlier teachings of Moses and the later teachings of John, so there is, in a lesser degree, a progress of doctrine discernible in the writings of individual writers in the Bible, and in no writer more clearly than in Paul. Of this progress of doctrine this and the next two papers will afford illustration, and in weighing these papers the reader must bear in mind that they are written upon this assumption. The unity of Paul's theology is—so at least these papers assume—not that of a system completed at the outset, but that of a system growing in the mind of the teacher, a system which was formed by the very process by which he gave expression to it.

Paul, before his conversion, as a devout Pharisee, familiar with the prophets and sincere in his Pharisaic faith, believed that a Messiah was to come to Israel; that when this Messiah came, Israel, scattered to the four quarters of the globe, would be gathered together; that there would be set in battle array the forces of good and the forces of evil; that Israel would be the army of the Lord leading the forces of righteousness; that, after hot battle, the forces of righteousness (that is, Israel) would conquer; that then the sainted dead would rise and come back to participate joyfully in the kingdom which had been prepared for them; that wars would cease, and peace would be ushered in; but he did not expect that any would share in that glory except Israel or those who had accepted the faith of Israel and were, as it is called, proselytes. When, therefore, he heard that it was claimed for one who had been put to an ignominious death that he was the Messiah, Paul brushed aside this notion as an absurd fanaticism, and when he saw it gaining power and adherents, the sight aroused indignation, wrath, and shame for his race. But when, on the journey to Damascus, he received demonstration that Jesus, who had been put to death, had risen from the dead, he perceived that he might be the Messiah, and might yet establish the Messianic kingdom. He who had risen from the dead had by that very fact demonstrated his power; he could still come in power and glory; he could still ransom Israel; he could still lead the forces of earth, and, enforced by the powers of heaven in battle array against all the forces of Satan and of evil, he could still, and the more effectually, win the long-deferred victory.

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Paul went to Arabia and began his study of the Old Testament prophets to see how they must be re-read in order to reconcile his new view with the old Scriptures; and as he re-read these Scriptures he got a new conception of the extent of the kingdom, and in some measure of the nature of the kingdom. He no longer believed that it would be one for Israel only. He found in the Old Testament prophecies abundant evidence for the belief that the Messiah was to be a Saviour for other nations; that the Gentiles should come to his light, the heathen should come to the brightness of his rising. One brief prophecy from the Book of Isaiah, the forty-ninth chapter, may serve as a type of promises which, studied with an open mind, would give him this conception:

> And he said, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of the Lord that is faithful, even the Holy One of Israel, who hath chosen thee.[1]

With this new conception of the breadth and largeness of the kingdom, he started upon his missionary tour to the Gentiles. But, although he had a new conception of the largeness of the kingdom which the Messiah was to initiate, there is no reason to think that he had a new conception of the nature of that kingdom or of the secret of its power and the method of its initiation. On the contrary, there is reason to think that he still entertained the old Jewish conception, so far as its nature and method of operation were concerned. What he believed, as we gather from his earlier writings and his sermons, was that the Jesus who had died and risen again would presently descend to the earth; that he would bring with him the celestial forces from heaven; that he would gather together Israel; that he would put himself at the head of this army, celestial and terrestrial; that he would conquer—utterly, absolutely, entirely, and forever; that he would extirpate the enemies of God, and would reign King over kings and Lord over lords. It is not unreasonable to think that he was confirmed in this opinion by the reports which came to him of the trial of Jesus. In one passage dealing with this subject he says that he speaks "by the word of the Lord." This is very generally understood to mean by a revelation which had come to him from heaven. I do not think that is a correct interpretation. "The Lord," in Paul's use of the term, generally, if not always, means the Messiah. "The word of the Lord" means the teaching of this Messiah as it had been reported to him. How much he knew of the teaching of Jesus we cannot tell; but we do know that he had reported to him not only the fact of the crucifixion, but the details of that crucifixion; for he refers to these details with some specificalness. We do know that he knew of the facts of the resurrection and some details respecting the resurrection. And it is reasonable to suppose that he knew the facts of the trial; that he knew that Jesus was arrested and put on trial for blasphemy; that the nature of this blasphemy with which Jesus was charged was his claim to be the son of the living God; that when this trial proceeded, no witnesses were found who could agree and whose testimony was adequate to justify a verdict of guilty even by a packed jury; that then the high priest, violating the Jewish law, called Jesus himself to the stand and administered the oath, adjuring him "by the living God that thou tell us whether thou be the Messiah, the son of the living God;" that Jesus replied, "I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."[1] It is not strange, then, that Paul, holding to his early belief of a kingdom that was to be inaugurated by celestial and supernatural force, felt that this belief was confirmed by the vision which had been afforded him of the risen Christ and by the report which had come to him of the words of Christ at the time of his trial. That Paul entertained any other view in the earlier part of his ministry there is no reason to think; that he did entertain this view there is abundant reason to think.

We have reports, as we have already seen, of two of his sermons—one to the Jews in Antioch in Pisidia; one to the pagans on Mars Hill in Athens. They both reach by different routes the same conclusion. In the synagogue in Antioch Paul begins by praising the history of the Jewish people, breaks off in that history, narrates the birth and the death and the resurrection of Christ, and brings his discourse to a conclusion with a picture of a judgment which this Christ will

[1] Isaiah xlix., 6, 7.

[1] Matt. xxvi., 62-64; Mark xiv., 61, 62.

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initiate at his coming. At Athens he does not begin with the Old Testament Scriptures, for his auditors knew nothing of them. He says nothing of prophecy, for his auditors knew nothing of prophecy. But, beginning with the revelation which God has made in nature, speaking of the spiritual ignorance in which men are living, as attested by their altar to an unknown God, he comes to the same conclusion that he did in the synagogue in Antioch: God will judge the world by that Man whom he hath ordained, and he has demonstrated this judgment because this Man has risen from the dead.

Such, doubtless, was also his preaching at Thessalonica. It was one of the largest cities in ancient Greece. Salonica, the same city under a different name, is said to be the largest city in European Greece, next only to Constantinople. It is one of the few cities which has survived the decay that has fallen upon that unhappy empire of the olden time. It had and still has a noble harbor. It then was the capital of the Roman province of Macedonia. In this city there were a great number of Jews, as there still are. It has been throughout its history a Jewish center. Paul began, as was his wont, preaching in the synagogue. He preached three Sabbaths; then his preaching in the synagogue came to an end. The Jews would hear him no longer, and he went out to preach to such as would hear him in the town. Where and how he found his preaching-places we do not know, nor how long he continued his preaching; but this was his message—the message he had given in Antioch, the message he had given in a different form in Athens: "The Messiah has come; he has been put to death; he has risen from the dead; he is living; he will presently return with power and great glory; he will bring his angels with him, and he will judge the world; but he will not judge them by a race standard; he will judge them by standards of absolute righteousness; then all those who love God and look for his appearing will be gathered into his kingdom, and all those who oppose God and desire not his appearing will be destroyed with everlasting destruction from the presence of this coming Messiah." Still he thought the secret of the power of the kingdom was the power of glory. He had not yet learned what, in our next paper, we shall find he presently did learn, that the secret of that power is humiliation and weakness and love, suffering long and still kind.

What aroused the particular excitement against him in the city we do not know. Envy, perhaps, by the Jews against this man who was opening the kingdom of God to the pagans; perhaps general religious hostility; perhaps, as at Ephesus, the interference of his preaching with what men are pleased to call vested rights. At all events, a mob was gathered together. In the outskirts of this city was a suburban population of peasants, superstitious, ignorant, an easy prey to demagogues. The word pagan means villager. The word heathen means heath-dweller. The villagers and the dwellers on the moors and uplands and away from the cities were for a long time repudiators and resisters of Christianity. They were the pagans and the heathen of the olden time. Some of these rural marketmen had come into the city selling their wares. Among them a mob was aroused, which came to the house where Paul was staying—the home of a kinsman of Paul's, Jason by name, who had taken him in and made him his guest. The mob demanded that Paul and Silas and Timothy should be given up. Jason would not give them up. He concealed them or contrived their escape. Then Jason himself was seized by the mob and brought before the rulers of the city. The complaint was made against Paul, Silas, and Timothy that they were proclaiming a new kingdom; that they were heralds of some one coming to reign in the place of Cæsar; that the old Roman imperialism would be swept away and a new kingdom put in its place. The charge was not without show of reason. Paul did declare a new kingdom: he did declare the overthrow of the present base Roman Empire and the establishment on its ruins of a new kingdom of the Lord. Then occurred just what happened more than once in the anti-slavery riots of our own country. It was the duty of the ruler of the city to preserve peace in the city. He said to himself, "We cannot have these disturbances here." It is generally supposed to be easier to stop one man from speaking than to stop a mob from opposing his speaking. In the anti-slavery time it was not Isaiah Rynders and the mob that disturbed the peace of New York! it was Wendell Phillips and William Lloyd Garrison and Henry Ward Beecher! It was not the man who led the mob, it was the man who made the speeches! So the attempt was made, not to quell the mob, but to quell the speakers. And this method was adopted in the cities of olden time. In Thessalonica

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the city magistrate took bonds of Jason that there would be no more rioting in the city, and there was only one way that Jason could keep rioting from the city; it was to put a stop to the preaching. This was a very ingenious device. If Paul could have met the mob, he would have met it gladly. He who said of himself that he had fought wild beasts at Ephesus would have been willing to fight these wild beasts in Thessalonica. But if he continued in his ministry, that would endanger the man who had generously taken him into his house and cared for him. This was too much for the chivalry of Paul; this he would not do. So he retreated from Thessalonica and left the infant church just born.

It appeared to have in it greater promise than any church which Paul had up to that time visited. It included some Jews; a few Greeks; a great multitude of proselytes; and some noble and wealthy women. No mention is made of its including any noble or wealthy men. But though Paul could no longer preach in Thessalonica, he could write letters. A letter would not arouse a mob as a speech would. So, on arriving at Corinth, he takes the first opportunity which is afforded to send back a letter to the Thessalonians. This letter is full of warm, tender, earnest affection. It is mainly a friendly personal letter. There is very little theology in it. It is quite as remarkable for what it omits as what it contains. It says nothing about Christ crucified, whom Paul tells the Corinthians he determined in Corinth to make the subject of his ministry; only an incidental reference to his death because he must have died in order to be raised from the dead; nothing about his patient endurance of evil; nothing about his life and example; nothing about his teachings. Paul begins by recalling to the Thessalonians their reception of him, and his affection for them, and the evidence he gave of that affection by the service he rendered them, by the life he lived with them, by his refusal to be at any expense to them whatever for support, by the work he did with his own hands. He recalls to them how gladly they received his gospel, how they put aside idols in order, as he says, to wait for the coming of the Lord. He reminds them that from their church went forth fame, so that the cities of Macedonia round about learned of this remarkable gathering in which Jew and pagan, poor and rich, were united, for the first time, perhaps, in Grecian history, certainly in the history of this particular city. He urged upon them the highest standards of righteousness, purity, and truth; and the ground on which he urges this is that the Messiah is coming, and coming soon. Some have already died. Will they lose this Messianic kingdom? Have they been banished to the shadowy Hades in which the Greeks believed? And are they there to remain, losing the glory of the coming of the Lord? No. They will come first, and we who still live will follow after.

But I would not that you should be ignorant, brethren, concerning them that have fallen asleep, lest ye should grieve as do the rest—those who have no hope. For if we believe that Jesus died and rose, so also those that have fallen asleep, God, by means of Jesus, will lead forth with him. For thus we say to you, by the word of the Lord, that we, the living, who remain unto the coming of the Lord, shall not precede them that are asleep. For he, the Lord, with an arousing shout, with the voice of an archangel, and with the trumpet of God, shall descend from heaven, and the dead in Christ shall rise up first. Then we, the living, who remain, shall be snatched up together with them in clouds, unto a meeting with the Lord in the air; and so shall we ever be with the Lord. Therefore, strengthen one another with these words. But concerning the times and the seasons, brethren, ye have no need that I write to you. For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they say, Peace and safety, then sudden destruction comes upon them, even as travail upon a woman with child, and they shall not escape.

Paul then goes on to explain that this hope which he has put before them of a kingdom close at hand is given to them not for their mere delectation; it is given to incite them to higher, nobler, purer living. Because this kingdom is coming, because it is close at hand, they are to live pure and holy lives; they are to be industrious and honest; they are not to be drunken; they are to watch as sentinels watch upon guard; they are to care for one another and comfort one another; they are to rejoice even in times of persecution, buoyed up by this hope of a speedy deliverance and a speedy victory. And he ends with this prayer: "And the very God of peace sanctify your soul: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The letter begins by reminding them that they turn aside from idols, to look for the Coming; it goes on to answer objections to that Coming and to develop the doctrine of the Coming; and it closes with a prayer that they may be kept blameless until the Coming.

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What was the effect of this letter on the Thessalonian church we do not know. We have only two sources to guide us in answering that question. One is the effect which a similar faith has had at other epochs in Church history; the other, a second letter which Paul wrote to the Thessalonians.

In the beginning of this century an enthusiastic and devout man by the name of Miller, as a result of study of the prophecies of the Old and New Testaments, came to the conclusion that Christ would come at a certain date. He went about preaching in the Northern States this Coming of the Lord. He also thought that the secret of the forcefulness of Christianity was a visible power and glory. He thought it would come with "observation," and men would be able to say, "Lo here, lo there." Great numbers of adherents flocked about him. Men were not incited by this expectation to live holily, without blame, with purity and with industry. They laid aside their industries, forgot the common duties of life, were absorbed in the expectation of a sudden miraculous Coming. Wherever that wave of excitement swept over the country it left behind it a moral and spiritual desolation. The excitement of to-day was followed by death to-morrow. Like a prairie fire, it left but burnt grass. Some such effect seems to have followed in the church at Thessalonica. The Thessalonian Christians seem to have stopped their work, given up their industry, and folded their hands while they watched for the Coming of the Lord in power and clouds and great glory.

And so Paul writes his second letter to the Thessalonians to correct the errors into which they have fallen. He reiterates the Coming of the Messiah; re-declares that the Christ will come in power and glory, and will destroy his enemies and will establish his kingdom. But he tells them that he will not come immediately. Daniel, living in the age of Antiochus Epiphanes, has painted the picture of that strange, mad, brilliant king. He has painted him in colors none too vivid, as the embodiment of all that is blasphemous, profane, and wicked. Paul recurs to this picture, and he tells the Thessalonians that the coming of Christ cannot be until such a man of sin appears, and comes to the fullness of his growth. Had Paul ever heard the story of the tares and wheat? Did he know that the wheat could not be gathered until the tares had grown, also, to their ripeness? Had he ever heard the story of Christ's talk with his disciples, just before his death, as they sat on the hill overlooking Jerusalem, when he told them that not one stone should be left above another, and warned them that wars and rumors of wars and decadence in the Church must first come? At all events, in some way or other Paul reached the conclusion that the kingdom of God could not come until the kingdom of evil was itself perfected. And thus he cautions the Thessalonians:

> But we beseech you, brethren, for the sake of the coming of our Lord Jesus, the Messiah, and our gathering together unto him, that you be not overthrown from your reasonable judgment nor thrown into tumult; neither by spiritual ecstasy, nor by traditions of Jesus' words, neither by an epistle, as from us, so as to imagine that the day of the Lord is close at hand. Let no one deceive you by any means, for that day shall not come except there come the falling away in the church first, and the man of sin be unveiled, the son of destruction, who sets himself against and exalts himself above all that is called God or is an object of worship, so that he sitteth in the temple of God, exhibiting himself that he is God. Remember ye not that while I yet was with you I said these things to you? And now ye know that which holds him back in order that he may be revealed in his time. For already the mystery of lawlessness is at work, only there is one that restraineth now: but when he is taken out of the way, then will be unveiled the lawless one whom the Lord shall destroy by the breath of his mouth, and bring to naught by the glory of his coming; that lawless one whose coming is accompanied with the supernal working of Satan, with all power and lying signs and wonders, and with all deceitfulness of unrighteousness for those that are perishing because they did not receive the love of the truth that they might be saved.

He ends this epistle, as he ended the other, with practical counsel—that men be quiet, that they attend to their own business, that they go on with their industries, that they do not think they hasten the coming of the kingdom by sitting and looking for it, but by living righteous, holy, and godly lives.

As a simple interpretation of Paul's letters this paper should, perhaps, stop here. But the reader has perhaps, if he cares, a right to know what impression these letters have produced on my own mind, and what I hold respecting the subject of them—the Second Coming of Christ. I speak on this subject with great hesitation; not because I have not studied it, but because the more I have studied, the more hesitation I feel about speaking dogmatically upon it. Some things are, however, very clear to me; some are less clear.

It is, in the first place, very clear to me

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that Paul believed that the Messiah was to come again, and to come in his own generation. "We which are alive," he says. He speaks in the present tense. It is equally certain that this expectation has not been fulfilled. Even if we suppose, as some do, that all that which was true in the prophecy was fulfilled by the destruction of Jerusalem, that destruction does not fill to the full Paul s picture of the coming of Christ in clouds and glory, of the dead arising and being caught up in the clouds, and of the instant destruction of all sin and iniquity from the world. But Paul was mistaken not only in his conception of the time of the Messiah's coming; he was mistaken also in his conception of the secret of the power of the kingdom. The kingdom of God does not come with observation. Men are not to say, "Lo here, lo there." The glory of the kingdom of God is, as Paul told the Corinthians a little later, the glory of the cross, the glory of self-sacrifice. It is the glory of crowned suffering. It is not by clouds and angels and archangels, not by the pomp and circumstance of war, terrestrial or celestial, that Christ conquers, but by the "invincible might of meekness." All this is true, and yet it does not follow that there is no truth in Paul's expectation. It does not follow that there is no meaning in the prophecies of the Old Testament. the prophetic words of Christ himself as they are reported in the Gospels, and these prophetic words of Paul in the Epistles to the Thessalonians.

The Bible looks upon all history as a revelation of God. That is the end and object of it. The divine end of human development is not what we call civilization—steam engines and highways and railroads and telephones and ceiled houses and fine clothes and luxurious food; it is not a comfortable and easy time; it is not even merely liberty and righteousness. It is the revelation of God to the sons of men, because they are sons of God. In the Old Testament times this revelation of God is made through divers prophets and patriarchs, speaking in various ways that which God has witnessed to them in their own consciousness. This revelation of God in the Old Testament times is itself, in the Hebrew conception, a preparation for another, a clearer and a better revelation of God, which has come to pass in the New Testament; in the manger at Bethlehem; in the life that intervenes; in the cross; in the resurrection. But this is not the consummation of the revelation. This much seems to me clear in the teachings of Christ and the Apostles. This revelation and all that has grown out of it, this revelation and the love that has flowed from it, this revelation and the brotherhood which it has helped to cement together, this revelation and the witness of the Spirit of God that could not come until men had some conception of the divine love to men—this revelation is itself the preparation for a further revelation yet to come. The end is not yet. The book of Revelation is not a closed book. As the Old Testament was a preparation for the New, so the New Testament is a preparation for some disclosure of the glory of God not yet understood by us. Now, as in his earthly life, Christ walks incognito. How few there are who pierce the disguise and comprehend his divinity! To many still he is but the son of a carpenter. To many still he is no Son of God. And the revelation of divinity will not come to its completion until that disclosure which he has made of himself, in humbleness and in love, is supplemented and perfected by a revelation so splendid, so shining, so universal, that the men who will not see cannot help but see; and mankind, looking back from the splendid manifestation of divinity yet to be flashed upon a startled world, and connecting it with the manger, and the life of suffering. and the Cross, will see the splendor of that earthly life, as they cannot see it until it is interpreted by the splendor of the celestial. Not by standing with our faces turned upward looking into the heavens are we prepared for some greater glory, nor yet by walking forward with our face always turned backward to Christ in the manger or on the Cross, but with our expectant faces toward the future, believing that the hymn we love to sing, "Nearer, My God to Thee," will yet find its fulfillment, and the hope and sometimes anguish of faith long delayed will find its answer in a revelation which no man can interpret because no man can understand.

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Common sense is the knack of seeing things as they are and doing things as they ought to be done.—*C. E. Stowe.*

Love and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.—*Emerson.*

Perfect ignorance is quiet; perfect knowledge is quiet—not so the transition from the former to the latter.—*Carlyle.*

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The Passing of the Art of Oratory

By Arthur Reed Kimball

IN describing what were literally the overwhelming outbursts of appreciative, discriminating applause which greeted the orations at the Voltaire centenary in Paris, but more especially Victor Hugo's oration, Colonel Thomas Wentworth Higginson writes: "It must be a stimulating thing indeed to speak to a French audience—to men who give sighs of delight over a fine phrase, and shouts of enthusiasm over a great thought." This centenary occurred about twenty years ago, but the same words would doubtless fit a like occasion in Paris to-day. Contrast with this what a leading university lecturer said in a recent address (it was a remark dropped in a rather informal aside, and perhaps it would not be fair to put him on record by giving his name): "Were Daniel Webster alive to repeat to-day his orations, would not a good many passages, even from his greatest efforts, strike us moderns as a case of the 'big bow-wow'?" The fine phrasing, which means elaboration, perhaps better classical elegance of phrasing if one is to take the illustration from Webster, instead of drawing sighs of delight as in France, suggests to the practical American of to-day a suspicion of pretentiousness, of the "big bow-wow." The American is pleased by the great thoughts if put with direct simplicity, in the sense of artlessness, the better pleased the more directly simple or artless the phrasing. The American attitude toward rhetoric as such, largely unconscious, and in many respects a worthy and noble attitude, is well illustrated by what an intimate friend said, after his death, of ex-President Theodore D. Woolsey: that, having once written a sentence, Dr. Woolsey would never change a word in it because another word that suggested itself on re-reading "sounded better," provided the first word expressed the intended meaning as clearly. Contrast here Tennyson reciting his verses aloud to assure himself by the ear of their perfection in rhythm or music of sound. Some have, indeed, criticised Tennyson as over-refined, but it is hardly possible to charge him seriously with insincerity. The point is that poetry and oratory have so much in common in their dependence upon rhythm and sound as an essential of effect that an orator who had Dr. Woolsey's attitude toward rhetoric as of itself necessarily insincere would be an impossibility as an orator, however strong he might be as a thinker or writer.

The fact of the case, the passing of oratory (the art of oratory) as a factor in modern life, was recognized by so good an authority as Chauncey M. Depew when presiding at the last Yale-Harvard debate. Mr. Depew said: "The last twenty years of college history have not produced a single famous orator in the United States. This is seen mostly in our courts, upon our political platform, and in the decadence of popular oratory in the Senate, in Congress, and in the various halls of legislation the country over." Dr. Depew might possibly have made an exception of Mr. Bryan, had he not probably had in mind an orator more of the type of Wendell Phillips. But, without stopping to discuss the omission, or Mr. Bryan's place as an orator, it may be noted, as showing the popular attitude toward oratory, that during the campaign he was charged with being "a mere orator," as if that were a disqualification for being President. This popular attitude, again, is seen in the gradual displacement of the word oration by the word address. The more usual formula nowadays for the programme of a celebration is that Mr. So-and-So "will deliver the principal address." Oration is looked upon as a rather formidable word, suggesting what is tiresome or boresome. A person might "hear an address" with ready willingness who would pause a long time before deciding to "listen to an oration." Oration has come to have a classic flavor of antiquity, so largely is popular usage confining it to college programmes, and especially to Commencement programmes, to refer to those more old-fashioned colleges where the "Commencement orator" still lags superfluous on the Commencement stage.

The attitude of the colleges themselves toward the cultivation of oratory—that is, toward the art of oratory—has not been above suspicion, as indicated, indeed, in Mr. Depew's remark, they having felt and reflected, doubtless, the spirit of the time as itself reflected in the press. Speaker Reed recently charged the newspapers with slighting the debates of Congress. This is only another way of saying that the modern press,

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whose great fault is its readiness to print anything and everything which any considerable number of people care to read, finds so inconsiderable a number of people caring to read the debates in Congress that it is counted a waste of space to print them, except when it is desired to put a man on record. The New York "Evening Post" takes a view directly opposed to that of Speaker Reed. It points out that the reprehensible practice of "jamming through" corrupt or ill-considered acts of legislation finds its opportunity in the absence of the spirit of discussion in legislative bodies, adding that about the only place to which we can now look for the serious discussion of public questions is the platform of college debating contests. This would be a hopeful sign if it indicated a genuine revival at our colleges of popular interest among the students in discussion, debate, the art of oratory. But the efforts to awaken and stimulate—not to say simulate—this popular interest are a little too palpable to be quite satisfactory. The conscientious college editors are thus too evidently discharging with proper enthusiasm the duty they owe their constituency, rather than expressing a genuine college feeling, outside the few earnest souls who do the debating and take the contests seriously. As an illustration of what is meant, there was a transparent purpose on the part of those interested in the last Yale-Harvard debate to give it the same sort of standing in the college world which an athletic contest has. The contestants' pictures and pedigrees—that is, what they had done so far in college, and their preparatory-school records—were furnished to any paper willing to use them. The groups of contestants were described in the college papers as "teams"—the Yale group as "a stiff Yale team." Much was made of the "training" and of the "coaching," which was said to be "stiff" and "scientific." It was claimed for the Yale contestants that they were animated by "the Yale spirit" which had been "infused into them" by their "coaches"—a case of unique English; while the latest New Haven bulletin previous to the contest described its champions as "eager for the fray." All this was an amusing bit of burlesque for any one familiar with the slang of college sports who knew the facts of the situation.

Those facts came out the week following the debate in a frank, open letter to Yale graduates from Professor Arthur T. Hadley, the eminent economist, who had been one of the principal "coaches" of the Yale "team." If at any time one would expect to find at Yale a genuine and general interest in debating, in the art of practical oratory, it would be at the time following a victory in debate over Harvard. Yet Professor Hadley wrote: "Debating at Yale is still in a precarious condition. It depends on the self-sacrificing work of a few men, instead of being the concern of the University as a whole." The reason given is that success in debating does not receive the recognition of an election to the best college societies or clubs, as does success in athletics. But this lack of recognition is not confined to the undergraduates. Professor Hadley says: "The graduates complain that the sons do not go out of their way to take debaters into the best college societies. How is it with the fathers? How many of those graduates whose position in life makes their recognition a valuable thing have ever troubled themselves to take any notice of the work of Dr. Raynolds [a professor in the law department of the University], who gives approximately as much time to the help of Yale debaters in the course of a year as Mr. Butterworth gives to the help of Yale football men? If our leading Yale graduates cared for debating as seriously as they think they do, Dr. Raynolds could not visit a city in the Union without being sought out by the leading men and made acquainted with others—in short, without receiving in full measure those social rewards which are given for distinguished services that have no money compensation. But what actually happens? Dr. Raynolds will probably be invited to speak at a few alumni meetings—much as the restaurant-keeper, who heard that Dr. Chauncey Depew talked well after dinner, sent word to Dr. Depew that he could have a full meal at his restaurant any time he chose if he would only talk to the habitués for an hour afterward."

Here is a searching if novel test, one as searching as it is possible to devise, of the real interest of college graduates in the art of oratory. Do they accord to the successful "coach" of a winning debating "team" the same honor of acclaim which in eager chorus they accord to the successful coach of a winning football team? If not, conspicuously not, does it not follow that the undergraduates' sentiment simply reflects the sentiment of the great world outside when it exalts athletic success so far above all other kinds of

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success—not alone success in scholarship, which college traditions have so long despised as mere plodding, but success as well in oratory, which means ability, brilliancy, even wit?

If too much emphasis seems to have been laid upon the college point of view, it must be remembered that it is to the colleges that we must look for the ideals of the coming generation. In practical life it is generally recognized, as was noted earlier, that the art of oratory is going out. Once the pulpit and the bar were equally regarded as its repositories and preservatories. The phrase "an eloquent preacher" still remains with us. But how often now does one hear the once equally familiar phrase, "an eloquent lawyer"? Perhaps, as some predict, though it hardly seems likely, the great preacher of the future will not be a preacher at all in the sense of being an eloquent and moving orator, but the man who preaches through others, the able executive head of a great institutional church, with its widely diversified enterprises and activities. In any case, the great lawyer of the future has already arrived in the person of the modern corporation lawyer, whose differentiating qualities are shrewdness, subtlety in the use of words, expert knowledge of statute technicalities, wide acquaintance with decided cases, quickness of apprehension in applying decisions (rather than great legal principles) to a given case, readiness of resource in bringing in an unexpected way an action that would stand small chance of success if brought in the expected way. The great lawyer of to-day is not he who can deliver masterly orations on great constitutional questions—a Daniel Webster. Rather the great lawyer is he who can discover some unexpected sensational application of a supposedly well-settled form of procedure, as in the case of "government by injunction."

Is this an overdrawn picture? It is true that Judge Patterson, of the New York Supreme Court, disavowed, in somewhat halting fashion, the remark attributed to him in an address before a law club, that the profession of law had degenerated into a trade. But the comments called out by the remark from his professional brethren testified to its essential truth. Judge Giegerich put the facts of the case in a word when he said that, owing to changed conditions, "forensic eloquence" had ceased to be of the importance "it once was." It remained for "Harper's Weekly" in a strong editorial to express the general view of thoughtful men. "The atmosphere of the bar," said "Harper's Weekly," "is now commercial, whereas it used to be professional." The modern lawyer is described as "a business man, practicing law as a trade in aid of business enterprises." He is "governed by precisely the same ethical considerations as govern his adventurous client." He "cares little in the main for general constitutional or political questions." One apposite conclusion is that "the delights of learning, in which the older lawyers used to take pleasure, to the great advantage of forensic oratory, are no longer a distinction of the legal profession." This is attributed by "Harper's Weekly" in no small degree to the change which has passed over the methods and character of our colleges in response to the constantly increasing demand for a practical education.

But although "forensic oratory" is fast becoming a tradition, although college debating at its best calls out but perfunctory interest from the body of students, although what is left of Congressional eloquence is worth, speaking comparatively, but a passing mention in the press, although the address is supplanting the oration, and is itself tolerated as a perhaps necessary bore, yet there probably never was a time when the "after-dinner orator" flourished as he does to-day. "Epochs are signalized by their eatings," somewhere remarks Kenelm Chillingly, the nineteenth-century philosopher; and our own is signalized by the bad digestion which waits on oratory *à la mode*. It is typical of the American way of doing things—just as we play our National game by crowding around a "diamond" to watch professionals play it for us—that at our dinners we have our talking done for us, if not by professionals, at least by men who make a profession of it. These are the men who, as one of their number wittily described it, are to be found regularly each dining season traveling "the post-prandial circuit." They are popular recognized purveyors of this kind of oratory, as distinctly marked as a class as are clergymen or actors. Their ministrations have brought to perfection the art of sameness in public or semi-public dining, and have reduced this form of entertainment to a system which turns out so many speeches of so many words, guaranteed to "draw" so many parts "laughter" to so many parts "applause." The question always suggests itself whether, as ostensibly, the dinner is given as an opportunity for the

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oratory, or the oratory is simply an excuse for giving the dinner.

Assuredly there can be nothing finer than after-dinner oratory at its best—such mingling of wit and wisdom, of airy fancy and earnest eloquence, as is possible when the orator has the gifts of a George William Curtis—unless perhaps it be the kindling of mind from mind when rare spirits meet in friendly touch in some hospitable home, as with the circle whom Longfellow gathered about him in Cambridge. But for a contrast in possibilities of degeneracy, one has to go no farther away from Cambridge than Boston. Turning the file of one of its leading newspapers, the "Herald," the curious will find a frank confession of what club dining has come to as practiced in that city—and perhaps in no other American city is it practiced with more assiduity. These club dinners in Boston are described by the "Herald" as functions "highly formal in character," being given up to "speeches and oratorical efforts" which lack all "originality and spontaneity." Indeed, such are their "sameness and tameness," their survival can be accounted for only by those "gregarious feelings which so many men entertain, and which induce them to put themselves out, as cattle will, for the pleasure merely of rubbing their noses against each other." The attraction at these dinners is almost exclusively "exotic talent," for "few, if any, of the members have anything to impart, or, if they have, their associates have no desire to hear it." Overdrawn and unduly severe this confession may be, in part cynicism and in part dyspepsia very likely, and yet it must reflect the unpalatable facts (as many see them) which mark the passing of the noble art of oratory.

Is not this degeneracy, after all, characteristic of a certain phase of modern life—that which seeks relief from the intensity of the strain on the business side by shunning earnestness on every other side; by devoting its leisure to amusement in what it reads and in what it goes to see or hear, on the stage or off it?

Mothers in Council

By Elaine Goodale Eastman

THE women of this end of the nineteenth century may be roughly divided into two classes: first, club women; and, second, all others. The "woman's club movement" has within a few short years attained the speed and almost the irresistible force of an avalanche, overwhelming the country woman with her town-bred sisters; the woman without intellectual pretensions as well as the college graduate and the aspirant for literary honors; the conservative society woman together with reformers of all sorts and the more "advanced" of the sex. What with the universality and variety of these organizations for self-culture and mutual improvement, the perpetual summons to a "board meeting" or a "committee meeting," and the impending necessity of writing "a paper," the congresses and the conventions and the federations, it really seems as if every woman must belong to one or more clubs. Yet, as in the case of the women who do not ride a wheel, there is an intelligent, if a silent, majority who refrain.

It is to this self-contained majority, to the non-club woman, as well as to the earnest and progressive club woman, that I hope my subject will make its appeal. To the latter I will first say, with all becoming diffidence, that it seems to me to be the vast number of women all over the country who are imperfectly educated, and who realize the fact, that swell the rolls and the influence of the women's clubs. The average woman needs the club because she has not yet learned to think for herself, to choose her own books, to address a hundred people as easily as one, or to work effectively with others. The woman of independent intellectual resource and ability does not particularly need the club, commonly as she is found there; she goes in response to the demand for leaders, or as a result of the modern craving for increased power through organization. The club, therefore, is mainly an educational factor—a sort of supplementary woman's college; and it is a fair question whether it is doing anything for woman in her primary, that is, her *motherly*, capacity. I believe that it is, in the sense that the more developed woman makes the better mother; but who can doubt that far more may be done by concentration and direction of scattered energies? The best programmes are those that adhere to a definite line of study

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and do not attempt to satisfy the demands of a large membership of mixed tastes by ranging in a single season from mediæval art to international politics and anti-vivisection! Perhaps there is nothing in which our lack of mental training, as a sex, is more apparent than in this inability to follow the logical order of subjects—this failure of consecutive thought. Thus it appears that there is a salutary intellectual discipline to be had in mothers' clubs.

There is room for all tastes and for a variety of gifts in the world and in the clubs; but is it not simple common sense that where there is but one woman's club in a community, or where a woman belongs to but one club, that one should endeavor, first of all, to supply the defects of early training in those subjects indispensable to mothers—hygiene, sanitary science, household economics, experimental and applied psychology, child-study, child-training? When the needs of future mothers are fully recognized in the education of our girls, perhaps there will be no field for mothers' clubs—at all events, most of the work now done in them will have been incorporated into the regular courses in our schools. Yet why should we not have post-graduate work and original research along these lines, as well as in less engrossing branches of science, literature, and art?

For the non-club-going woman I shall adopt a somewhat different line of argument. It may be necessary to convince her of what her sister knows so well—the value of association with unlike minds; the inspiration of numbers; the practical impetus gained through organization. She cannot forever refuse to avail herself of the rich opportunities offered by the federated clubs—the certainty of coming into closer touch with the world of her contemporaries and her peers—the chance of impressing upon it, if she can, her own convictions and her own personality. These clubs recognize no political or religious affiliations; the best of them aim at simplicity of manners and the democratic spirit. If the "color line," or any other arbitrary line, is ever drawn in them, it is a great mistake. It is good for a woman to associate with other women on a broader plane than that of a society founded on mere amusement and display, or of the ordinary and conventional church activities. She should escape now and then from the "set" or "clique" in which she sees herself reflected at every angle, as in a room lined with mirrors, and go where she will be put upon her mettle, will be met and defeated in fair and open argument, and have a chance of finding out how little she knows in comparison with some unassuming little person at whom she would not have looked twice anywhere else.

The woman who is not a member of any club sees, perhaps, too plainly the dangers to which we have alluded: the danger of attempting too much, of taking ourselves too seriously; and she particularly dreads the idea of becoming that anomaly of which a few cases have been discovered—the exasperating, professional club woman whose entire time is devoted to "boards" and "committees," and who has no other object in life than the furtherance of schemes for "organization." We need to be on our guard against overdoing things—against the extremes and excesses, even in good work, which characterize our day and generation. It does seem, however, as if the woman whom we never hear from, and seldom hear about, in public, the woman who is doing typical, necessary woman's work in the world as wife and mother, who thinks she has neither time nor taste for the platform and the committee-room, might safely compromise with her more progressive sister upon the mothers' clubs. Is there anywhere a conscientious mother who does not appreciate her own mistakes and limitations? Is there an intelligent woman who, during her first year or two of married life, has not bitterly regretted her lack of training and preparation for the simplest functions, the most necessary tasks, the gravest responsibilities? That a girl should be allowed to grow up without even the most elementary notion of the feminine physique, of how to wash and dress an infant, of the diet suitable for various ages and conditions, of the rights of children and the obligations of parents, is a disgrace to civilization. Yet it is not the young and inexperienced mothers alone who are ignorant of these things, and others of equal importance; for experience, however costly, is of little value unless read by the light of correct principles, and the mistaken confidence of the mother of six is more deadly than the confessed ignorance of her neighbor. One can see enough on the street-cars and in public places, to say nothing of the houses of one's friends, of the irredeemable blunders of mothers and the injustice commonly done to children, to convince him that there is need of serious study and mutual support by mothers in council.

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Books and Authors

Buddhism[1]

Buddhism rests upon three pillars, and every pious Buddhist names them, as some Christians repeat their *Paters* and *Aves*, many, many times a day. The formula runs:

> I take my refuge in the Buddha,
> I take my refuge in the Doctrine,
> I take my refuge in the Order.

In accordance with this symbol the Buddhist canon, or Bible, is arranged in three sections. In other words, the sacred books are arranged in three sections, and the whole collection is called, in the Pali tongue, Ti-Pitaka—The Three Baskets.

The first is the Vinaya-Pitaka, the Basket of Discipline, and relates to the Order, which is the monastic life. In this place it may be mentioned that Buddha contemplated the monastic celibate life as an important condition of attaining perfection. Buddhist monasteries represent the normal life of a Buddhist.

The second Testament of the Buddhist Bible, or canon, is the collection of books termed the Sutta-Pitaka, the Sermon Basket. It will be found that Mr. Warren has drawn mostly from this. It is less dry and verbose; it is brightened by more folk-lore and legend. The third section is the Abhidhamma-Pitaka, the Metaphysical Basket. These comprise the Singhalese Buddhist canon.

Mr. Warren's selections follow the order of the Tisaranam or formula of refuge; *i. e.*, the first section deals with Buddha's life, the second with the Doctrine of Law, and the third with the regulations of monastic and secular life.

It is necessary to remember that Buddhism has many and widely variant sects. The writings here translated represent the southern and Singhalese school, which is believed to approach the nearest to primitive Buddhistic doctrine.

Buddha was able to remember three thousand of his previous existences. This appears from the Saketa Birth-Story about the pious Brahman and his wife. This blameless old couple upon a time saluted "The One Possessing the Ten Forces," and claimed him as their own son.

This claim was not repudiated by Buddha. and so his followers became astonished. Then Buddha explained how the Brahman had been for five hundred successive existences his father, for five hundred his uncle, and for another five hundred his grandfather; likewise the woman had been successively his mother. his aunt, and his grandmother in fifteen hundred previous existences.

In the story of the Hare-Mark in the Moon we are taken back to existences anterior to these, for once upon a time, when Brahmadatta was ruling at Benares, the future Buddha was born as a hare. This hare, with three other wise and pious creatures—a monkey, a jackal, and an otter—dwelt together in the jungle. And the Wise Hare would teach the three the Doctrine, saying, "Give alms, keep the precepts, and observe fast-days." They vied with each other in fulfilling the law. Then the story tells how upon a certain fast-day the zealous abstinence of these pious animals caused the throne of Sakka to grow hot, so that the god rose and went down to earth to tempt these saintly creatures of the jungle. To each in turn Sakka appeared in the form of a Brahman and asked an alms, and each of the other three offered to give him what food they had; but when he came to the Hare, that self-sacrificing beast bade the apparent Brahman gather sticks and build a fire. Upon this fire he leaped that he might broil himself for the Brahman's dinner; but not a bit of his fur was singed. So amazed at this wonderful self-immolation of the Future Buddha was the god that he took a mountain, squeezed it, and with the juice drew the Hare upon the disk of the moon.

The Doctrine teaches that the first perfection consists in alms. When the Future Buddha put forth the effort which discovered this, he reached his Vessantara existence, which the five hundred and fiftieth, or last, of the birth-stories, recounts.

Mr. Warren gives us an interesting passage from the Introduction to the Jataka, wherein we are told how there was no limit to the existences wherein the Future Buddha fulfilled this precept of almsgiving, as when he was born king this and king that, but the acme was reached in the Wise Hare. Likewise

[1] *Buddhism in Translations.* By Henry Clarke Warren, of Cambridge, Mass. Harvard Oriental Series. Edited, with the Co-operation of Various Scholars, by Charles Rockwell Lanman, Professor of Sanscrit in Harvard University. Published by Harvard University, Cambridge, Mass.

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there was no end to the existences in which he fulfilled the precepts, as when he was born the snake king and the elephant king.

Likewise there was no limit to the lives wherein he realized complete self-abnegation, and then no limit to the lives wherein he acquired the perfection of knowledge; then again was there no limit to the existence wherein he attained courage, next patience, next truth, next resolution, next good will, and last the perfection of indifference. It is a disappointment that we are thus rendered unable to state the exact number of existences through which the Future Buddha passed before he was born in our time, *i.e.*, about 500 B.C. His father was a landowner, and held a position similar to that of a feudal chief—a baron. His name was Suddhodana, and he belonged to the tribe of the Sakyas.

We learn also from the Introduction to the Jataka that there were striking portents which attended the birth of Buddha. While the Future Buddha still dwelt in the Tusita heaven of the gods there arose the Buddha-Uproar. There are three uproars, the Cyclic-Uproar, the Universal-Monarch-Uproar, and the Buddha.

When the cycle is, after 100,000 years, about to be renewed, those gods who are dwellers in the heaven of sensual pleasure wander about the world with hair let down and flying in the wind, weeping and wiping away their tears with their hands, their clothes red and in violent disarray. In this guise they herald the Cyclic change.

When a Buddha is to arise, the guardian angels of the world wander around the earth crying, "Sirs, after the lapse of a thousand years a Buddha will arise in the world!" This is called a Buddha-Uproar.

The other marvels attending the birth of this Buddha are vulgarly familiar. Mr. Warren translates for us all the most important of the legends. The folk-lore specialist will find in this portion of the work much material—enough to cause him to ask Mr. Warren for more. In point of fact, we may as well have from Mr. Warren's pen a complete translation of the Jataka, fortified with the notes or appendixes that shall bring together into some system of classification the opulence of our already acquired treasures. When Mr. Jacobs lectured in America, he attempted to trace the story of Br'er Rabbit and the Tar Baby to a Buddhist legend of a saint and some robbers. Though Mr. Jacobs's theory may not be accepted, still there can be no doubt that Buddhist legends have passed over into the Western world. The story of Barlaam and Josaphat in the Golden Legend is unquestionably the Christianized form of the legend of Buddha. In point of fact, both the legend which appears in the Br'er Rabbit story and that which occurs in the Golden Legend come from sources anterior to Buddha. Mr. Warren is not bent upon giving Buddhist or even Hindu folk-lore. He furnishes a selection of translations from the Pali canonical books, that we may get from original writings a trustworthy general idea of Buddhism. In reality this is precisely the most useful work that could be done. The reader is no longer forced to depend upon second-hand and conflicting statements with reference to Nirvana and the other speculative elements of Buddhism.

From the "Maha-Vagga," which is one of the books of the Discipline basket, the author translates an interesting story, which possibly belonged to the folk-lore that Buddha acquired from his grandmother. The use to which he put the story was to explain a certain question put to the candidate for the priesthood, viz., "Are you a human being?" Still, we cannot be sure that Buddha himself did actually tell the story.

THE SERPENT WHO WANTED TO BE A PRIEST

Now at that time a certain serpent was distressed at, ashamed of, and loathed his state as a serpent. Then it occurred to the serpent as follows:

"By what means can I gain release from my state as a serpent, and quickly become a human being?"

Then it occurred to the serpent as follows:

"Here, the Dakyaputta monks are virtuous, tranquil, religious, truthful, moral, and noble. If I retire from the world under these Dakyaputta monks, thus might I gain release from my state as a serpent, and quickly become a human being."

Then the serpent, in the guise of a youth, drew near to the priests, and asked leave to retire from the world into the Order. And the priests received him into the Order and ordained him.

Now at that time the serpent dwelt with a certain priest in a cell on the outskirts of the monastery. And the priest arose at the waning of the night and paced up and down under the open sky. Then the serpent, when the priest had gone out, felt safe, and went to sleep; and the whole cell became filled with the snake, and his coils hung out at the windows. And the priest, wishing to enter the dwelling, pushed open the door, and saw the whole house filled with the snake, and his coils hanging out at the windows. And when he had seen this he was frightened, and shrieked aloud. And the other priests came running up, and spoke to the priest as follows:

"Brother, wherefore did you shriek?"

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"Brethren, this whole house is filled with a snake, and his coils hang out at the windows."

Thereupon the serpent awoke at the noise, and sat in his seat. And the priests spoke to him as follows:

"Who are you, brother?"

"Reverend sirs, I am a serpent."

"But wherefore, brother, have you behaved in this manner?"

Then the serpent announced the matter to the priests, and the priests announced the matter to the Blessed One. Then the Blessed One, on this occasion and in the congregation, having called together the congregation of the priests, spoke to the serpent as follows:

"You, verily, are a serpent, and not capable of growth in this Doctrine and Discipline; go you, remain in your state as a serpent, and keep fast-day on the fourteenth, fifteenth, and eighth day of the half-month; thus shall you gain release from your state as a serpent, and quickly become a human being."

"He says I am not capable of growth in this Doctrine and Discipline," said the serpent, and, with tears and shrieks, he sorrowfully and dejectedly departed.

Mr. Warren's work presents at least one feature hitherto unique, and that is the exhibition of the philosophic side of Buddhism in a concise yet complete manner. This he has been enabled to perform by means of some palm-leaf manuscripts—four—derived from England and India. Any one who has seen these palm-leaf books, written with a stylus and without ink, will acknowledge the debt we owe to the eyesight and industry of the translator. Without these manuscripts of the Vissuddhi-Magga the work would lack some of its chief value and interest. It is right to point out that the Vissudhi-Magga, as well as the Jataka, the book of birth-stories, is an extra-canonical work.

The King of Siam, upon the occasion of the twenty-fifth anniversary of his coronation, presented to the library of Harvard University, and to several other institutions of learning, an edition of the Ti-Pitaka in Pali, printed in Burmese characters. The first and third Pitakas are complete, but the second is wanting in some of its treatises. Professor Lanman has made a tabulation of these books, giving the title and character of each of the books, and printed the same in the Journal of the American Oriental Society. In this publication the great mass of Buddhist canonical literature is made accessible to students of Pali in this country.

In appendices Mr. Warren affords the student valuable assistance by explaining from the Vissuddhi-Magga the psychology upon which the Buddhist doctrine of Karma rests. There are three Karmas—the active, the strenuous, and the static. The subject is too subtle to be explained here in few words, but it is enough to say that it involves the Buddhistic theory of original sin and retribution.

In conclusion, an admirable index crowns this valuable work. It is safe to say that no one can find a book that will give so clear and trustworthy an account of orthodox Buddhism at first hand as this book. Out of the vast ocean of Pali literature the author has fished the more comprehensible passages and set them in order, and with his introductions made them as clear as they can be made. It is a piece of fine scholarship and sound judgment.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending January 14. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND THEOLOGY

In the publication of the Polychrome Bible, to which we referred editorially last week and about which we shall soon speak again in this department, there have been issued (in addition to "Judges," already noted) *The Book of Psalms*, the English translation by Dr. Horace H. Furness. the notes and an appendix on the music of the ancient Hebrews by Dr. Wellhausen; and *Isaiah*, by Dr. T. K. Cheyne. (Dodd, Mead & Co., New York. $2.50 per volume.)

The visit to this country of the Rev. F. B. Meyer makes of special interest the publication here of his *Paul: a Servant of Jesus Christ*. Dr. Meyer always writes with simplicity and earnestness. He here purposely subordinates the historical to the biographical, and presents Paul's motives and character more directly than his theology or philosophy. The book is sure to find thousands of readers in America. We hope to speak of it more fully at a later day. (The F. H. Revell Company, New York.)

The *Handbook to Christian and Ecclesiastical Rome*, prepared by "H. M. and M. A. R. T.," is the first of a series of three volumes designed to give full information about Roman churches, ceremonies, customs, and ecclesiaatical art—in short, the Christian side of Roman history. The second volume will bear the titles "The Liturgy in Rome," while "Monasticism in Rome" and "Ecclesiastical Rome" will form the two divisions

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of the third volume. The present work is well arranged and gives ample evidence of labor and accuracy. It combines in one convenient volume an immense amount of information relating to this one subject which can be found elsewhere only by combining separated information from general works on Rome. (The Macmillan Company, New York.)

The Rev. Dr. Louis Albert Banks has published, through the Burrows Brothers Company, Cleveland, a volume entitled *Immortal Hymns and their Story*. Twenty-five such hymns are included in the work, with the music-scores to which we are most accustomed. In addition there is appended to each some account of the immediate circumstances in which the hymn was written, and also some fanciful illustrations which much detract from the seriousness of the work. In a future edition the cuts prefacing pages 43, 59, 107, 121, 157, 234, and 275 might be omitted with benefit, and the volume also made but half as large and as heavy. A commendable feature in the present volume is the list of portraits—to which the compiler, however, fearlessly prefixes his own.

A needed and peculiarly valuable volume is Professor James Orr's *The Ritschlian Theology*, and we reserve it for later notice. (Thomas Whittaker, New York.)

Professor Douglas Mackenzie, of the Chicago Theological Seminary, has published, through the F. H. Revell Company, New York, an instructive volume on missions. Its title is *Christianity and the Progress of Man*. Our author shows us how the missionary affects the life of the race; he is a pioneer, translator, educator, martyr, etc. Professor Mackenzie strongly emphasizes the facts that well-nigh the whole race is now within Christianity's reach, and that, wherever the reach is assured, civilization begins.

LITERATURE

Readers of The Outlook who recall the interest with which Miss Katharine Lee Bates, of Wellesley College, invested so difficult a subject as the English Religious Drama, will not be surprised to know that she has written a book on *American Literature* which is not only orderly and logical in its arrangement and comprehensive in the information which it gives, but also vivacious and spirited in narrative. In her preface Miss Bates says that it is her design to show how essentially American literature has been an outgrowth of American life. In this purpose she has been eminently successful, for in her story literature appears, not as a detached form of American development, but as one of the many forms of National activity—the form most expressive of National sentiment, ideal. and character. The book is well poised. There is a good sense of proportion—a quality which has often been lacking in similar works. Although written by a woman of New England birth and breeding, the standpoint of the book is National, and no other volume of its kind gives the reader a clearer perception of the changed attitude of the student toward literature in this country. Ten years ago the writing of this book would have been impossible—so far have we moved away from the New England point of view toward the National point of view. The narrative is enlivened with critical studies of individual writers which are in the main not only interesting but sound. From some of Miss Bates's positions many readers will dissent. They will feel, for instance, that she has not perceived the full significance of Poe. For that matter, no historian of our literature has yet adequately treated Poe, although several adequate monographs of the man have appeared. Some readers will feel also that the imaginative quality in Sidney Lanier is not brought strongly enough into relief, that Mr. Aldrich does not receive quite his due, and that the presentation of Walt Whitman is not final. No book of this kind will ever pass without some qualification from some readers; but it may be said that, whatever the defects of this book at a few points, it is the best account of our literature which has yet appeared. It is intelligent, sympathetic, and wise; and it is very pleasantly written. (The Macmillan Company, New York.)

TRAVEL

A somewhat commonplace book of travel is Mrs. Annie DeWitt Shaw's *Will, Annie, and I*. (E. A. Skinner & Co., New York.) It describes a surface-sight, round-the-world journey. Commend us especially to "Uncle Will's" observations for startling originality; they are like those of "the lady from Philadelphia" in the immortal "Peterkin Papers."

Infinitely more interesting and instructive letters are those of another round-the-world tour. These were recently sent to the Chicago "Record" and to the Chicago "Interior" by the Rev. Dr. John Henry Barrows. They

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have been collected in a volume edited by his daughter. She well says, in her preface to *A World Pilgrimage* (A. C. McClurg & Co., Chicago), that this earth is encircled by an atmosphere of faith, hope, and love, which men and women of all lands breathe as truly and necessarily as the air supporting physical life. With her, we, too, believe that the world is beginning to recognize its organic unity and to find the current of humanity stronger than patriotism. There is gentle, persistent insistence of this in Dr. Barrows's every experience and observation—whether in Germany or France, England or Italy, Palestine or Egypt, India or China or Japan; whether of geography or society or religion. The volume will be a helpful one to all globe-encirclers; it will be no less helpful to the far larger number who must needs stay at home but who would journey abroad of an evening, of a Sunday perchance, with eyes and heart open to all impressions, social as well as topographical. Happy must be the man who can transport intending travelers so entertainingly through many lands; happier still he who can emphasize the old song, "'Tis love, 'tis love, 'tis love that makes the world go round."

ESSAYS

The Investment of Influence, by Dr. Newell Dwight Hillis, is a volume of vigorous essays which will undoubtedly receive the hearty welcome given to the author's "A Man's Value to Society" and "Foretokens of Immortality." The motive of the present book is a warning lest selfness degenerate into selfishness. The author emphasizes the debt of strength to weakness, of wealth to poverty, of wisdom to ignorance. Without vain displays of rhetoric, and with condensed and forceful expression, these are essays to be read by all who are trying to be altruists, by all who are trying to live Christly lives. The author's style, while not always smooth, is epigrammatically terse. His text is not full of "Scripture language" in its appeal to men to follow Christ. When the Bible is drawn upon, therefore, a quotation has twice the effect. For the rest, it is a man's voice crying in the wilderness; the tones are not borrowed; they are his own, and they are virile with primal power. (F. H. Revell Company, New York.)

Dr. La Forest Potter's *Psychology of Health and Happiness* is the glorification of thought-power. Conformation to its highest achievement "means for man not only molding but making power." Aberration is unbalance and disease. Dr. Potter's interpretation of those forces which make for this unbalance leads, as he would have it, towards adjustment. Whether every one would go as far as he does is another question, but many of his statements will be unhesitatingly accepted, for we are all more or less mind-curists. The degree and direction of the concentration of consciousness depend, indeed, on the focusing of interest. (The Philosophical Publishing Company, Boston.)

MISCELLANEOUS

A valuable addition to any reference library is the *Dictionary of Quotations (Classical)* compiled by Mr. Thomas B. Harbottle. It has perhaps three thousand excerpts from the Latin and Greek writers, with translations, and with adequate indexes for subjects and authors. This is one of three collections of quotations, the first of which (edited by Colonel Dalbiac and containing English quotations) has already been referred to in these columns, while the third (containing quotations from the Continental literature, and edited by Colonel Dalbiac and Mr. Harbottle jointly) will soon be published. (The Macmillan Company, New York.)

Professor Edward Channing, of Harvard, the author of *A Students' History of the United States*, rightly expresses in his preface the belief that more attention proportionately should be devoted to the study of the constitutional, political, and industrial development of the United States. School histories usually linger over the colonial and Revolutionary days until scant space is left for the other and even more important topics. In the present history more than half of the total space is devoted to United States history since 1783. The work is by no means primary in style, and is best adapted for the high school and the normal school, and (with collateral work) for the college. The division and arrangement are clear and convenient; the illustration is only fairly good. Rightly, the treatment is expository rather than argumentative. (The Macmillan Company, New York.)

Readers of The Outlook know the name of the author of the poems collected under the title *Chords of Life* as that of an occasional contributor both in verse and prose. Mr. Charles H. Crandall in these poems constantly shows a thoroughly genuine closeness to nature and a quiet earnestness of sentiment.

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There is a touch of homely humor here and there that adds to the readable character of the book. (Springdale, Conn.)

Mr. Percy Addleshaw's contribution to the series of monographs on the great English cathedrals is devoted to one of the most interesting of that noble group of structures, *The Cathedral Church of Exeter*. (The Macmillan Company, New York.) The story of the history of the church is told with considerable fullness, and the structure of the cathedral is described with great minuteness and detail, each part being treated separately. The volume is enriched with numerous illustrations.

Under the title *King Washington* a romance of Revolutionary days has been written by Miss Adelaide Skeel and Mr. William Brearley. The scene is in and near Newburg, and local traditions and history have been used effectively. The main incidents of the story relate to a plot to kidnap General Washington formed by a half-French, half-Indian mistress of a British General. (The J. B. Lippincott Company, Philadelphia.)

We have heretofore spoken at length of the special features and excellencies of the *Standard Dictionary*, and we have noted that the general public appreciation of the work accords with our own high estimate of its value. Its publishers now issue a *Student's Edition*, which includes 60,000 words, 1,225 cuts, various appendices, etc., etc. The volume is a handsome octavo volume of about nine hundred pages. Not only students, but all who cannot provide themselves with a late edition of a first-class "unabridged," will find this dictionary eminently satisfactory. (Funk & Wagnalls Company, New York.)

Literary Notes

—Another son of the late Archbishop of Canterbury has become "a literary man," as they say in England. Mr. A. E. Benson is about bringing out a biographical history of Eton and leading Etonians.

—It is reported that M. Ferdinand Brunetière, editor of the "Revue des Deux Mondes," who, during his incumbency, changed the "Revue" from a liberal to a clerical organ, has retired from that post and that he will enter politics. Some expect that he will become one of the leaders of the Ultramontanes.

—One of Mr. Rudyard Kipling's admirers in South Africa died recently, and his friends inscribed the last stanza of "L'Envoi" on his tombstone. Some one wrote to Mr. Kipling of the circumstance. The poet's reply was as follows: "Dear Sir: I cannot tell you how touched and proud I am to think that you found any verses of mine worthy to put on a good man's grave. You must be a brotherly set of folk at Port Germain to do what you have done for the doctor's memory, and here in England I take off my hat to the lot of you. There is nothing a man's people value more than the knowledge that one of their kin has been decently buried when he has gone under in a far country, and some day or other Port Germain will get its reward. Will you send me a copy of a local paper, so that I may know something more about your part of the world? What do you do? What do you expect? What back country do you serve? And how many are there of you? I want to learn 'further particulars,' as the papers say. Thanking you again for your courtesy, believe me, very sincerely yours, RUDYARD KIPLING."

Books Received

For the week ending January 22

A. S. BARNES & CO., NEW YORK

Trumbull, Annie Eliot. A Christmas Accident and Other Stories.

HENRY F. COATES & CO., PHILADELPHIA

Castlemon, Harry. A Sailor in Spite of Himself.

WARREN F. DRAPER, ANDOVER

McKeen, Philena. Sequel to Annals of Fifty Years: A History of Abbot Academy. $2.25.

EATON & MAINS, NEW YORK

Brewer, A. T. How to Make the Sunday-School Go. 60 cts.

R. F. FENNO & CO., NEW YORK

Stead, W. T. Satan's Invisible World Displayed.

GINN & CO., BOSTON

Cyr, Ellen M. The Children's Fourth Reader.

D. C. HEATH & CO., BOSTON

Helbig, Friedrich. Die Komödie auf der Hochschule. Edited by B. W. Wells. 30 cts.

E. R. HERRICK & CO., NEW YORK

Peloubet, Rev. F. N., D.D. Suggestive Illustrations on the Gospel According to St. Matthew.

Beautiful Women of the Poets. Selected by Beatrice Sturges. $1.25.

Shakespeare's Men and Women. Arranged by Rose Porter. $1.25.

Gray, James C. The Biblical Museum. Revised by Rev. G. M. Adams, D.D. Vol. II. Epistles and Revelation.

HENRY HOLT & CO., NEW YORK

Pancoast, Henry S. An Introduction to American Literature. $1.

CHARLES H. KERR & CO., CHICAGO

Brown, John. Parasitic Wealth.

Olmstead, Dwight H. The Protestant Faith.

LONGMANS, GREEN & CO., NEW YORK

Lord, Walter F. Sir Thomas Maitland.

THE MACMILLAN CO., NEW YORK

Carpenter, G. R. Principles of English Grammar. 75 cts.

Durand, Edward D. The Finances of New York City. $2.

Sidgwick, Henry. Practical Ethics. $1.50.

Select Documents of United States History. 1776-1861. Edited by William Macdonald. $2.25.

THE PILGRIM PRESS, BOSTON

Sermons on the International S.S. Lessons for 1898. By the Monday Club.

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G. P. PUTNAM'S SONS, NEW YORK
The Encyclopædia of Sport. Edited by the Earl of Suffolk and Berkshire, Hedley Peek, and F. G. Aflalo. Vol. I. A—Leo. $10.
Stirling, James H. The Secret of Hegel. $5.
CHARLES SCRIBNER'S SONS, NEW YORK
Gordy, Wilbur F. A History of the United States for Schools. $1.
Huntington, William Reed. A National Church. $1.
Scribner's Magazine for 1897. 2 Vols.
SILVER, BURDETT & CO., BOSTON
Arnold, Sarah L., and C. B. Gilbert. Stepping-Stones to Literature.
THE USEFUL KNOWLEDGE PUBLISHING CO., NEW YORK
Hardwicke, Henry. The Art of Getting Rich. 50 cts.

The Religious World

Dr. Hall to Remain

At a great meeting of the congregation of the Fifth Avenue Presbyterian Church in New York on Wednesday evening, January 19, by a unanimous and extremely enthusiastic vote, the Rev. John Hall. D.D., was requested to withdraw his resignation as pastor of the church. The church voted not to accept the resignation, and declined to appoint commissioners to the Presbytery to consider action on the resignation. Resolutions of the utmost heartiness were adopted. The following petition was signed by 970 members :

Whereas, We have heard with pain of the resignation of our beloved pastor, the Rev. John Hall, D.D., LL.D., and

Whereas, The session has called a meeting to take action on the pastor's resignation on Wednesday evening, January 19;

Therefore, We, the undersigned, members of the Fifth Avenue Presbyterian Church or congregation, desire to make this public expression of our love, gratitude, and appreciation of Dr. Hall. We recall with thankfulness his thirty years of faithful preaching of the Lord Jesus Christ—himself the living example of all he preaches—and his untiring and unselfish devotion as our pastor. We recognize that the Fifth Avenue Presbyterian Church stands to-day, under Dr. Hall's leadership, and with God's blessing on his work, one of the first in membership, in the liberality of its gifts to all branches of Christian work, and in its Christian activity. We also recognize that Dr. Hall's eye is "not dim, nor his natural force abated," but that his sermons are to-day powerful expositions of the Word of God, and richer in spiritual teaching than ever before.

Therefore, We respectfully petition Dr. Hall to reconsider his resignation, and we respectfully recommend to the said meeting of the members of the church that his resignation be not accepted.

In response to this expression of loyalty and love, Dr. Hall, on Sunday morning last, said: "I have decided to continue, God willing, the work of the pastorate, while strength is given from above, and I am prepared to welcome any form of assistance regarded as desirable by the congregation or its officers." It is understood that an assistant minister will soon be chosen, and that Dr. Hall's labors will be lightened as far as possible. The entire incident has resulted in showing in the strongest possible way the devotion of the church to its pastor.

The Broadway Tabernacle

At the same time that the Fifth Avenue Presbyterian Church is thus proving its desire to retain the services of Dr. Hall, the committee of the Broadway Tabernacle, appointed to recommend a pastor, report that as yet they have no name to present. At first there was a desire to call Dr. Gunsaulus, but his illness made that impossible. Later the long-continued services of President Raymond, of Union College, as a supply for the pulpit, convinced the people that he would be an acceptable pastor, and there was a desire that he should be called. He has, however, finally decided that his duties to the College would not allow him to entertain the call. The committee reported that it was actively engaged in its work, and that as soon as possible a recommendation would be made. The various reports of the church indicate a healthful condition. There are no more prominent pulpits in New York than those of the Broadway Tabernacle and the Fifth Avenue Presbyterian Church. It is much to be hoped that Dr. Hall may consent to withdraw his resignation, and that a worthy occupant of the Tabernacle pulpit may soon be secured.

Church Fellowship

The correspondents who have testified their interest in "The Problem of Church Fellowship" in our issue of January 1, and many others with them, will find the following remarks on the same subject by Professor Briggs, of the Union Theological Seminary, deserving of consideration. The extract, which we copy from the "New World" of March, 1897, is from an elaborate article on "Ecclesiastical Jurisdiction and Church Unity :"

The question comes next, whether it is necessary that a man should be under only one juris-

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diction in ecclesiastical affairs. This is the common opinion, but there are numerous exceptions. A Presbyterian minister may be a member of a Congregational church, and so subject to the jurisdiction of a presbytery of the Presbyterian denomination, and at the same time to a congregation of the Congregational denomination. He might be in good standing in the one, and at the same time heretical in the other. There is no law to prevent a Presbyterian minister from remaining a Presbyterian minister, and yet at the same time becoming a member of the Protestant Episcopal congregation [*sic*] by accepting confirmation. It is possible, as things now are, for a minister to be in three or more denominations at the same time. Why not? It is quite true that complications might arise; but, on the other hand, great benefits might be conferred. There are many cases in which it would be of advantage to ministers and laymen to be in two or more ecclesiastical jurisdictions at the same time. The writer knew well a man who served as trustee of three congregations in three different denominations at the same time. He fulfilled his duties in all, and was repeatedly re-elected in them all. If this was practicable in the management of the temporal affairs of the congregation, why not in the spiritual? It is quite as easy for a man to serve as elder or deacon or vestryman in three congregations as to serve as trustee. There are numerous instances in which men of influence reside part of the year in the city and part of the year in the country. In the city they worship in one denomination, in the country in another. They fulfill all their religious duties equally in both. Why should they not be enrolled as church members and serve as church officers in both? Ministers are often called upon to minister on the frontier to two or more congregations of the same denomination; why not to two or more congregations of different denominations? There are thousands of communities in which there are three or more congregations of different denominations, each with a separate building, with occasional ministrations of ministers of its own denomination. It would be a boon if they could worship in the same building under the same minister. He might be a minister of three or more different judicatories. He might minister as an Episcopalian in the morning, as a Presbyterian or Congregationalist in the afternoon, and as a Methodist in the evening. Why not? Many could do it and would do it, if the way were open in the lower judicatories. Thousands of ministers and millions of dollars could be spared if we could have this kind of Church unity. It would be a delight to many if they could be lawful ministers of several different denominations at the same time. Such would constitute a living bridge between the denominations.

A Campaign of Education

Since the Rev. Dr. B. B. Tyler resigned from the pastorate of the Church of the Disciples of Christ in West Fifty-sixth Street, this city, a little more than a year ago, he has been devoting himself to a campaign of education among the churches. First he preaches every evening on some fundamental theme in such a way as to arouse deep interest in the study of the Bible. In the afternoon of each day he conducts a Bible study, devoting several days usually to the investigation of some great Biblical theme. For instance, The Holy Spirit, (*a*) in the teachings of Jesus, (*b*) in the Acts of the Apostles, (*c*) in the Epistles of the New Testament; or, The Matter of Prayer, (*a*) in the Life of Jesus, (*b*) in the Life of Paul, (*c*) the Lord's Prayer, etc. His sermons treat in a catholic, New Testament spirit the great themes of life and salvation. Besides these departments he usually takes up the great missionary problems, and awakes a deep interest in them by discourses on the great men and movements of the different fields. He also delivers, if convenient, a series of addresses on "The World's Indebtedness to the Churches," showing the contributions of each of the great denominations to the religious forces of the world. His object is first the enlightenment and confirmation of the churches, and incidentally the calling of men to repentance. He has preached in this way in most of the large centers of population from New York to San Francisco, is now at work in New York, and will soon begin services in Washington. There is nothing narrow or sectarian about his work, but it is of such a spirit that people of all denominations can and do join heartily with him.

The Permanent Council of the Baptist Churches of New York and Vicinity

This recently formed body has been suspected as involving a departure from the Congregational principle of the independency of the local church. We find no ground for that suspicion in its Constitution and By-laws. It has been constituted by the churches of the Southern New York Baptist Association, and at the request of the Association. Its declared purpose is "to bring these churches into closer association and co-operation without any encroachment upon the independence of any church, or interference with its right to self-government." Constituted by the annual election of delegates from the churches, its functions are purely advisory. It may consider matters referred to it by the Association, of which it is then virtually a committee, or requests from churches represented in it for advice as in respect to ordinations; also applications of other churches for recognition as Baptist churches. An amendment, which we learn is shortly to be adopted, provides

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for annual report to the Association, for record only, of its action on such requests and applications.

These features essentially distinguish it from the old-time Consociation of churches in Connecticut, which it has been mistakenly compared to. That exercised some presbyterial authority, no trace of which appears about the Council. It has steadfastly declined to entertain complaints from individual members of churches, and to act as an *ex parte* council, or as a court of appeal from the decision of the local church.

The question whether it is a desirable institution for the churches it represents seems to be largely one of convenience, viz., whether to convoke special councils frequently—the delegates to which are to a large extent the same persons from time to time—or to constitute a permanent council for the same matters by an annual election. The latter course seems to have one clear point of advantage in the initiative function committed to the permanent council, "to consider and act upon any matter . . . of general concern to the denomination." While such action can be only advisory, such an initiative as that of an outlook committee seems desirable.

At any rate, the example set in New York has been thought good to follow in Detroit. In Baltimore also, and in Philadelphia, the project of a permanent council is said to be favorably regarded. There seems to be a clear benefit in regular monthly meetings for consultation upon the common work and interests of a group of neighboring churches. The jealousy with which the innovation has been scrutinized is a healthy sentiment—the vigilance which is the price of liberty. But we think it will reach the sound conclusion that the case is one of the new application of well-recognized Congregational principles rather than the infringement of them.

Max Müller's Creed

Everything which comes from the pen of Max Müller is of interest to all students of religion, because no scholar in the world has studied the science of Comparative Religion with more care or for more years than the distinguished Oxford Professor. The London "Christian World" of January 6 contains an interview with Professor Müller which is entitled "What I Believe," and which practically contains his creed. We condense his replies. It is perhaps well known that he is just completing his publication of the Sacred Books of the East, on which he has been engaged for more than twenty years, and of which forty-seven volumes have been already published, while two others are still in press. He said: "My interest in all religions is chiefly historical. Our religion is certainly better and purer than others, but in the essential points all religions have something in common. I believe in one revelation only—the revelation within us, which is much better than any revelations which come from without. That inward voice never allowed me the slightest doubt or misgiving about the reality of a future life. If there is continuity in the world everywhere, why should there be a wrench and annihilation only with us?" Speaking of personality, he said: "If you mean self-consciousness, I do not see how you can have continuity without it. An existence that does not know itself would at once cease to be. I believe in the continuity of the self. I have no doubt of the persistence of the individual after death." Of the Scriptures he said: "So far as the Christian Scriptures contain the doctrines of Christ, they are inspired by Christ; and inasmuch as Christ stands much higher than the ancient sages and prophets, they are inspired in a higher sense." He does not, however, regard them as infallible, but thinks that they were written down to help the memories of those who were forgetting the words of Jesus. In regard to the person of Christ he asks: "What for us can there be higher than a man? Angels we have never seen, nor anything higher than man." But while speaking of the humanity of Christ, he also added: "Everything in this world is supernatural, if we consider how we came here, what we are, what we are meant for." In regard to the question of eternal punishment Professor Müller was very pronounced. He said: "I have always held that it would be a miserable universe without eternal punishment. Every act, good or evil, must carry its consequences, and the fact that our punishment will go on forever seems to be a proof of the everlasting love of God. For any evil deed to go unpunished would be to destroy the moral order of the universe." In regard to the religion of the future he says: "I hope it will become simpler and simpler. The shorter a creed is, the better and the truer. With the ordinary people the tendency is toward simplicity, but not with the bishops and deans

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and Pope. Religion cannot be killed, though it may be smothered for a time by theology."

Missionary Statistics

The "Missionary Review" for February contains an article on "Missionary Statistics" by the Rev. J. Vahl, President of the Danish Missionary Society. He prefaces his table by showing the difficulty of getting accurate statistics. With different societies the same term does not always include the same thing. For instance, the term "missionaries" sometimes denotes only the ordained missionaries, while sometimes it includes the medical unordained missionaries, and others not ordained. Again, the term "assistant missionaries" is used in different ways, sometimes including all the female missionaries, wives, and sometimes men whose work is directed but not supported by the society reporting the statistics. Native ministers are also variously designated, sometimes counted as ordained ministers and sometimes as lay preachers. Native assistants sometimes include unpaid helpers, and sometimes even heathen teachers. The apparent sudden decrease in numbers noticed in some reports ought to be explained, as sometimes it is caused by defections to Romanism through bribery, and sometimes by more severe discipline in the church, causing the exclusion of some who had been counted as Christians. The writer of the article suggests the expediency of the missionary societies which come together at the International Missionary Conference in 1900 agreeing upon some rules for these statistics. He himself makes a few suggestions which, if followed, might tend to make missionary statistics more accurate and trustworthy. But these reports, though they may but approximate the real facts, afford our only way of judging of the progress of the work on mission fields, and we therefore gladly condense for our readers a few of the statistics given in this article. It reports foreign missionary work, as far as it can be done, from 1820 to 1895. These figures show a steady increase in every particular. Under the head of "Missionaries" it reports from the following societies: Moravian, London Missionary Society, Wesleyan Missionary Society, American Board, Church Missionary Society, and Baptist Missionary Society; and during seventy years the numbers have been doubled fifteen times, the number of communicants has been doubled fifty times, and the number of native ministers 5,100 times. The income of the societies has been increased twentyfold, and the societies and agencies tenfold.

Religious Education

It would seem as if there were already enough societies for promoting the various forms of religious education, but there is one which is comparatively new, which bears the name of "The American Society of Religious Education." It is an interdenominational body, and is incorporated under the laws of the District of Columbia. The Hon. John Eaton is its President, and the Rev. J. E. Gilbert, D.D., its Secretary. It "proposes to engage Christian scholars in a new study of man's religious nature, with a view to devising a system of religious education based on scientific principles." The Secretary believes that "too long spiritual culture has been attempted in a haphazard way, with indifferent results, while in all other departments, certainly in secular education, every process is conducted in harmony with the laws of being. The progress of society and the welfare of the church require the investigation above mentioned, and the application of the results to the individual, the Sunday-school, the family, the college, and the pulpit." This object is certainly good, if it is ambitious. As to whether it can be accomplished in the way that is undertaken is open to question. We shall watch the proceedings of this society with interest. In these days, however, more than an object is required to justify the organization of a new society. Only results can do that, and for them we must wait before passing judgment on this new movement.

Prizes for Theological Students

The Christian Social Union offers to theological students two prizes, one of $100 and one of $50, for the best and second best original essays on "The Duty of a Christian Minister in Relation to Social Problems." The writer must prove that he is a student of good standing in some theological seminary. The essay must contain not less than ten thousand nor more than twenty thousand words, and must be in the hands of the committee by April 20, 1898. The essay should be signed with a *nom de plume*. The essays which receive the prizes are to be the property of the Union. The Union reserves the right to refuse to award any prizes if, in the opinion of the judges, no essays are of suffi-

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cient merit to deserve them. The judges are Bishop Potter, of New York, Professor W. J. Ashley, of Harvard, and another to be announced. The essays should be sent to the Christian Social Union Committee on Prizes, Diocesan House, 1 Joy Street, Boston.

A New Kind of Sunday-School

From Dayton, Ohio, we have received an account of a Sunday-school, or non-sectarian Sunday club, which meets on Sunday afternoons for religious, moral, and intellectual training. We judge that it is in a district where there are many people and few intellectual or spiritual resources. The school is held in a railroad house. It is divided into different departments. At the session described, first the lesson of the day was taught, and then a stereopticon lecture on Landscape Gardening was given. Some of the unsightly places of the neighborhood were shown, and suggestions made as to how these could be beautified. Contrasts were also shown between unsightly and well-kept streets, between neglected homes and beautiful homes. Flower-seeds were distributed. Prizes were given to those who the year before had succeeded as competitors in the cultivation of flowers. These prizes were Bibles. The object of the school seems to be to reach with helpful influences those who do not possess them. It reminds us of the famous Severn Street Schools in England, where those who have no time for study during the week are taught on Sundays, not only the Bible, but also the rudiments of education, and all in a way to make them reverence more the Christian spirit which ministers to them and the Christian wisdom which provides for their wants.

Children's Sunday

We have received an earnest letter from the Rev. R. DeWitt Mallory, of Lenox, Mass., suggesting that Children's Sunday, instead of being devoted to denominational purposes, should be reserved as a time for ministering to the necessities of the poor. Mr. Mallory says: "What spectacle could be more sublime than that of liberal offerings on a fixed day of the year by the children of all the churches—Catholic, Jewish, and Protestant—to the various charities which relieve and comfort the destitute of our large centers? If all the churches would unite in such an effort, it would do much to hasten union among all of God's children." The suggestion of Mr. Mallory is certainly an interesting one, and if it were feasible would, without doubt do much toward realizing the results of which he speaks. We imagine, however, that one difficulty in the way would be the quite general use of the Christmas celebration for this object. The habit of making gifts in the Sunday-schools of the well-to-do churches at that time is rapidly giving place to the bringing of gifts to be distributed among the poor. The suggestion of Mr. Mallory we heartily approve, but think that its adoption at the Christmas time would probably be more practicable than at the time which he suggests.

The Creed of the Central Church, Chicago

The Central Church of Chicago, which was founded by Professor Swing and of which the Rev. N. D. Hillis, D.D., is now pastor, is widely known. A recent copy of the order of service for the day contains a question and answer. We give them as they are published:

Question Answered.—The Central Church Society has never used a prayer-book nor service-book of any kind. Even its old familiar hymn-book has been supplanted by this single-leaf sheet for each Sunday's service. It is not to be wondered at, therefore, that the question is often asked, "What is the Creed of Central Church?" It is printed here just as it was formulated by Professor David Swing more than twenty years ago, when he preached in McVicker's Theater, before Central Music Hall was. The comprehensive simplicity of the wording and sentiment are characteristic of its illustrious author.

Creed of Central Church: We believe in the divine character and mission of Christ; that he is the Saviour man in his ignorance and sinfulness needs; that all accepting and obeying this Christ as their Way, Truth, and Life, are fully entitled to the name and hope of the Christian.

Notes

The Episcopal Church Congress will meet in New Orleans on April 16. Some of the best-known clergymen and laymen of the Church will discuss foreign missions, co-operation, the American political "machine," the development of Christ's teachings, Protestantism and Catholicism in the Episcopal Church, poets and prophets and prayer.

The biennial meeting of the State Association of the Young Men's Christian Association of New York will be held at Rochester, February 18–20, preceded by the State Conference of General Secretaries at Clifton Springs, February 16 and 17. Among the speakers expected at the Convention are the Rev. F. B. Meyer, of London; the Rev. J. Wilbur Chapman, D.D., of Philadelphia; the Rev. O. P. Gifford, D.D., of Buffalo, and several prominent workers in the Association. The meeting promises to be one of unusual excellence.

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Correspondence

A Correction

To the Editors of The Outlook:

In the report of the debate on the Civil Service you have credited Mr. Barrett, of Massachusetts, with the speech made by Mr. Moody, of Massachusetts. I heard the debate. Mr. Barrett spoke, but later, and in quite a different vein.

E. A. V.

Religion Without Authority

To the Editors of The Outlook:

Mr. McConnell's most excellent and timely article on "The Church in Modern Society" is to my mind a most complete and truly scientific statement of the facts in the case. But what is the real cause of the situation that he so vividly depicts? Is it not the complete evaporation from the modern mind of all sense of authority in religion? We have come to a period in the world's history when there is practically, for the average mind, no such thing as "an infallible authority in matters of faith and practice." Neither is there any such consensus of opinion on such matters as to command respectful attention. The divine authority of the "Church" is to the modern mind an effete superstition. "The Holy Bible" of the Puritans, the "Book" which Milton and Bunyan studied on their knees and with tears, is equally a thing of the past. In place thereof we have a very interesting and impressive literature—a literature which, like all literature, is authoritative in so far as it is true.

This literature must be interpreted, as all the world's literature is interpreted, in accordance with the well-ascertained canons of historical criticism. If this is not a fact, then I have read my Outlook to little purpose.

Now, it is very evident that such a "divine revelation" as this for the mass of mankind is just as authoritative, and will carry the same weight, no more, no less, than belonged to Plato, Marcus Aurelius, and Seneca in the last days of the Roman Empire. So to the average man of to-day, what he is to believe, and how he is to conduct himself, with regard to matters "of faith and practice," is purely a matter of private and personal concern. It is inevitable that under such views churches assume the aspect of private clubs, creeds carry the weight of interesting personal convictions, and Sunday "worship" becomes purely a personal preference and individual habit.

Civilized society, for its own preservation, will continue to say, "Thou shalt not steal, murder, or commit adultery;" but civilized society will probably never again say, "You must believe this creed, and go to church." The situation may have certain disadvantages; but it is here, and here to stay.

CHARLES EDWARD STOWE.

Simsbury, Conn.

The Paramount Issue

To the Editors of The Outlook:

Friends of primary reform are grateful that your editorial policy includes recognition of the paramount political issue in this country, primary reform. We have civil service reform well under way toward establishment. But it has not solved the problem of spoils politics. Mr. Platt's endless-chain plan of conducting politics still survives. His lieutenants enroll the party membership. That enrollment alone can vote at the party primary which elects delegates, who in turn name Mr. Platt's lieutenants, who, when elected to the Legislature, see that the law of the endless-chain primary system is not changed. The New York law is the basis of most of the primary legislation in the United States prior to 1895. It is almost identical with the old Porter law of 1865–6 that has been at the basis of all the political corruption in California. Since 1895 a new line of legislation has been taken up in several States of the Union, and there is a well-defined demand that the primary shall be safeguarded as carefully as the balloting that takes place on election day. Mr. Platt should not be blamed for the condition of things which he has only taken advantage of in the absence of public sentiment on the question of pure primaries. It is a safe proposition to make that nine-tenths of the laws enacted thus far in the United States for the conduct, control, and regulation of primaries were drawn to protect the bosses and machine politicians, instead of working justice among the membership of political organizations. But we had no right to expect the politician to legislate against his own business. We have permitted him to drive

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the clean and conscientious man out of the party organizations, and the stay-at-home vote has alarmingly increased. The problem to be solved to-day is the corrupted primary. Unless the very fountain-head of all our political activities can be purified, can we hope for good government and lower taxes, to say nothing of moral progress? The corrupted primary strikes at the foundation of representative government. It is said that in a certain city in this State a candidate for the Legislature had $12,000 spent to secure his nomination at the primaries, his campaign bill was $1,200, and his salary as legislator was $120. Who owned that representative, and to whom was he responsible?

Permit me to rapidly run over the legislation of the States and Territories as it stands at present. Arizona, Georgia, Illinois, Indiana, Maine, Michigan, Mississippi, Nebraska, Nevada, New Hampshire, New York, Oregon, Utah, Washington, Wisconsin, and Wyoming have, at least so far as their cities are concerned, placed the primaries under party control. That is, the rules and regulations of the party organization or its executive committee control the primary. The only provisions for nominating candidates by conventions or petitions of voters in Alabama, Colorado, Idaho, Iowa, Kansas, Louisiana, Maryland, Montana, New Jersey, New Mexico, North Dakota, Pennsylvania, Rhode Island, and Vermont are contained in the ballot law of those States, and do not attempt to regulate the conduct of the caucus and primary. In most of the States in the country districts the custom prevails of selecting delegates by precincts and then nominating a ticket in a convention of these delegates. In many of the Southern States, and parts of Iowa, Illinois, Ohio, and Pennsylvania, the primary election proper, originated in Crawford County, Pennsylvania, is employed. Under this plan all the party members vote direct for all the candidates to be nominated—a system that it will be found difficult to improve upon. E. H.

Salem, Oregon.

Hymn-Books Wanted

To the Editors of The Outlook:

At our Sunday-school gathering to-day I was appointed a committee of one to confer with some party in reference to our obtaining some hymn-books for use at our church services. We are a new settlement under a Ditch started scarcely five years ago, and are proud of our success. We have preaching every alternate Sabbath in our schoolhouse, and our congregations number from fifty to eighty, with constant new accessions. Our one dozen hymn-books that we began with are quite inadequate for us. We have the greatest possible variety of denominations represented, including Adventists and Unitarians, etc. We would gladly pay the cost of sending, and accept them with thanks. Some Sunday-school song-books would also prove very acceptable.

MARY L. BLAKE.

Roswell, Canyon Co., Idaho.

The Single Tax Again

To the Editors of The Outlook:

I beg leave to very materially differ from the conclusions arrived at by you in one of your editorials in the issue of the 18th inst., under the heading "The Single Tax Again." Your whole argument appears to me untenable. Quoting a previous article, you say, "We believe that this method of giving to them their own, by framing a tax which would really be a rent payable to the people, is both just and practicable." Then you qualify this statement with a demand for some compensation to landowners. Now, in admitting the justice of the "single tax," you admit too much to logically leave any room for compensation; because if the private ownership of land is right, if only those have a right to the earth that have money enough to buy a piece of it, then the framing of a tax law to make land value bear more than its proportionate share of the tax burden imposed upon other property would be robbery. But if private ownership of land is wrong, and there is high moral and philosophic authority for saying, "Equity does not permit of property in land," then it becomes a continuous robbery of the masses of the people, and every consideration of justice and expediency demands that with the least possible delay the disinherited be restored to their own.

In the face of the Henry George method of restoring mankind to their equal rights to the use of the earth, your contention for compensation to landowners becomes ridiculously absurd. What supercilious stupidity would it be for taxpayers to demand compensation for being taxed!

Your argument "that land ownership has been recognized and accepted by Anglo-Saxon communities for many centuries, and that non-landowners have accepted it with the

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landowners and no less than they," only proclaims history and proves the thieving proclivities of the race. No reasonable person doubts the truth of your statement; it implies a tacit agreement between thief and victim, and that acquiescence of the victim is a sufficient justification for the theft. To-day many non-landowners are perfectly willing to acquiesce because dominated by the "smart Aleck" idea that their chances are decidedly brilliant for becoming thieves themselves; but is that pure morals? is it good ethics? How long must a wrong be imposed, and how often must an evil be multiplied, before they become right?

I opine that the least said about compensation the better. If ever that question comes up for judicial decision, the disinherited have claims that equity will respect.

J. S.

Dogs and Danger

To the Editors of The Outlook:

You lately printed these "parallel passages:"

> It must be a very stupid dog that lets himself be run over by a fast driver in his gig; he can jump out of the wheel's way after the tire has already touched him.—"Elsie Venner," Chapter III. O. W. Holmes.
>
> Even a dog, who is very far removed from a wild wolf, his ancestor, can be waked out of deep sleep by a cart-wheel touching his flank, and can spring away unharmed before that wheel comes on.—"The Second Jungle Book," Story III. Rudyard Kipling.

The matter above is a capital example of how two good men can go wrong in the same road. If there is one danger more than another to which dogs are liable, it is that of being run over. They will dodge a horse, but wagon-wheels seem not to fall into the category of things to be feared in any dog's mind, unless he has been brought up among carriages and *taught*, distinctly, to look out for them. Hundreds of dogs are run over and killed in large towns daily. It is a miracle when one escapes after a wheel touches him. I had the dearest of fox-terriers killed before my eyes by a Hansom cab the other day, although the dog was standing "at attention" (looking for me), the cab was jogging along at a slow trot, and there was plenty of room for the dog, who was as bright and active as any of his kind, to step out of the way. He simply did not understand his peril. No danger is so great in towns, especially since the adoption of the noiseless rubber tires for cab wheels; and owners of pet dogs should be earnestly warned, in spite of the two eminent errorists above cited.

ERNEST INGERSOLL.

Provision for Ministers

To the Editors of The Outlook:

Having heard an eloquent, though somewhat diffident, appeal from the pulpit on behalf of a Church Board for Assisting Aged and Infirm Ministers, the following thought suggested itself: Cannot some commercial body be intrusted with the care of ministers' lives for a consideration, after the manner of Partnership Insurance? One is struck with the frequency and earnestness of these appeals for aid, especially during the hard times of the last four years, with instances cited of distress and hardship endured by those who have labored for all that is best in citizenship.

Further thought developed the following query: Why should a young minister not have his life insured by his congregation, the premium to be paid by them in addition to his regular salary? When removed to another parish, let his new congregation make similar provision for him, by carrying along the same policy.

We hear of Church Boards of Aid raising enormous sums of money for endowment purposes and reserve funds, one Board reporting at a recent conference that their permanent fund for relief amounted to $1,551,000, a major portion of which was bearing six per cent. interest, and yet the same Board was able to pay to the highest class of their annuitants only the *small sum of $280 per annum*, so heavy was the demand upon their resources; and, further, they were obliged *to go into debt* $50,000 to do it. The experience of most Church Relief Boards is of a similar character.

With these facts understood, what provision can be made for ministers that will possess the following characteristics:

1. Better value financially.
2. Lighter burden for the denomination.
3. Less expendi ure of time, thought, and labor than the present system requires.

Assuming the average minister-graduate to be physically sound at the age of twenty-five. the premium on a $5,000 policy in any good life insurance company, on what is called a "thirty-five year endowment," will average about twenty dollars per thousand, or one hundred dollars per annum after deducting

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the usual bonuses or profits. Such a policy on a minister's life will cost his congregation the small sum of two dollars per week in addition to his salary.

Let the provision be made by each congregation *as a trust* for the Church at large in favor of the minister until the insured reach the age of sixty years. Should the assured die unmarried before the policy limit is reached, the Church Board in charge of this work would receive the face value of the policy, returning to the congregation the premiums originally paid by them, the balance to be devoted to the general Relief Fund.

If the assured live out the policy term, the paid-up value of the policy, $5,000, could be converted, under the direction of the Board, into a retiring annuity, and would realize a guaranteed allowance of over $450.

In event of a minister's death preceding the age of sixty, the value of the policy, if judiciously invested, would yield an income of $300 per annum. Not a large sum, surely, but still a "nest egg" for a family that has lost the breadwinner, and, from a layman's point of view, what is better, this annuity or provision is certain, and its production, its care, has not cost the denomination anything directly, nor does it entail upon any of the Church Boards one moment's anxious thought, as a supplement to the personal savings of the individual.

From a business point of view, adequate provision can be made for ministers now in harness, under the age of thirty-five, that will cost the congregations doing so but two per cent. per annum of the amount now deemed necessary. The present system must provide in some measure for present needs, and continue to do so for about ten years to come, after which, should this Trust Insurance plan or something similar prove acceptable, the burden on a denomination would become annually lighter.

Were such a plan generally adopted, with its certainty of provision for the minister and his family, would it not have its reflex action on his life and character—giving him a spirit of independence in thought, speech, and action?

Some may oppose the adoption of this or a similar scheme on the ground that the denomination doing so is endeavoring to shift on to other shoulders the responsibility of caring for its aged servants who have "borne the heat and burden of the day;" but is it not rather applying to an old problem the mechanics of our commercial system, with the leverage point at the individual instead of a hopeless lifting at long range of an almost immovable weight? W. H. K.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

In your issue of November 20, 1897, "J. D." remarks that a certain Episcopal clergyman was not averse to admitting to baptism or confirmation a man who believed "in God the Father Almighty, and in Jesus Christ His only Son our Lord." You refer to this as liberality. It is true that in admitting Christians from other bodies, if they have been baptized in the name of the Blessed Trinity the question is not asked, What was your creed subscription? So possibly this Episcopalian clergyman justifies himself in using some extemporaneous mode of service prior to the act of baptism. Certainly he could not use the Church's form, which distinctly calls for belief in the Apostles' Creed, unless he and the candidate confused liberality with immorality. Does not The Outlook coincide with this opinion? R. F. H.

The ritual given in the Prayer-Book for the "baptism of those of riper years" includes the following: "Q. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed? A. I do." This, of course, excludes from baptism a person who cannot conscientiously say "I do" to *all* the Articles. The question then arises whether a priest of the Episcopal Church is bound by his ordination vow never to vary the preceding formulary. The vow reads thus: "Will you then give your faithful diligence always to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God? etc. *Ans.* I will."

In your issue of December 18, 1897, under the heading "Baptism Not a Prerequisite to Communion," J. R. Davies, pastor of the Methodist Episcopal church, Hector, Minn., quotes from the Methodist Discipline the invitation to the Lord's table [to show that baptism is not a prerequisite.—EDS.]. This invitation was borrowed from the Episcopal Prayer-Book, and is addressed only to baptized communicants of the Church. Unbaptized people are not included in the invitation. It is for Christians—for those who intend to follow the commandments of God. Christ told his Apostles to "teach all nations, baptizing them," etc. He made no exception. "Repent and be baptized" is a command to be

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obeyed. At one time unbaptized persons were not even allowed to be present at the celebration of the Holy Communion, and it is still customary in many parishes for them to retire before this service begins. No orthodox church allows them to partake. Even the doors of a masonic lodge are barred against those who have not been initiated. Baptism is initiation into the Church.

H. W.

We hardly suppose "H. W." to mean what he seems to imply, that no "unbaptized people" are Christians. That "no orthodox church allows them to partake" is not matter of fact, except so far as it is matter of opinion whether allowing them to partake be "orthodox." Granting that "baptism is initiation into the Church," the question remains whether the Church ought to fence the Lord's Table against every one not thus initiated. The Methodist Episcopal Church allows its "probationers," though yet unbaptized, to come to the Table.

1. What is the argument against limiting the invitation to the Communion to those only who are "members of other Evangelical Churches," as given by some of our churches? Is it well founded on the Scriptures? 2. Of what advantage to the congregation is it for the minister to read aloud the hymns before singing them? This question is now being agitated in our Congregational church, where the rule prevails.

X. X.

1. Limiting it to church members has a show of Scriptural authority. It was so limited in the Apostolic time. But there were then no followers of Christ outside of the Church. Now there are many—for instance, President Lincoln. The Table is Christ's table, and the Church has no authority to exclude from it any of his followers. Compare Luke ix., 49, 50. The exclusion of any who profess Christianity because not deemed "evangelical," or orthodox, is without the least shadow of Scriptural authority. St. Paul says that a man is to "examine himself," not to be examined by others, as to his fitness to partake (1 Corinthians xi., 28). Pastor Robinson, of the Mayflower Pilgrims, advised as to communion with those deemed heretical, to "close with them as nearly as we can without sin." 2. In case the supply of hymn-books is short, it is desirable. In case the minister is a good and expressive reader, it is edifying. In other cases it seems superfluous, and may be worse than that.

One of our most promising and intelligent young ministers is opposed to The Outlook on the ground that such articles as the recent editorial on "The Method of Christianity" disparage or nullify the necessity of what is called the "new birth" or "regeneration." Does Dr. Abbott mean that? If so, with due respect to his ability, I must say that I do not so read the New Testament. Such teaching seems to me fundamentally erroneous.

E. R. W.

It appears to us that the editorial referred to declares in the most explicit terms what is known as the doctrine of the new birth, and almost in Christ's own words. How could this be more explicitly declared than by saying that Jesus Christ saves men "by giving them life, and giving it more abundantly"? What is *giving* life but a "new birth"? What is a new birth but a reception of life? How could it be expressed more clearly than by the phrase, "the end of redemption is the kingdom of God, by the *creation* of divine men"? What is this but saying that the Christian is a new creation in Christ Jesus? We recommend the promising and intelligent young minister to re-read with more care, and without prejudice, the article entitled "The Method of Christianity."

I should be greatly pleased if The Outlook would furnish me with a list of topics suitable for an informal Sunday evening talk. In my evening congregation there are many young people, but neither they nor their elders have quite the high order of intelligence which obtains in most of our New England towns. I need some topics which shall be both practical and interesting, but instructive as well.

Y. M.

We suggest the following as specimens likely to suggest others:

1. Taming the Tongue (James iii., 8).
2. Rolling Stones Gather No Moss (James i., 8).
3. A Rich Living and a Rich Life (Luke xii., 15).
4. Public Spirit (Luke vii., 5).
5. Buying Opportunity (Ephesians v., 16, margin R. V.).
6. Helping the Lord (John xi., 39, first clause).
7. The Eleventh Commandment (John xv., 12).
8. Christian Citizenship (Philippians iii., 20).
9. The Community of Real Interests (Romans xiv., 7).
10. Ultimate Certainties (Hebrews xii., 27).

My knowledge of science and philosophy is very limited. I believe, however, in the uniformity of natural law. But natural has always seemed to me to be only a name given to the manner in which the Deity accomplishes his purposes. He has chosen this method because best suited to

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the production and highest development of free and virtuous beings. He is as superior to law as an Oriental despot is to the laws of his State. Yet even God is in a manner bound by law. A spheroid, for instance, *must* revolve on its shortest axis. The angle of incidence *must* be equal to the angle of reflection. Is there in the realm of law a dividing line that separates the part subject to God from that to which he is subject? or is he subject to all law? or is law God and God law? Can you help me in my perplexity?

H. H.

Law is the term of science or philosophy for a mode of divine action, or the action of forces which are divine. Because God cannot be superior to himself, he cannot be superior to law. We may speak of him as "bound by law," but only as meaning that law is nothing external to him, and that he cannot act inconsistently. "Natural law" is a term of narrower or wider meaning according as we restrict the term "nature" to material objects, as most do, or extend it to include human nature also. You would do well to read President Hyde's book, "Practical Idealism" (Macmillan, New York, $1.50.)

In a discourse this morning I heard a pastor say that, no matter what our own peculiar temptation may be, we may be assured that Christ has had the same temptation; and he (the pastor) gave Hebrews iv., 15, as authority for the statement. I cannot believe that Christ suffered every temptation possible to the human family. I can believe that he suffered much temptation, and that when tempted by Satan the same method was applied that Satan uses in our day.

W. A. M.

The text quoted must be understood in a generic, not a specific, sense. Compare the threefold classification of sins in I John ii., 16, with the triple temptation narrated in Matthew iv. Of course the specific temptations of a man in business or the mother of a family were not experienced by Christ. The reality affirmed is the divine sympathy with the tempted. This had been affirmed long before by Isaiah (xliii., 2; liv., 5; lxiii., 9). But now this divine sympathy is individualized and embodied in Christ, because the Spirit of Christ is one with the Spirit of God.

Will you kindly tell me the best book that sets forth, clearly and briefly, how moral intuitions are more trustworthy than our senses?

H.

We cannot recommend any book on this subject. Moral intuitions are sometimes called "the moral sense." One sense is more trustworthy than another in its special province. Touch is more trustworthy than sight in determining whether an object is hard or soft. Physical sense is more trustworthy in regard to physical character; moral sense in regard to moral character. But, in order to be trustworthy, every sense, physical or moral, needs to be cultivated by education and exercise. On this account the moral sense is in many persons less trustworthy than the physical, because less cultivated.

Will you kindly refer me to what you consider the best lives of Cardinal Newman?

C. E. R.

The best now to be had is R. H. Hutton's. It is understood that after Mr. Gladstone has passed away this will be superseded by a more complete work.

Will you kindly tell me where I can find the quotation,

"The old order changeth,"

and in what poem or work it may be found? You will greatly favor me by so doing.

E. S. B.

By Tennyson, in "The Passing of Arthur."

A recent inquiry respecting the observance of Washington's birthday suggests to us that Washington's Farewell Address, which may be of some use on such occasions, is published in pamphlet form by Houghton, Mifflin & Co., Boston. (Paper 15 cents, linen 25 cents.)

To "A. H. McK.'s" answer to "H.'s" query as to the lines of the song,

"Death comes down with reckless footsteps
To the hall and hut,"

I venture to suggest that they were doubtless intended as a translation of the familiar lines in Horace, Liber I., Carmen IV.,

"Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres."

J. McK.

About People

—The youngest university president in this country is said to be Dr. Jerome Hall Raymond, of the University of West Virginia.

—The late William James Linton, the eminent engraver, was, in his young manhood, a Chartist and agitator in England, a friend of Mazzini, Garibaldi, and Louis Blanc, and, what is more, a believer in the United States of Europe. In 1867 he came to this country, and finally made his home in New Haven.

—Dr. Watson says that when he was recently traveling in Scotland, a man in the same carriage said: "If you will stand up with me at the window I will show you some-

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thing; you will only get a glimpse suddenly and for an instant." They stood up and waited. Soon a little smoke came into view. "That's Kirriemuir," said the man, and sat down with a smile of ineffable complacency. After a while Ian Maclaren remarked that J. M. Barrie was born there. "Yes," said the man, "and so was I."

—The New York "Sun" points out the fact that care does not seem to shorten the lives of British Premiers. Mr. Gladstone, by completing his 87th year, has broken the record of modern times, which had been held by Addington, Lord Sidmouth, who died at over 86. Earl Russell died at 86, the Duke of Wellington at 82, Lord Palmerston and Earl Grey at 81. Of the other Prime Ministers of Queen Victoria who are dead, the Earl of Beaconsfield's age was 77, the Earl of Aberdeen's 76, the Earl of Derby's 80, Viscount Melbourne's 69, and Sir Robert Peel's 62. Mr. Gladstone and Sir Robert are the only two Premiers who were not peers or did not accept a peerage from the Queen.

—The New York "Tribune" says that of the pall-bearers at the funeral of Abraham Lincoln only two, H. G. Worthington and ex-Senator Dawes, of Massachusetts, are now living. The following is a list of the distinguished men who acted in that capacity: Senate—Foster, of Connecticut; Morgan, of New York; Johnson, of Maryland; Yates, of Illinois; Wade, of Ohio; and Conners, of California. House—Dawes, of Massachusetts; Croffroth, of Pennsylvania; Smith, of Kentucky; Colfax, of Indiana; Worthington, of Nevada; and Washburne, of Illinois. Army—Generals Grant, Halleck, and Nicholls. Navy—Farragut, Shubrick, and Zelin. Civilians—O. H. Browning, of Illinois; Thomas Corwin, of Ohio; George Ashman, of Massachusetts; and Simon Cameron, of Pennsylvania.

—Last Christmas each of Kaiser Wilhelm's eldest three sons received a sword with inscriptions from their father. The Prince Imperial's sword had engraved: "Your strength belongs to your country. To his son William, Christmas, 1897.—William, Rex," and this in verse: "Trust in God, defend yourself bravely, that your glory and honor may remain intact. He who passes on courageously with the help of God will never be driven from the battle-field." On Prince Eitel Friedrich's sword stands this motto: "Faithful and fearless." Prince Adalbert's has two verses to this effect: "May this sword never be drawn without good cause, and never be replaced in its scabbard unless covered with honor." It has been suggested that the above are excerpts from the new gospel of his Majesty's Hallowed Person which Brother Henry has gone to proclaim to the heathen.

—Noticing a report in a New York paper that Senator Hawley is in poor health and will not stand for re-election to the Senate, the Hartford "Times" says:

The senior editor of the Hartford "Times" met General Hawley on the street yesterday. He was in remarkably good health, and did not appear to be over sixty years of age. His service of eighteen years in the Senate gives him influence in that body. As a member of the Committee on Coast Defenses, Senator Hawley has rendered efficient and valuable services. To him in 1878 Samuel J. Tilden addressed his notable letter on the necessity of increasing our coast defenses. Senator Hawley is Chairman of the Committee on Military Affairs; he is second on the Committee to establish the University of the United States, is a member of the Special Committee on the Construction of the Nicaraguan Canal, and is on the Select Committee of International Expositions. The correspondent is mistaken in saying that Senator Hawley will not be a candidate for re-election. He will be, and if Connecticut Republicans are to have the Senator for the next term, Senator Hawley will be their best and most useful man.

Bits of Fun

"Pa, what is an usher?" said Willie. "He's the man who shows people where they mustn't sit at church."—*Exchange.*

She—Don't you think it is dangerous to eat mushrooms? He—Not a bit of danger in it. The danger is in eating toadstools.—*Chicago News.*

Frances (aged six, who loves her kitty)—Are you happy, mamma? Mamma—Yes, dear. Why? Frances (listening)—I don't hear you pu·r!—*Harper's Bazar.*

Pruyn—Have you heard that horrible story about old Stiffe being buried alive? Dr. Bolus (hastily)—Buried alive? Impossible! Why, he was one of my patients!—*Brooklyn Life.*

"A good many people," said the Cornfed Philosopher, "are economical after the manner of a man I once knew, who smoked thirty-cent cigars and saved the burned matches to kindle the fires."—*Indianapolis Journal.*

Benevolent Old Gentleman (pointing a moral to village school-children)—Now, why do I take all the trouble to leave my home and come over here and speak to you thus? Can any boy tell me? Bright Child (innocently)—Please, sur, p'r'aps yeow loikes to 'ear yourself taak, sur.—*Tit-Bits.*

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For the Little People

Mysterious Guests

I had three friends. I asked one day
That they would dine with me;
But when they came I found that they
Were six instead of three.

My good wife whispered, "We, at best,
But five can hope to dine.
Send one away." I did. The rest
Remaining numbered nine.

"I too will go," the second cried.
He left at once, and then,
Although to count but eight I tried,
There were remaining ten.

"Go call them back!" my wife implored;
"I fear the third may go,
And leave behind, to share our board,
Perhaps a score or so."

The second one then straight returned,
As might have been expected;
He, with the ten, we quickly learned,
Eleven made. Dejected,

We saw the first returning; he,
With all the rest, turned round;
And there, behold! were my friends three,
Though six they still were found.

—

(For those of you who yet may find
My riddle too complex,
I'll say the friends I had in mind
Were "S" and "I" and "X.")

—*St. Nicholas.*

The Fairy and the Icicle

By Alice H. Whitney

Not long ago a fairy, from a land where the days were always bright and sunny and the evenings cool and dewy, strayed into a country where the winters were long and cold. She was delighted with the whiteness and the sparkle everywhere. She had never seen such a soft, fleecy covering, and did not know that its name was snow.

But how came she here, so far from her own warm home? She had been naughty, this little fairy. She would not obey her Queen. She wished to sing and dance and play from morning till night. But there was work, and she should have been willing to do her share, for every one who is put into this great beautiful world has some duty to perform which shall make the lives of those around him pleasanter and better. Not so thought our fairy. She had never learned the secret of making herself happy by doing for others.

The day came when her Queen's patience was gone. "Bring to me Miss Naughty Fairy," was the message. When before the Queen, did she bend the knee, as was customary? No, indeed. She had become so willful that she stood erect. At this the Queen was very angry, and immediately said, "I will not have in my kingdom one who is disobedient. Go. Return not till I send for you."

You probably think that she dropped upon both knees, kissed the toe of her Queen's tiny shoe, and promised to do right. But she did no such thing. She tossed her head back till her little nose turned up to the sky, laughed saucily, and whirled out of sight, saying, "I'm glad to get away. It's poky here. I'll see what the giants are doing."

So she came into this land of every-day people where they sleep by night and work by day. Years ago, when out on some midnight frolic, she had wandered into this same place, and had found every one in bed breathing heavily. She had not courage enough to stay until morning, but she could not go away without tweaking the noses of two or three. At her third attempt a prodigious snore so frightened her that she didn't stop running till she was with her own kind. This little adventure decided her to come again. In fact, she knew not where else to go.

Early morning, just after people began to move about, found Miss Fairy in one of the principal streets of this busy city. Never had she seen such strange beings by daylight; and as she was very curious, she decided to examine one of these gigantic beings. In order to do this she placed herself in his path, her head on one side, her arms akimbo, her small, bright eyes staring saucily at him. But how she shook her arms, and stamped her feet, and how her eyes sparkled, when he stepped right over her, not even seeing her!

This did not daunt her, for she was a very persistent little fairy, and if she had used her persistence in the right way she need not

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have been taught this severe lesson. However, after somewhat recovering from her anger and surprise, she attempted to examine another man, and was walked over as before. This made her thoughtful, and she sat down on a tiny snowball to rest. Very soon something appeared which made her forget all her previous mishaps.

"Ha! what's this with so many legs? I must look into this," and up she jumped, taking her usual position in the middle of the road, in the usual attitude. She didn't remain there long before she found herself dodging this way, then that, fairly scrambling to keep out from under the feet of this monster, which was only a very kind horse, who wouldn't step on her for the world had he been able to see so small a body.

After being walked over by men and horses, having sleighs dragged over her, being knocked down by great good-natured dogs, all taking no notice of her, she began to lose her courage. Having no one to whom she could speak, she became lonely. Night coming, it was necessary for her to seek shelter, and now her real troubles began. What should she do? She was not accustomed to snow. Everything was bright and warm at her own home. How she longed to go back, but dared not till she was sent for! So she wandered about, till, seeing a large, bare grapevine, she climbed among the thickest of the branches and cuddled down to sleep. Her breath being moist and the atmosphere being cold, a layer of ice formed around her, and when she awakened she was imprisoned in a hard crystal case, just like an icicle.

How she beat against the walls with her tiny hands! How angry she became! For she had not yet learned the lesson necessary for all who wish to be wise to learn. Her efforts wearied her after a while, and she became quiet. Now she began to think—first, how to get out; second, how she came there. And as she fully realized that she herself was the cause of all her troubles, her heart softened, the tears began to flow. I saw them run down the icicle and drop from the end. I watched them for two days. And one bright, sunny noontime, something—I know not what, but think it must have been a messenger from the Fairyland—caused that icicle to fall, and out jumped Miss Fairy. What a scampering over the snow! Not a track was left behind, so light was the step.

Have I no doubt about this? Why, I *saw* the tears, and I saw the icicle fall!

A Queer Umbrella

It was raining, and the wind was blowing so vigorously that it was difficult to carry an umbrella. She was a plump, but not tall, small girl, and in spite of the smile that was on her face when the wind seemed to wrestle with her for the possession of the umbrella which she succeeded in keeping in her own hands, there was a look of anxiety in her face. She turned the corner, and hurried into the shelter of a deep doorway; the umbrella, still open, she put in the vestibule, putting her foot on the edge to prevent its blowing away. She took off her tam and took from it a doll, just large enough to fit in the crown. She looked anxiously at it, smoothed its dress and curls, put it back in her tam, which she then carefully adjusted, picked up her umbrella, grasped it firmly, and hurried out into the rain. It was Saturday morning. Evidently the little mother was on her way to spend the day with a friend, and was taking her child, carefully protected, with her. What a wise little mother! No possibility of this precious baby getting wet under her queer umbrella, resting on her mother's curls!

Birds as Friends

That birds remember and appreciate a kindness is proven on the part of one bird. A gentleman writing to one of the Western papers tells the story:

Last week my brother (a lad of twelve) killed a snake which was just in the act of robbing a song-sparrow's nest. Ever since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on his head, at other times on his shoulders, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate. George, as you know, is a quiet boy, who loves animals, and this may account, in a degree, for the sparrow's extraordinary actions.

I am perfectly convinced that the nesting birds on my place know me, and that they remember me from one nesting-time to another. I have repeatedly approached my face to within a foot of sitting birds without alarming them. On one occasion I even placed my hand on a sitting cardinal, which merely fluttered from beneath it without evincing further alarm; yet no wild bird has ever evinced towards myself any especial degree of friendship. When I was a lad, I remember that a certain decrepit old drake would follow me like a dog, and appeared to enjoy himself in my society. I could not appreciate his friendship then, and greatly fear that I was, at times, rather cruel to the old fellow.

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The Home Club

Literature in Character-Building

Professor Percival Chubb, in a lecture on "How Literature can be made to Influence the Moral Character of Children," before the Brooklyn Institute, said that everything depended on the selection of the right kind of literature. He declared that he found in boys and girls two selves—the one visible in the school-room before the eye of the teacher, using correct English and paying due regard to the conventionalities of the environment, and the same boy or girl liberated from the school-room and its control, using the most abominable English and careless in regard to the conventionalities which did not seem to be irksome inside of the school-room. It was the place of literature to affect the hearts of these plastic natures. Professor Chubb stated a truth which every conscientious teacher feels deeply, that in education it is much easier to work with the intellect than with the heart. Literature, he believes, is the most difficult subject to teach because it deals with the heart. The greatest factor in a school-room is not the study, but the teacher. What grows out of the school-room depends on his power of putting the breath of life into what he teaches. Professor Chubb believes, with James Russell Lowell, that love of English literature—love of the language and the masterpieces in it—is one of the greatest factors in character-building. The child who reads, who loves books, is dependent, certainly for the first fourteen years of its life, on the kind of books he is permitted to read. If worthless books are kept out of its reach, and only the masterpieces of his own tongue are given to him, with such of the current literature as is strong and free from false presentations of great life-truths, that child can be safely trusted, after fourteen years of age, to select only good books, for bad books are rarely written in good language. The language that a child finds in a book becomes to it just what music becomes to the music-lover, to whom a discord is an offense, a spiritual offense, from which he cannot recover and against which he constantly rebels.

At the regular monthly meeting of the League of Parents and Teachers held recently at Barnard College, the subject of "Children's Home Reading" was presented by Professor J. E. Russell, of the Teachers' College. It will doubtless surprise our readers as much as it did Professor Russell's hearers to discover that the minimum amount of reading is done between the ages of eleven and twelve, and the maximum amount of reading between the sixth and the eighth grades, the boys and girls in these grades averaging fourteen years. Professor Russell believes that the falling off after this period is due to the large demands of school work on the time of children. Before fourteen years of age the child who knows books at all reads everything that he can reach. After that period a close study reveals a choice in the kind of reading; some children settle down at once to one class of reading. Professor Russell believes that the papers and magazines taken in the homes should be carefully selected. The value of a good library was clearly shown by a list of books read by children in two Western cities, quoted by Professor Russell. In one city there is no library, and the pupils, for the most part, borrow their books. This is a list of the books read by one seventh-grade boy: "Peck's Bad Boy," "Diamond Dick," "Buffalo Bill," "Jesse James," and "Wandering Billy." A twelve-year old girl, who was provided with books at home, had read "The Outlaw's Bride," "Against Fate," "The Beautiful Wretch," "What Love Will Do," "Mona's Choice," and "One Life, One Love." Professor Russell believes that the public library regulates the quality of the books circulated in a community and is a positive factor in the intellectual development of the people. Where no library exists, there is no guiding, and yellow-covered literature circulates, to the detriment of the taste, if not the morals, of the children. Ninety-five per cent. of the boys who read, Professor Russell believes, prefer adventure, and seventy-five per cent. of the girls love-stories; and, with the wisdom of a close student of children and children's literature, Professor Russell says that for the time it is the part of wisdom for the teacher and the librarian to provide the girls and boys of this age with what they will read, but give them the best of that class—the best books of adventure, the purest love-stories. Keep away

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from them namby-pamby substitutes for adventure and false and vicious misrepresentations of the soul's deepest emotions.

Household Accounts

Dear Outlook: I wish to make a plea for housekeeping accounts, if it is not too late. My own system is so simple, so satisfactory, and takes so little time that perhaps it may help some one if I describe it. I keep an itemized account, writing it up in a few minutes every night. At the end of each monthly balance I write a brief statement—so much for rent, so much for coal and wood, for servants' wages, gas, charity, car-fares, clothes, table, books, traveling, amusements, and sundries. At the end of the year it takes but little time to make from these monthly statements a similar statement for the year. Every dollar is accounted for, and the statement is so compact that the year's income and outgo can be seen at a glance. For three years I have found this plan practicable and adequate. And as to the satisfaction derived from it, I have only to appeal to any business man who conducts his affairs with ordinary care and knows where he stands.

The need of a simple method of keeping household accounts is felt by every housekeeper who is methodical and finds system a relief. It would result, doubtless, in the making of a perfect account-book for housekeepers if a practical blank-book maker could see one hundred account-books of as many housekeepers, who, because no book is satisfactory to them, have evolved, each, a book to meet her individual needs. A book that has been accepted by several housekeepers is very simple. A good-sized blank-book, well bound, is bought, with ruled pages—over one hundred. The left-hand page is ruled first. The first vertical line in ink is drawn about two inches from the edge of the leaf. Then lines about the distance apart of the horizontal lines or rulings are drawn on this and the right-hand page to about a corresponding distance from the edge of the left-hand page. At the top, on the margin, write: "Butcher," "Grocer," "Wages," "Rent," "Clothes," "Books," "Charities," "Church," "Club," "Car-fare," and every regular account that goes to make the sum total of expenses. In the space at left hand write day and date, in space at right hand the total amount spent each day. At the seventh line, across the page, leave space to write the total of expense for the week, or, if monthly accounts are kept, the space at the bottom of the page will hold the total of each column. Every other page, or the first blank page turned, will hold the monthly statement of amount received, expended, and the balance. Miss Conro, of Pratt Institute, is devising a household account-book which doubtless will be peculiarly well adapted to this particular field of vexed and vexing financial problems.

Health Exposition

The International Health Exposition will be open in New York in April, for four weeks. This Exposition is meant to educate the public to the best methods and appliances of modern house sanitation. It will also have an exhibit of the history of sanitary household improvements. The perfect laundry, kitchen, dairy, school-room, and hospital will be exhibited. Naturally, drainage, especially the drainage of country houses, will receive special attention. It is expected that lectures will be given on food adulterations and milk supply, and on scientific cookery. This International Health Exposition will be held in the Industrial Building known as the Grand Central Palace. The Exposition will in actual fact be the history of the science of domestic sanitation. The development of homes will be shown from the cave to the perfect house of the present day. The evils of dampness will be shown by the effects directly on the house, and an object-lesson in right drainage will be brought in immediate contrast. How to ventilate a cellar, how to ventilate bedrooms, how to care for fires, the development of the tenement-house problem in cities, and designs of model tenements in different cities, will also be discussed. Hygienic clothing, wall papers and draperies, will receive due attention. The advisory committee is composed of the Presidents of Health Protective Associations, city missions, Commissioners of Charity, rectors and pastors of churches, Presidents of philanthropic organizations, and citizens interested in the problem of caring for the poor. The Exposition opens on April 25, and continues for four weeks.

Flowers in the Sick-Room

A London hospital physician has sent a circular to all the London hospitals protesting against permitting cut flowers to be kept in hospital wards or in sick-rooms. A pot of growing plants he believes to be free from germ-collecting possibilities. A small bunch of violets, or a few pinks, which the patient can handle, would be permissible, but not large bunches of flowers kept in water. These he would bar from all sick-rooms.

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The Outlook

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IN President McKinley's speech on Friday evening of last week at the dinner in New York of the Manufacturers' Association, he said: "The financial plank of the St. Louis platform is still as commanding upon Republicans and those who served with them in the last campaign as on the day it was adopted and promulgated. Happily, the tariff part of that platform has already been engrafted into public statute. But that other plank, not already builded into our legislation, is of binding force upon all of us. What is it?

"The Republican party is unreservedly for sound money. It caused the enactment of the law providing for the resumption of specie payments in 1879; since then every dollar has been as good as gold.

"We are unalterably opposed to every measure calculated to debase our currency or impair the credit of our country. We are, therefore, opposed to the free coinage of silver except by international agreement with the leading commercial nations of the world, which we pledge ourselves to promote, and until such agreement can be obtained the existing gold standard must be preserved. All our silver and paper currency must be maintained at parity with gold, and we favor all measures designed to maintain inviolably the obligations of the United States, and all our money, whether coin or paper, at the present standard, the standard of the most enlightened nations of the earth.

"This is in reality a command from the people who gave the Administration to the party now in power, and who are still anxiously waiting for the execution of their free and omnipotent will by those of us who hold commissions from that supreme tribunal. I have to-night spoken in a somewhat serious strain because I believe it is due both to the membership of this Association and to the conditions under which this assemblage has met. The conferences and systematic efforts of such a body of men as this are capable of infinite good to the respective communities in which the members live and to the Nation at large."

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This is, we believe, the clearest and most explicit utterance which President McKinley has made on the financial question since the election. While he does not touch the question of the retirement of the greenbacks, otherwise he gives his substantial indorsement to the fundamental principles of Secretary Gage's plan, though not necessarily to all its details. We do not see how, from a Republican point of view, the propriety of his position can be questioned. The Republican party has pledged itself to preserve the gold standard unless bimetallism can be secured by international agreement with the leading commercial nations. The Republican Administration has, in spite of taunts and opposition, made a bona-fide attempt to secure such international agreement, and has failed. There is no immediate prospect of any better success in the future. If political parties are to fulfill the pledges which they make to the people, the Republican party is in honor bound to preserve the gold standard, and to do what in it lies to frame a financial system based on that standard, and on the obligation, which in the platform it assumed, to pay all National debts in gold coin or its equivalent. Those who do not believe in this policy ought to separate themselves from the Republican party, and in the next election vote against that party and endeavor to put in power a party pledged to a different policy. Whether the Nation should maintain the existing gold standard and provide for the payment of National obligations in gold or its equivalent in the absence of an international agreement for bimetallism or not, the present Republican Administration is bound to carry out this policy, because it pledged itself so to do and was elected by the people for that purpose. If parties are not to fulfill pre-election pledges, elections are of little use and the foundations of democratic government are undermined.

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Next to the President's utterance, the most important financial event of last week was the Monetary Convention in Indianapolis. It was attended by some four hundred delegates

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from different sections of the country and with different party affiliations. Its platform affirms substantially the same fundamental principles affirmed by Secretary Gage. These are, the final recognition of the gold standard, with an elastic paper currency convertible into gold and equal to gold in value, a utilization of existing silver dollars, but in such form as to maintain their parity with gold, and the avoidance of "any injurious contraction of the currency," or the issue of interest-bearing bonds except in cases of unlooked-for emergency. The platform would be more satisfactory if it defined what measure of contraction the Convention regarded as "injurious." If this platform had been adopted by a convention of bankers, or even of Eastern men. it would not be very significant. In fact, the Convention seems to have represented all sections. It is, however, a very significant fact that the presiding officer was Governor Shaw, of Iowa, the Governor of a distinctively agricultural State; and one of the most notable speeches was made by Governor Mount, of Indiana, who is not only the Governor of an agricultural State, but is himself a farmer and was elected by the farmer vote.

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While thus the gold monometallists are defining their position, the advocates of free silver coinage have taken advantage of a resolution introduced into the United States Senate by Senator Teller to define theirs. This resolution, reciting various acts since 1869, which define coin as gold or silver at the option of the Government, affirms that the bonds of the United States issued under these acts are payable, principal and interest, at the option of the Government, in silver, and that "to restore to its coinage such silver coins, as the legal tender, in payment of said bonds, principal and interest, is not in violation of the public faith, nor in derogation of the rights of the public creditor." After a long debate, the resolution was adopted by a vote of 47 to 32. Only one Democrat—Caffery, of Louisiana—voted against it; while seven McKinley Republicans—Wolcott, of Colorado, Shoup, of Idaho, Carter, of Montana, Clark and Warren, of Wyoming, Pritchard, of North Carolina, and Chandler, of New Hampshire, voted for it. Several Senators, however, who voted in the affirmative, did so after distinctly avowing that the resolution did not commit them to the independent free coinage of silver. Senator Warren, of Wyoming, for example, stated that he supported the resolution because he thought the Government ought to retain its option to pay in either metal "as an insurance against undue pressure and damage during times of peculiar, unusual, and temporary distress." The affirmative vote, therefore, heavy as it was, did not prove that even a majority of the Senate favored free coinage. On the other hand. the negative vote, light as it was, did not prove that even this minority was in favor of definitely surrendering the option to pay the bonds in silver. An amendment proposed by Senator Lodge, of Massachusetts, declaring that our bonds are payable in "gold coin or its equivalent" was rejected by the astonishing vote of 53 to 24—Senators Quay, of Pennsylvania, Nelson, of Minnesota, Hansbrough, of North Dakota, Thurston, of Nebraska, and Wilson, of Washington, voting with the majority, while Senators Allison, of Iowa, and Burrows, of Michigan, failed to vote. On Monday of this week, after a debate of only five hours, the House of Representatives rejected the Teller resolution by a vote of 182 to 132, only one Republican vote (Mr. Linney, of North Carolina) being cast for it, and only two Democratic votes (Messrs. Elliott, of South Carolina, and McAleer, of Pennsylvania) against it.

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The Teller resolution is a duplicate of the Matthews resolution passed in January, 1878, in the Senate by a vote of 42 to 20, in the House by a vote of 189 to 79. The vote in its favor in the Senate appears to us to ignore three important facts: First, that in 1890 Congress declared that it is "the established policy of the United States to maintain the two metals at a parity with each other." Ought not the Nation, in exercising its option to pay gold or silver, to preserve inviolate this implied pledge to do so only under conditions which would preserve the parity of the two metals? Second, the value of the two metals has drifted far apart since 1878. It is true that this separation is due—at least this is our judgment—largely to the demonetization of silver. But still, in determining what is due from the Nation to its creditors, the changed relation in the value of the two metals since the obligations were incurred cannot be wholly ignored. Third, now for several years the Nation has exercised its option by paying to the holder of National obligations whichever metal the

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holder has preferred. This National habit can hardly be disregarded by the Nation in determining how it will pay obligations for the most part issued in payment for gold, and interpreted by those who have loaned the money rather by the habit of the Nation than by the terms of the bond. Respecting the Teller resolution, therefore, we must reaffirm the principles which we affirmed in our issue of October 10, 1896: "There are two principles by which we may well be guided in times of moral perplexity. The first is, It is rarely morally wise to do to another what he thinks unjust. The second is, It is never morally right voluntarily to enter on a course of action as to the justice of which the actor is himself in doubt. These principles are as applicable to nations as to individuals." The application of these principles seems to us to support, not the Teller resolution, but the resolution of the Republican platform quoted above, in favor of maintaining the obligations of the United States "at the present standard—the standard of the most enlightened nations of the earth." We may say in this connection that we have received a number of communications from advocates of free silver coinage replying to the editorial entitled "The Financial Issue," published in our issue of January 15. Most of the arguments in these letters we had anticipated, by requesting and printing an able reply to that editorial from an advocate of the free silver coinage policy, in our issue of January 22; but we shall give place to some of these letters, by way of a supplementary reply, in an early issue.

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Chicago is in the throes of a disgraceful political struggle, in which the efficiency, if not the very existence, of its civil service system is seriously threatened. Unless the strong arm of public indignation intervenes, all the gains in municipal uprightness made during the last administration will be entirely lost. Two powerful party machines, one headed by the Republican Governor Tanner, of Illinois, and the other by the Democratic city organization, are making a desperate attempt to wrest the Police Department of the city from the control of the Civil Service Commission and reduce it to their own evil purposes. The Chicago civil service system went into operation two years ago, after a prolonged battle on the part of the reform elements of the city and a decisive popular vote under the referendum. Mayor Swift and his administration were charged with attempting to defeat its purposes, but not openly. On the advent of Mayor Harrison and the present Democratic administration an army of hungry politicians demanded the spoils of the victory. It was led by a powerful secret organization of Democratic ex-policemen, who had been discharged by Mayor Swift. Unfortunately, there was a defect in the engrossment of the Civil Service Act, of which the Corporation Counsel was not slow to take advantage. The exemptions from the operation of the law were "the heads of any principal department of the city." Mayor Swift's Corporation Counsel had decided that these positions included only the heads of executive departments appointed by the Mayor and confirmed by the City Council. Mayor Harrison's first move was to attack this interpretation of the law. "Heads of any department," as concerning the police department, was construed to embrace the Assistant Superintendent of Police, the department secretary, four inspectors, and eighteen captains.

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The new Civil Service Commissioners, appointees of Mayor Harrison, at once followed out this construction of the law. A citizens' committee, in defense of the spirit of the law, carried the question to the Supreme Court, which promptly sustained the contention of the committee, and declared that only the Superintendent of Police was exempt from civil service protection. Mayor Harrison appeared for a single day quite submissive to the rulings of the Supreme Court. But before the city had well done with its rejoicing he revolted, and his Corporation Counsel obtained a supersedeas from Chief Justice Fuller, then at Hot Springs, Ark., and the whole matter will await the tedious deliberation of the United States Supreme Court. According to the Chicago "Times-Herald," the ground upon which the Federal Court has asserted jurisdiction is that the Illinois law, by its restrictions upon the political activity of office-holders, may conflict with the following clause of the Fourteenth Amendment to the Constitution: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law." That this amendment, designed for the protection of freedmen,

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should be invoked against the Illinois Civil Service Law is as distasteful to Civil Service Reformers as was its invocation against the Illinois eight-hour law to factory reformers. The effect of the writ, of course, is to give the Democratic machine in Chicago practical control.

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The Republicans, led by the Governor of the State, planned a *coup* which, if successful, would wrest the control of the Police Department from the Democrats entirely, and make it an effective instrument for political manipulation in the hands of Governor Tanner himself. It was a shrewd game. A special session of the Legislature was called, ostensibly to provide a new assessment system for the city of Chicago. First among its proposed bills was a measure authorizing a police commission to be appointed by the Governor of the State for the administration of the police department of all cities of the State having a population exceeding 100,000. The real purpose of this bill is to take the police force of Chicago out of the hands of the local Civil Service Commission, and to make it a power for the Republican State machine, as the Harrison administration would make it a tool of the Democratic city machine. In order to make public opinion in favor of the police commission idea, the Legislature appointed an investigation committee, which began its work about a month ago. Discharged Republican policemen, headed by an ex-Assistant Chief of Police, testified at length before the committee. Commissioners Kraus, Winston, and Washburn, of the Civil Service Board, all of whom are citizens of the first prominence, the last named being an ex-Mayor, appeared several times before the committee, but they soon became convinced of its designed partiality and refused to have anything further to do with it. In this refusal they have had the general support of the public. The notorious Humphrey bills of last winter, through which the Legislature under Governor Tanner sought to control the streets of Chicago, aroused a strong sentiment against the usurpation of the city's right to home rule. This sentiment is now behind a very general opposition to the Police Commission Bill. There is a feeling that if the police department is to be made the tool of a political machine, it is better to have it controlled by a Mayor than by a Governor. The Police Commission Bill is already practically defeated.

In Maryland the Senatorial deadlock has been at length broken by the election of Judge McComas, all but five Republicans finally supporting him. The Senator-elect is identified with neither of the powerful Republican machines in Maryland, and his election gives general satisfaction. In Ohio the investigation of the charge that Senator Hanna's election was secured by bribery has brought out some damaging testimony and some refusals to testify which were hardly less damaging. The manager of the telephone company at Cincinnati refused to produce the records of messages sent through his office the day the bribery was alleged to have taken place, and the manager of the telegraph company stated that the records for that day were strangely missing from the bookkeepers' department of his office. Representative Otis's attorney, T. C. Campbell, testified that he received $1,750 as first installment upon a payment of $10,000 for his client's vote, and exhibited the money. The agent paying it said that he acted for Eastern parties, and denied that Senator Hanna or his Ohio manager had any knowledge of the transaction. In the Tennessee contest over a hundred ballots have now been taken, with no indication that an election is any nearer than at first. In South Carolina Senator McLaurin was elected on the first ballot—all of the Democratic legislators abiding by the decision of the voters at the direct primaries held to select Senator Earl's successor. If the voters of Maryland, Ohio, and Tennessee had possessed the same privilege of voting directly for their party candidate for United States Senator, a great deal of time and no little scandal would have been saved to the Legislatures of those States.

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The outcome of the Inter-State Mining Conference at Chicago furnishes another striking example of the advantage of bringing employers and employed about a common board. At this Conference were represented both the miners and the operators of the four great bituminous coal districts—Western Pennsylvania, Ohio, Indiana, and Illinois. When the Conference assembled, more than a fortnight ago, the attitude just assumed by the Miners' Convention at Columbus seemed to threaten another disastrous strike. At the earlier sessions in Chicago this danger remained imminent. The operators and the miners alike seemed disposed to stand each

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as a unit upon every proposition brought forward. After a few days, however, the discussions made it clear that the operators of the different States felt very differently about different propositions. When, for example, a vote was reached upon the proposal to establish the eight-hour day, the miners of all the States supported it, and also the operators of Illinois and Indiana. As each group in each State had four votes, this made the vote stand 24 to 12 in favor of the eight-hour day. When the question of uniform wages in all the States for day laborers about the mines was presented, it was opposed only by the Ohio operators, and the vote stood 32 to 4. Even these majorities, however, were insufficient to establish the proposed changes, because no district was bound by the decision of another. When, however, different matters had been talked over a few days more, it was learned how much each side was ready to concede on each point, and enough concessions were finally made to insure peace in all the mining districts during the coming year. In the final agreement the eight-hour day was unanimously conceded, to take effect on April 1. It was also unanimously conceded that different grades of day-laborers should each be paid uniform wages throughout the competitive field; and finally the men obtained an advance of ten cents a ton for mining unscreened coal. According to the press dispatches, this will mean an advance of over twenty dollars a year in the wages of over two hundred thousand men. The employers express satisfaction with the result of the agreement, because it enables them to make their contracts upon a fixed basis, knowing that their competitors will do the same, and prevents the necessity of carrying great quantities of coal in stock, in the fear that a strike may suspend production.

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Mr. Walker McDermott, the secretary of a London company (Fraser & Chalmers) which manufactures mining machinery both in the United States and England, has written to the London "Times" a letter which contains one of the finest tributes we have seen to the superior efficiency of American labor. In describing the English and American shops Mr. McDermott says:

> The English works are as well fitted with labor-saving machinery as the American. The average pay-roll of the American works is about forty per cent. higher than the English. Owing, however, to the fact that the American works hard and the Englishman works easily, the actual cost of labor on product is more in the English works than abroad. Many of the mechanics in the American shops are English. It is not, therefore, a question of inferiority of race, nor is it one of climate. Mechanics will go from England to America and work up to standards there without difficulty, and think they have bettered themselves.

This testimony affords legitimate occasion for national pride. The fact that America, despite the far higher earnings of her farmers, is able to ship abroad several hundred million dollars' worth of farm products every year, and undersell Europeans in their own market, is too often attributed to the cheapness of our land. Our lands are cheaper, but the difference in rent hardly covers the transportation expenses. Our farm laborers earn twice as much as those in Europe because they produce twice as much.

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The fact that America, in spite of the far higher wages in her factories, is able to sell abroad over one hundred millions of manufactured products every year is too often attributed to the superiority of our machinery. Our machinery is superior, but this superiority would but little more than cover transportation expenses. Our superiority shows itself where the machinery used is the same. Even in such work as that of hod-carriers and bricklayers, American laborers, getting more than double the wages of laborers in Continental Europe, are able to build walls as cheaply. The difference is, as Mr. McDermott indicates, that Americans work with a different spirit, and work harder. Professor Roscher, of Leipsic, once told the writer of this paragraph that some German workmen, after working a while in the United States for high wages and short hours, return to Germany because they prefer low wages and long hours to working at the strain required of workmen in America. The difference in wages between the two countries is simply the difference in the amount of hard work done. We can produce as many things cheaply as any country in Europe. The fact that our workmen, with better-fed bodies, more alert minds, and greater ambition to raise their children in the social scale, produce so much more than even the same men produced when living in Europe, shows that American democracy has not failed so completely as some of our pessimists would have us believe. It has produced a better citizenship than any country in Europe, and the superiority shows itself, not only in the better

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education and better morality of the mass of the people, but also in their greater industrial capacity.

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Last week many well-known firms petitioned the New York City Chamber of Commerce immediately to bring to the attention of the State Department the fact that our large export and import trade with China is likely to be detrimentally interfered with by the movements of European Powers, recently occurring and likely to occur, within the territory of that Empire. The trade privileges now enjoyed there by American citizens are under treaty rights which would not be respected in the event of the absorption of Chinese territory by such exclusive-trade Powers as Russia, France, and Germany. The menacing language of Russian agents at Peking against the compliance of China with England's conditions for a loan have apparently not fallen on deaf ears; at least it is now reported that China has approached the Russian and English Governments with a proposal of compromise, each Power to provide one-half of the loan on its own financial terms, and the other conditions to be adjusted between them. It is further reported that Russia has offered China a loan on the same terms as Great Britain; in reply to which China invited Russia to guarantee to defend her against England's possible displeasure. A guarantee was also, it is said, asked of England as regards Russia. The Russian proposal is not regarded over-seriously by many English financiers. They point out that she has not the money herself without drawing upon her war-reserve funds, and that France shows daily less desire again to supply funds to her ally for another loan by which Russia alone would be the gainer. An amusing feature of the situation is the helplessness of Russian and German ships. It is stated that the Japanese coal firms which had contracted to supply the Russian fleet have defaulted, and that the ships at Port Arthur are thus unable to steam even to Vladivostok.

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The German predicament is equally ludicrous. In order to preach "the Gospel of your Majesty's Hallowed Person," Prince Henry's ships must needs be dependent on English coaling stations from Kiel to Kiaochau. The antiquated ironclad Deutschland has been lying helpless off the dangerous island of Sokotra in the Indian Ocean, and her consort, the Gefion, has been obliged to return to Aden to arrange for the immediate dispatch of steam colliers. It is understood that these will have to escort the Deutschland during the remainder of her voyage. However, these circumstances may only aid the Naval Bill, upon the success of which the Kaiser has set his heart. Any exhibition of the unseaworthiness of the present German navy would be a strong argument in favor of the establishment of a new one. This is also an additional argument for the absorption by Germany of the Chinese province of Shantung, on the coast of which Kiaochau is situated, in that the possession of the coal-fields of that province would give Germany a decided advantage over her rivals. As a certain offset to this, however, it may be pointed out that the province is not fertile and has no manufactures. Again, Kiaochau as a port of commerce is far outdistanced by the neighboring port of Chifu, the trade of which is of course mostly controlled by the British. Nor could Kiaochau be made into such a well-nigh impregnable fortress as Port Arthur. Kiaochau might be easily attacked from the rear. The open bay, useful for commerce, is also too large to be defended without great difficulty and enormous expense. Writing to the New York "Times," Professor T. S. Woolsey calls attention to the lease, ratified last week, of Kiaochau to Germany, as being indeed a departure from diplomatic usage and requiring judgment from some other point of view than that of the law of civilized States. He refers to the case of the Italians lynched in New Orleans and to that of the Baltimore's sailors in Valparaiso. "Suppose Italy to have demanded the cession of New Orleans with control of the mouth of the Mississippi for fifty years, or that the United States had seized Valparaiso and its seaport, and forced Chili to lease it, as well as pay an indemnity for the dead seamen. These would have been parallel cases, and would have been judged a monstrous perversion of the theory and practice of international atonement."

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As becomes an experienced Californian, the San Francisco "Chronicle" comments pithily on the stories of vast wealth in Klondike quartz-mines, including, of course, the discovery of the "mother lode." In the case of placer discoveries, it seems there is no chance to sell

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stock unless the buyer is exceptionally green. Who needs the aid of large capital to pick up gold in the watercourses? With quartz-mining, on the other hand, much capital is required to buy expensive machinery and to pay labor. The "tenderfoot rush" is now about to begin, hence the reports to-day and the flooding the market with wildcat shares to-morrow. The "Chronicle" admits the possibility that good ore has been struck; it only points out the danger of taking too much for granted. Little hunting of pay rock can be really attempted in the far North at this time, with bitter cold and deep snow and ice to contend with, and with supplies both costly and scarce. In this connection it may be noted that Administrator Walsh has issued orders to customs and police officials to permit no one to enter the Canadian Yukon country without a year's provisions. The new regulations of the Dominion Government provide for a ten per cent. royalty upon all gold exceeding $2,500 taken out of a claim, and, in addition, for an elaborate system of fees for miners' licenses and for claims. These provisions will doubtless provoke protest.

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Simultaneously protests of another sort have come lately from the merchants of Vancouver and Victoria, as they have observed the immense outfitting trade for the Klondike which has been developed at Seattle and other of our Pacific ports. The Chambers of Commerce of British Columbia have jointly telegraphed to the Dominion Government that unless the United States discontinues charging six dollars a day to Canadians to conduct them across the strip of "alleged disputed territory" at Skaguay and Dyea to Canadian soil, the passes ought to be closed to our citizens. As there have been no facilities for landing, it has been the habit of our authorities to send a customs inspector with each party going through our territory from Skaguay and Dyea to the Klondike. The charge for such service is six dollars a day and three dollars a day for expenses. As this means sometimes sixty dollars or more for the trip, the Canadians have been complaining that it is often prohibitory upon those who have bought their outfits in Canada. It seems that the agreement has not yet gone into effect under which our inspectors were to make an inventory of the goods carried by parties when entering our territory, and to give certificates to be handed to the inspectors on the other side.

The Dominion Government has cleverly determined to triumph over our long strip of Alaskan territory (which for four hundred miles south of the 141st parallel of longitude keeps Canada from the sea) by establishing an all-Canadian route—the only through route. This will be as follows: Rail from Glenora, at the head of navigation on the Stickine River in British Columbia, to Lake Teslin (150 miles); thence by boat down the Lewis and Yukon Rivers to the Klondike. The Government has contracted with Messrs. McKenzie, of Toronto, and Mann, of Montreal, that by March a practicable sleigh-road shall be built from the mouth of the Stickine River to Lake Teslin, and that shelters for travelers shall be established at intervals of twenty-five miles. By September the railway must be completed. The railway-builders also undertake the steamer transport between Lake Teslin and Dawson; it is understood that the transport between Vancouver and Glenora is controlled by the Canadian Pacific.

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A change in the history of Canadian railway building is seen in the fact that the Government grants no cash subsidy; on the other hand, the constructors put up a deposit of $250,000 as a guarantee for the execution of their agreement. Instead of a cash grant, there is one of twenty-five thousand acres a mile, or a total of 3,750,000 acres. It is provided that all arable land shall be reserved, so that, as the Toronto "Globe" remarks, no syndicate or corporation shall have power to block agricultural settlement in order to sweat higher land prices out of settlers, as is possible under the original bargain for the construction of the Canadian Pacific Railway. It is also provided that each alternate block of land shall be reserved for the Government, and that a royalty of one per cent. shall be laid upon all the precious metals produced from lands alienated to the company. This compares rather singularly with the ten per cent. imposed upon ordinary placer-mining, and has called forth adverse criticism. The lands granted are to be free from taxation for ten years. Now follow the most surprising provisions of all; first, a prohibition for five years to any railway from Alaska through Canadian territory to the Yukon; secondly, a prohibition for ten years to any other railway from the British Columbian coast to the Yukon. The first of these provisions will fall with force on the companies which have

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been formed to build roads from Juneau, Skaguay, and Dyea to Dawson.

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The recent closing of the Ontario Legislature calls attention to its legislation during the session, and in that legislation no act is more noticeable than the one which is designed to prevent Canadian pine lumber from being manufactured in this country. It orders that all pine cut on the crown domains shall be manufactured in Canada. As a result the Ontario timber reserves will be lessened in value. It is believed by some that the constitutionality of the measure is doubtful, since it appears to encroach upon the regulation of trade and commerce reserved to the Dominion. Some aver also that the present Liberal Government, on the eve of an election, introduced this measure for the purpose of advancing its own fortunes. At the same time the demand of Canadians that the manufacturing as well as the cutting shall be done on their side is wholly natural, in view of the fact that lumber to the amount of about three hundred million feet is now sawn in Michigan. The Ontario act was in contrast with the action taken lately by the Boston Chamber of Commerce favoring reciprocity with Canada. Canadians purchase more of our products than any similar number of people outside of our borders. To the argument that conditions of production are so alike that the two countries cannot be properly brought into reciprocal trade relations, it may be said that where conditions are similar the greatest possibilities exist for the development of trade, as, for instance, between two States in this country. Where conditions are dissimilar it is only the exceptional products that are raised in either place that can find a market.

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The work of traveling libraries in Wisconsin, described in this paper a fortnight ago, is being supplemented by that of traveling collections of pictures. The idea is not entirely new, inasmuch as the College Settlement in this city some years ago established a circulating art gallery. The plan worked well, the chief difficulty being the encouraging one that families became attached to the pictures, and very often wished to keep the one they had instead of exchanging it for another. In Wisconsin the plan is being carried out upon a much larger scale. As described in the New York "Evening Post," it was started by Mary E. Tanner, a teacher of art in a normal school, who observed how art-hungry were the students from country homes, and interested a few friends in getting together a collection of inexpensive pictures. These were exhibited in country school-houses, and then distributed among those who came to see them, each family agreeing to return the picture of its choice in a certain time in exchange for another. The plan has found enthusiastic imitators—several women's organizations, including the State Federation of Women's Clubs, having made collections of pictures to accompany the traveling libraries, or to send independently to art clubs. In regard to the best class of pictures for such collections, Miss Tanner says: "It depends upon the class among whom your work lies. If they are not well educated, I doubt the desirability of giving them pictures of beautiful buildings or historic places. What they want is a picture with a story—something that means something. 'I cannot read your book, but I can read your picture,' was the way an old man put the matter to me once; and since then I have tried to get pictures with a story, and with a story they can make for themselves, such as Millet's 'Angelus' and 'The Gleaners.' Pictures of landscapes and flowers always prove popular." The idea is so good that we hope it may be acted upon in other States. In nearly every locality, at least the beginning of such art education might be made by putting permanently on the school-room walls photographs of a few great works of art.

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President Dole's Visit

Whatever one may think about the advisability of annexing Hawaii, there can be but one opinion concerning the personality of its ruler, who has been, for a week, the guest of the United States Government. He is a gentleman, in the fine old sense of the word. His portrait, which The Outlook presents in connection with an article by the Hon. Lorin A. Thurston, ex-Minister from Hawaii to this country, presents the features of a strong and gracious personality.

President Dole's visit to this country has been heartily welcomed by many who are either opposed to Hawaiian annexation or who have serious doubts as to its advisability. They are glad to meet a man who has pre-

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eminently the confidence of the Islanders, and to gain at first hand an impression as to the situation from their point of view. He has received the attentions of this Government in the simplest and most cordial fashion. He has caused it to be known that the more conspicuous courtesies which custom permits the Government to tender to rulers of other nations are unwelcome, but has received with pleasure the intimate and friendly attentions that have come to him from all directions.

It is unique in the history of the United States that a ruler should come from another nation offering to lay down his own official life in order that his country may become an integral part of this Nation. The position is a difficult one, but President Dole has, both in public and private, kept himself free from any action that can be criticised either by the friends or the opponents of annexation. Whatever the fate of the treaty now before the Senate may be, President Dole, with his gracious wife, will go back to the Sandwich Islands with his many friendships in this country strengthened, and a host of new ties to bind him to the United States.

We are all the more pleased to give our readers, in ex-Minister Thurston's article on another page, what may be considered in large measure an official presentation of the argument for annexation, because that view is not the one held by The Outlook itself. It is our practice to put before our readers, whenever possible, both sides of all important public questions.

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American Buddhists

We have received from the Christian Literature Society for India, London. and Madras a pamphlet on "Swami Vivekananda and His Guru," which contains, along with matter of interest only to expert scholars or to residents of India, two matters of more general interest to American readers. The first of these will be found in certain quotations of statements by Swami Vivekananda, which we think will surprise most American readers, and which we quote here in full:

> The great Srí Ramakrishna to-day is worshiped literally by thousands in Europe and America, and to-morrow will be worshiped by thousands more.
>
> Before ten years elapse a vast majority of the English people will be Vedántists.
>
> I helped on the tide of Vedánta which is flooding the world.
>
> In the United States scarcely is there a happy home. There may be some, but the number of unhappy homes and marriages is so large that it passes all description.
>
> Scarcely could I go to a meeting or a society but I found three-quarters of the women present had turned out their husbands and children. It is so here, there, and everywhere.

We did not attend Swami Vivekananda's meetings in this country, and it is possible that three-quarters of the women who flocked to hear him had turned out their husbands and children, though we had not supposed that his audiences were quite so bad as that. But the notion that the great Srí Ramakrishna is worshiped by thousands in America, and to-morrow will be worshiped by thousands more, scarcely needs any refutation.

The refutation is, however, afforded by the replies which the editor of this pamphlet has obtained from a great number of leading Americans of different faiths and localities. A few of these utterances may serve as samples of the forty-five letters published. Dr. Angell, of the University of Michigan: "The question which you ask about the possibility of Americans adopting Hinduism or Mohammedanism strikes every one in this country as simply preposterous. It is difficult to treat it with soberness." Dr. Boardman, of Philadelphia: "My impression is that if he [Swami Vivekananda] has made any converts at all, they have come either from the ranks of those who already were or thought themselves to be theosophists, or from people of restless, vague, adjustable unbelief." President Eliot, of Harvard University (and it is in Boston, if anywhere, that theosophy has flourished): "The report circulated in India that Swami Vivekananda has made converts in America from Christianity to Hinduism is, to the best of my knowledge and belief, absolutely without foundation. I have never heard in this country of a single convert from Christianity to either Hinduism or Mohammedanism." Judge Grosscup, of the District Court of the United States, Chicago: "I have heard of but one American who is devoting herself to Hinduism, and I do not think the Christian Church will be much shattered by her going over." Archbishop Ireland, of St. Paul, Minn.: "I know America well, and I have never heard of any followers of this gentleman or of his doctrine." These quotations indicate the judgment of men well informed, broad-minded, not afraid to look facts in the face, and cognizant of the conditions in their several sections and circles. How far they will serve to correct

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Swami Vivekananda's extraordinary claims in India we do not know. They ought to have wide currency in this country as a refutation of the extraordinary claims on the one hand, and the equally extraordinary fears on the other, produced by the erraticism of a few modern Athenians who spend their time in nothing else but to tell or to hear some new thing.

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A Text from Dr. Arnold

One of the subtlest temptations of life is to base our dealings with others, not on our own convictions of the highest thing to be done, but on our conception of the character of the people with whom we are dealing. The feeling prevails among a great many men that one is bound to use his antagonist's weapons instead of always fighting with his own weapons. If one is dealing, therefore, with a tricky person, it is not right that one should be tricky himself, but it is wise that one should treat the person he is dealing with as likely to be tricky, and assume, at every step, that one is to be met with some trick, and protect one's self against it. A frank man, if he follows his impulses, deals frankly with every man with whom he has transactions; but a certain kind of so-called wisdom sometimes prompts such a man, when he is dealing with a person of a different nature, to attempt to transfer himself from his own natural plane to the other's plane. There could be no greater blunder, no more disastrous sacrifice of opportunity. To deal with a man on the highest plane is to invite him to stand on that plane himself. This was very strikingly illustrated in the career of Dr. Arnold at Rugby. His habitual attitude toward the boys in the school was expressed by the words, "If you say so, that is enough for me; of course I can take your word;" and although lying to masters was considered very good morals at the public schools when Arnold went to Rugby, the feeling soon developed in the school that it was a shame and a mean thing to tell Dr. Arnold a lie, because he always believed you. By treating the boys as if they were truthful, Dr. Arnold shamed them out of their lying to their masters, and finally revolutionized the tradition of the school, substituting courage and frankness for evasion and deception. Never was there a finer illustration of the fact that every kind of dealing which one man has with another is at the same time a moral opportunity. This is true in every business transaction. Every business man who respects himself and understands the moral side of business knows that it lies in his power to exert a definite moral influence even upon those among his associates who are most indifferent and cynical. There are men in every business community whom everybody feels that it would be base to deceive or take advantage of, because they are so habitually honorable, frank, and just. To stand always on the highest plane ourselves in our dealings with others is to invite them to climb to the same elevation.

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To Liberal Ministers

Many a minister in our times finds himself in a church too conservative for his inclinations. His unwritten creed has changed, but the written creed of the church remains the same; its dogmatic statements seem to him archaic, its methods antiquated, its progress slow. He desires, at times, to escape from the limitations in which he finds himself involved, and to enter a freer pulpit; to preach to a congregation more nearly, or at least more ostensibly, in accord with him. Sometimes he is tempted to leave the church altogether and speak from a platform in a lecture hall, dependent on no one, indorsed by no one, a free lance in the theological battlefield.

Yet this well-worn figure, so often used to express this restless desire for independence. is an argument against it. He is not, or ought not to be, a warrior, enlisted in a theological campaign, and impatient of military organization and military drill. His business as a preacher is not to fight, but to feed; not to attack error, but to minister to life; not to root up tares, but to sow wheat. Of what use is it to preach to congregations which already believe all that he has to tell them, to feed a flock already full? Or, if he prefer the military figure, of what use is it to attack errors which his congregation already condemn? What advantageth it to denounce orthodoxy to a Unitarian congregation, or Unitarianism to an orthodox congregation, or Romanism to a congregation of Protestants, or Prelacy to a body of Presbyterians and Congregationalists, or the sins of the rich to an audience of the poor, or the follies of the poor to wealthy auditors? There is, indeed, plenty of such preaching, but the only effect of it is to deepen

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and widen the chasms which are already too deep and too wide in both church and society. Preach to the congregation you already have, and be thankful that it does not believe all that you believe; that it does not know all that you have to give; that you can see its errors and do not share them. In some respects, the wider the difference between the preacher and his congregation the better; provided he has both courage and tact—courage to avow his own faith, and tact so to do it as not to destroy the faith of his auditors in correcting their errors.

We say, therefore, to every liberal minister in a conservative church, Stay where you are, and preach the truth as God gives you to see the truth, without fear, without favor, without wrath or bitterness, taking this as your motto: "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient."

This was Christ's way. His doctrinal and ethical departure from the traditions of Judaism was far more radical than that of any liberal evangelical preacher of our time from the traditions of his Church; but he remained a Jew, and preached in the synagogues and in the Temple so long as the Jews would let him. He did not come out; they put him out. This was the method of the Apostles. Paul apparently remained a Jewish rabbi to the day of his death; wherever he journeyed he went into the Jewish synagogues and preached his "new theology" to Jewish congregations, as long as they would listen to him. This is to carry out the spirit of Christ's instructions. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The meal does not always like to be agitated, and the leaven does not always have a good time in agitating; but the leaven will do no service in dough that is already leavened. Stay where you are, and do what you can.

The separation of the liberal and the conservative elements in the Church into separate Churches has always done harm in two ways. It has taken from the liberal element that quality of caution which is necessary to safe living, and from conservatism that quality of courage which is necessary to living at all. Liberalism separated from conservatism grows more and more radical, and generally more and more polemical. It cannot instruct, because its congregations are already instructed; it can only fight other congregations which are not liberal. So Lutheranism, separating itself wholly from the ancient tradition which Luther would have preserved, ran off into Anabaptist excesses; and Puritanism, separated from the Anglican traditions which would have ameliorated its legalism, grew more and more legal and narrow and hard; and Unitarianism, parting company with the Evangelicalism which had become too dogmatic and intellectual, passed by successive stages from the spiritual liberalism of Channing into a transcendental Theism, a frigid Deism, and finally an ostentatiously undevout Ethical Culture. On the other hand, conservatism, relieved of the spur which roweled its sides very much to its discomfort, passes by similar stages into increasingly reactionary conditions. If the Protestant life of Europe could have remained in the Catholic Church, the Vatican Council would never have adopted the dogma of Papal Infallibility; if the Puritans could have remained in the Church of England, the sacerdotalism of Laud would never have captured the Church of Cranmer and Latimer.

Not the least of the perils of the Church of America to-day is that threatened by the possible separation of liberalism and conservatism into separate camps. If they are separate, they will be hostile; and, instead of uniting their forces in a common war against vice and ignorance, will employ them in war against each other. Sectarian strife is civil war in the Church of Christ. The Church must be at peace with itself if it is to conquer the world. We advise, then the liberal Episcopalian not to leave the Church of his fathers and his love because sacerdotalism appears to be dominating it; we advise him to stay in, unless he is put out, and preach a theology as broad and a liberty as large as that of Robertson and Maurice and Stanley and Brooks. We advise the Presbyterian to remain in the Church in which he has been brought up, and preach the freedom of faith for which his Puritan ancestry were willing to lay down their lives. Let every man, in the Church wherein he was called, therein abide with God. Not abide to promote strife and debate; not abide to assault the opinions of others either within or without the Church; but to build up men, remembering that knowledge puffeth up but love buildeth up; using his faith to keep ever clearly before him the goal, using his courage to keep himself ever steadfast till he has reached the goal, using his caution to keep him from running so fast that those whom he is appointed to lead cannot keep pace with him.

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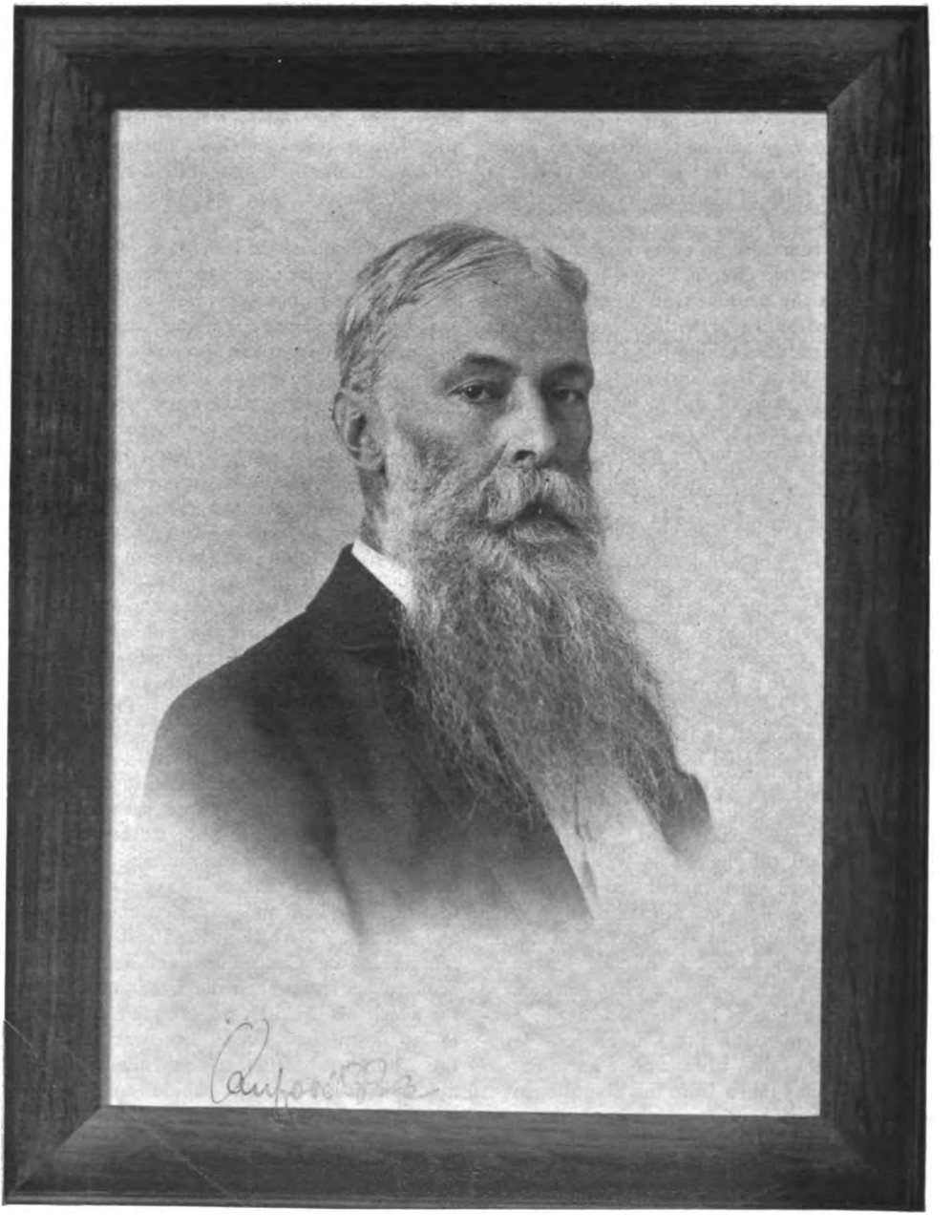

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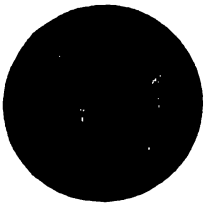
President Dole and the Hawaiian Question

By the Hon. Lorin A. Thurston

Formerly Minister of Hawaii to the United States



SEAL OF HAWAII

The arrival of President Dole in Washington has brought vividly to the front the subject of Hawaiian annexation, and I am asked to give a brief outline of President Dole's character and career, and state the more salient points in support of the cause which he represents. The bare statement of his position and mission indicates with precision the leading feature of his character—viz., unselfish and public-spirited devotion to principle, regardless of personal consequences to himself.

In the prime of manhood, respected by his political opponents, loved by his supporters, the recognized head of an independent nation, he has for five years persistently advocated a policy which will reduce him to the ranks of plain citizenship, without other personal reward or benefit than will accrue to the people of Hawaii as a whole.

His disinterested devotion to what he conceives to be the public welfare is further illustrated by the fact that, although his financial resources are limited to the savings of a fair law practice, and he was holding a life position as a Judge of the Supreme Court with a salary of $6,000 per annum, he resigned this position to accept the leadership of the movement to overthrow the monarchy, with the full expectation that his official career would speedily terminate by absorption of this government into the United States.

Until the overthrow of the monarchy there was nothing particularly remarkable in his career. His parents were good Americans from Maine, having gone to Hawaii as missionaries in 1840. His father founded the Oahu College at Honolulu, which has ever since its foundation been the leading educational institution of Hawaii.

President Dole was born in Hawaii in 1844. He received his early education at the Oahu College, thereafter earning sufficient to enable him to enter and graduate at Williams College, Massachusetts, at the age of twenty-two. He thereupon studied law in Boston, and was admitted to the Massachusetts bar in 1866, shortly thereafter returning to Honolulu, where he practiced his profession. He was elected a Representative to the Legislature of 1884, and again in 1886, as a member of the Reform party, which was struggling to resist the arbitrary, reactionary tendencies of the late King Kalakaua—a policy which, continued by his sister Liliuokalani, resulted in the final overthrow of the monarchy. In 1887 he was appointed a Judge of the Supreme Court, a life position, which he held until January, 1893, when he resigned to accept the leadership of the Provisional Government which overthrew the monarchy.

As illustrative of the personal courage of the man, when Kalakaua was elected by the Legislature King, in 1874, the natives were so incensed that they proceeded to wreck the legislative hall and mob the legislators. Mr. Dole and Chief Justice Harris, a New Hampshire man, uncle of present Hawaiian Minister Hatch, stood shoulder to shoulder in the open door of the legislative hall, and for half an hour, by their fearless front, prevented a howling mob of five hundred armed men from entering the building, by their bravery giving the greater number of the legislators an opportunity to escape.

In 1882 Kalakaua made a deal with Claus Spreckels, by the terms of which the latter furnished the bullion with which to coin one million dollars of Hawaiian silver money, for which he was to receive bonds payable in gold, he retaining all the seigniorage, amounting to nearly $300,000. Mr. Dole, with two other citizens, brought a suit of injunction, at their own expense and in their own names, to prevent the execution of this fraud, which was consummated, however, in spite of them. This was the beginning of the fight of the Islanders against the political control of Claus Spreckels in Hawaii, which ended in his complete rout. Mr. Spreckels's political defeat in Hawaii largely explains his present determined hostility to the Republic and to annexation.

In 1884 Mr. Dole drafted and succeeded in getting enacted the first "Homestead Law" providing for the sale of Government

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lands on favorable terms to actual settlers. In 1895 he called a special session of the Legislature to pass a more liberal Act for the benefit of actual settlers. Under these Acts the number of owners of real estate has increased twenty-five per cent. in the last seven years, over eleven hundred native Hawaiians who theretofore held no real estate having acquired homesteads.

Mr. Dole has always been a persistent opponent of the contract labor system, having held as a Judge that it was unconstitutional. His present policy has been to discourage the contract system, which is falling into disuse, less than one-third of the plantation laborers of Hawaii now working under this system. It is confidently expected that the system will be abolished entirely within a short time.

Physically Mr. Dole is a magnificent specimen of manhood, standing six feet two inches, with a refined, intellectual expression and manner. He is of a most genial and democratic nature; fond of horseback-riding, hunting, and boating; owns a yacht, which he frequently sails himself in cruising and local yacht-racing; while he also takes a leading part in the literary and social life of the country. His favorite relaxation is a yachting and shark-fishing expedition to Pearl Harbor, or climbing the rugged mountains adjacent to Honolulu in a hunt for wild goats.

Although he was the leader in the overthrow of the monarchy and the suppression of the royalist insurrection in 1895, he is on personal friendly terms with the ex-Queen, Princess Kaiulani, and the leading royalist supporters. It is literally true that he has not a personal enemy in Hawaii.

Until shortly before the overthrow of the monarchy, the leaders of that movement opposed annexation. The annexationists constitute nearly all of the intelligent and property-owning class of all nationalities. They revolted, primarily, because of the reactionary attempts of King Kalakaua and his sister Liliuokalani to revert back again to absolutism. A contest lasting for fifteen years, culminating in the Queen's alliance with the Louisiana Lottery and attempted abrogation of the Constitution, brought about a reluctant but abiding conviction that the conditions in Hawaii were such as to render independent stable government impracticable. The commercial benefits of annexation are entirely secondary to this main reason. Not a single planter originally favored annexation. Nearly all of them opposed it up to the very day of the overthrow of the monarchy, and many still doubt its commercial wisdom, as it will practically eliminate Asiatic labor and raise wages to a higher scale than prevails even in the United States. The one overwhelming, all-powerful reason which binds together all thinking classes and nationalities in Hawaii in support of annexation is the belief that it will terminate the heretofore continuous struggle to maintain the first principles of representative government, finally end the race jealousies and friction which have for years made Hawaii a field for international intrigue and friction, and preserve Caucasian civilization from being swept away by an Asiatic flood, and the conviction that no other course will accomplish this object.

The main reasons in favor of annexation, from an American standpoint are:

First, that the location of Hawaii gives it a strategic military value which this country cannot afford to allow any other country to possess.

Second, that the great and growing importance of the commerce of the Pacific, and the necessarily intimate relations of Hawaii thereto, render it necessary for the United States to secure an effectual guaranty for all time that its trans-Pacific commerce shall be free and unhampered.

The strategic value of Hawaii is illustrated by the fact that, by common consent of the world's military and naval experts, it has received the name of the "Key of the Pacific;" and by like consent it is known as the "Commercial Cross-roads of the Pacific." Its strategic value is such that Mahan has described it as one of the unique strategic points in the world, "standing alone, without a rival, and without the possibility of a rival."

The facts which make it thus important from a military standpoint are, that from Hongkong to Panama, a distance as far as from San Francisco eastward to the boundary of Persia, and from Alaska on the north to Tahiti on the south, as far as from Greenland to five hundred miles south of the Amazon River—from the Asiatic to the American continent, and from the Equator to the Arctic—it is the one spot where food, water, coal, or repairs can be obtained by a passing vessel.

While cruisers and gunboats have their uses, the effective of naval warfare is the battle-ship. With the exception of a few owned by Great Britain, there is no battle-ship built

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or building that can steam at the most economical speed from either Hongkong or Yokohama to the Pacific coast without recoaling, for the simple reason that no ship can carry coal enough to get there.

By simply keeping other nations out of Hawaii, the bases for naval operation are pushed back the entire width of the Pacific, a distance too great for sustained military operations; while any nation in possession of Hawaii will be within easy steaming distance of any part of the Pacific coast. The simple exclusion of other powers from Hawaii therefore secures practical immunity to the Pacific coast from serious naval attack.

For sixty years every United States party and statesman has advocated the exclusion of other nations from Hawaii, by force if necessary. Annexation is simply incidental to this policy of exclusion—a method of definitely and finally effectuating it.

The commercial argument in favor of annexation is that the productive capacity of the United States has already far outstripped the domestic power of consumption, necessitating foreign markets, without which destitution and distress must follow. Europe is not the natural customer for the manufactures of the United States, but its natural rival. The great unoccupied and undeveloped markets of the world are in and about the Pacific.

With one exception, all of the trans-Pacific commercial lines plying between the American continent and China, Japan, Australia, and the South Pacific, make, and by force of physical necessity must continue to make, Honolulu a port of call. Hawaii is, in an ever-accelerating degree, rapidly becoming the great central entrepôt of Pacific commerce. With the opening of the Nicaragua Canal, the Mississippi Valley and the Gulf and the Eastern States will be, commercially, as near to Pacific markets as is now California. A commerce and a merchant marine will pour across the Pacific, in volume beyond the possibility of prediction, and in importance second to none in the world's history. Hawaii will be the focal point of this great development. In the hands of a hostile power Hawaii as a base of operations could instantly crush American commerce on the Pacific. In the hands of a friendly power, such commerce could be hampered by port, customs, and local regulations to the point of extinction. An example in point is Madagascar, which, prior to French occupation, had a large trade with the United States, now practically annihilated by French colonial laws and customs regulations.

The opposition to annexation is largely one of "confession and avoidance," an admission of benefits, but presentation of objections which are claimed to more than offset advantages.

It is objected that the possession of Hawaii would weaken and not strengthen the United States.

Almost without exception, every President and Secretary of State, from Tyler and Webster in 1842 to McKinley and Sherman in 1898, and every military and naval expert, has maintained the contrary and has acted upon that policy. Before 1850 Webster and Clay advocated war with France if necessary to exclude her from Hawaii; Marcy, Seward, Fish, Grant, and Blaine maintained the same policy, and in 1894 Congress adopted a formal resolution that any foreign interference in Hawaii would be an act unfriendly to the United States.

If the possession of Hawaii weakens instead of strengthening a country, why should the United States object to other nations occupying Hawaii?

The occupation of Hawaii by the United States is good military tactics and economy, because an efficient naval force cannot cross the Pacific to attack the United States without recoaling at Hawaii, and it is cheaper to fortify, hold, and meet the enemy at one point than at twenty, extending from San Diego to Puget Sound.

It is objected that annexation will require a navy. The same objectors claim that the United States needs no navy; that its known might is a sufficient protection.

If the American name is sufficient protection from foreign aggressions now, it will be likewise sufficient when Hawaii is American territory. If, however, exclusion of other nations from Hawaii by force becomes necessary, ownership will enable this to be done swiftly and at will; while an independent government in Hawaii might, at the crucial moment, prohibit and prevent it altogether. In case of war the United States will require a navy to protect its interests in the Pacific if it holds Hawaii; but an infinitely greater navy will be required if it does not.

It is objected that the United States is to assume the public debt of Hawaii. The reply is, that while the debt is $4,000,000, Hawaii transfers to the United States buildings, lands, and cash to the amount of $9,000,000,

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It is objected that the people of Hawaii are not up to the American standard.

I reply that millions of Americans are not up to the Hawaiian standard. With the exception of a temporary Asiatic laboring population, there is less illiteracy in Hawaii than in Massachusetts. Hawaii is, in its government, educational system, laws, customs, business methods, and civilization, more American than any territory ever before admitted to the Union. If this were not so, if the people were all savages, they number only 109,000—less than the inhabitants of an average ward in New York City. How can they injure the American people? They will not come to America. They can do so now if they wish to, but they do not come. The tide of immigration is toward and not from Hawaii. After annexation, as well as before, the local problems of Hawaii will be settled locally by the local population with no more effect on the general government or people of the United States than has a local option election in Arizona.

It is objected that Hawaii will become a rotten borough State.

The reply is that the treaty does not provide for Statehood, but that Hawaii shall be a territory under such form as Congress shall provide. The people of Hawaii will have no voice in National affairs.

It is objected that the exigencies of American politics will soon devolve Statehood upon Hawaii, even though the people are unfitted therefor.

This objection is an impeachment of republican government. It is a bald statement that the people are not to be trusted; that they cannot be allowed to have power for fear they may use it to their own injury.

It is objected that the genius of American institutions prohibits the acquiring of territory except with a view to ultimate Statehood.

Admitting this, there is nothing in American institutions or common sense requiring the admission of any territory to Statehood until it is fitted therefor. Alaska was acquired in 1867, and Arizona and New Mexico in 1849. Neither have been admitted to Statehood; and the northwestern portion of Louisiana, acquired in 1803, was not admitted to Statehood until 1890. If it is not inconsistent with American institutions to hold territory for thirty, fifty, and ninety years, what is there in that system inconsistent with the holding of other territory for a hundred or any other number of years, until it is ready for Statehood?

It is objected that the Republic was not established by vote of the people.

Neither was the United States, nor France, nor any other Republic existing upon the face of the globe. There are some issues which cannot be settled by ballot. If a popular election would certainly restore the monarchy, would American interests be benefited thereby, and do Americans desire to facilitate such result?

It is objected that the Republic of Hawaii has disfranchised the natives.

The charge is untrue. Every man who could vote under the monarchy can vote under the Republic, with the sole difference that he must take the oath to support the Republic instead of the monarchy. There is no discrimination against the native Hawaiian. Moreover, he has long since ceased to be the main factor in the life of the country. The native race numbers less than one-third of the total population; and has only 9,500 male adults, as against 42,000 male adults of other nationalities. It is no longer a question between native and foreign rule in Hawaii; but the issue is, What foreign nation is it to be?

It is objected that Hawaii is too far away, and that it is against public policy to annex islands.

The reply is that the mainland of Alaska extends five hundred miles, and the Aleutian Islands one thousand miles, west of Hawaii. San Francisco is nearer to Maine than it is to the western boundary of the United States. Moreover, the United States already owns the Aleutian and Midway Islands, and seventy others scattered all over the Pacific and Caribbean Seas. Financially, annexation will raise no problems. Hawaii is a rich and fertile country, more than self-sustaining.

Internationally, no problems will be created. On the contrary, the problem of how to keep other nations out of Hawaii, which has demanded the attention of American statesmen for two generations, will be balanced and wiped off the books.

Whether it will or no, the American Nation is being forced by the evolution of the age into relations with foreign countries and peoples which must make it an international and not an insular Nation; compelling it to accept and provide for the responsibilities and obligations as well as the advantages of that status. In no portion of the world is the international character of its relations and interests being so rapidly or largely developed as in and about the Pacific.

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Lincoln as a Literary Man[1]

By Hamilton W. Mabie

BORN in 1809 and dying in 1865, Mr. Lincoln was the contemporary of every distinguished man of letters in America to the close of the war; but from none of them does he appear to have received literary impulse or guidance. He might have read, if circumstances had been favorable, a large part of the work of Irving, Bryant, Poe, Hawthorne, Emerson, Lowell, Whittier, Holmes, Longfellow, and Thoreau, as it came from the press; but he was entirely unfamiliar with it, apparently, until late in his career, and it is doubtful if even at that period he knew it well or cared greatly for it. He was singularly isolated by circumstances and by temperament from those influences which usually determine, within certain limits, the quality and character of a man's style.

And Mr. Lincoln had a style—a distinctive, individual, characteristic form of expression. In his own way he gained an insight into the structure of English, and a freedom and skill in the selection and combination of words, which not only made him the most convincing speaker of his time, but which have secured for his speeches a permanent place in literature. One of those speeches is already known wherever the English language is spoken; it is a classic by virtue not only of its unique condensation of the sentiment of a tremendous struggle into the narrow compass of a few brief paragraphs, but by virtue of that instinctive felicity of style which gives to the largest thought the beauty of perfect simplicity. The two Inaugural Addresses are touched by the same deep feeling, the same large vision, the same clear, expressive, and persuasive eloquence; and these qualities are found in a great number of speeches, from Mr. Lincoln's first appearance in public life. In his earliest expressions of his political views there is less range; but there is the structural order, clearness, sense of proportion, ease, and simplicity which give classic quality to the later utterances. Few speeches have so little of what is commonly regarded as oratorical quality; few have approached so constantly the standards and character of literature. While a group of men of gift and opportunity in the East were giving American literature its earliest direction, and putting the stamp of a high idealism on its thought, and a rare refinement of spirit on its form, this lonely, untrained man on the old frontier was slowly working his way through the hardest and rudest conditions to perhaps the foremost place in American history, and forming at the same time a style of singular and persuasive charm.

There is, however, no possible excellence without adequate education; no possible mastery of any art without thorough training. Mr. Lincoln has sometimes been called an accident, and his literary gift an unaccountable play of nature; but few men have ever more definitely and persistently worked out what was in them by clear intelligence than Mr. Lincoln; and no speaker or writer of our time has, according to his opportunities, trained himself more thoroughly to the use of English prose. Of educational opportunity in the scholastic sense, the future orator had only the slightest. He went to school "by littles," and these "littles" put together aggregated less than a year; but he discerned very early the practical uses of knowledge, and set himself to acquire it. This pursuit soon became a passion, and this deep and irresistible yearning did more for him, perhaps, than richer opportunities would have done. It made him a constant student, and it taught him the value of fragments of time. "He was always at the head of his class," writes one of his schoolmates, "and passed us rapidly in his studies. He lost no time at home, and when he was not at work was at his books. He kept up his studies on Sunday, and carried his books with him to work, so that he might read when he rested from labor." "I induced my husband to permit Abe to read and study at home as well as at school," writes his stepmother. "At first he was not easily reconciled to it, but finally he too seemed willing to encourage him to a certain extent. Abe was a dutiful son to me always, and we took particular care when he was reading not to disturb him—would let him read on and on until he quit of his own accord."

[1] This article will be found in *The Library of the World's Best Literature*, edited by Mr. Charles Dudley Warner, Mr. Mabie, Mrs. L. G. Runkle, and Mr. George H. Warner, and published by Messrs. R. S. Peale and J. A. Hill (93 Fifth Ave., N. Y. City). 30 vols. Copyright, 1898.

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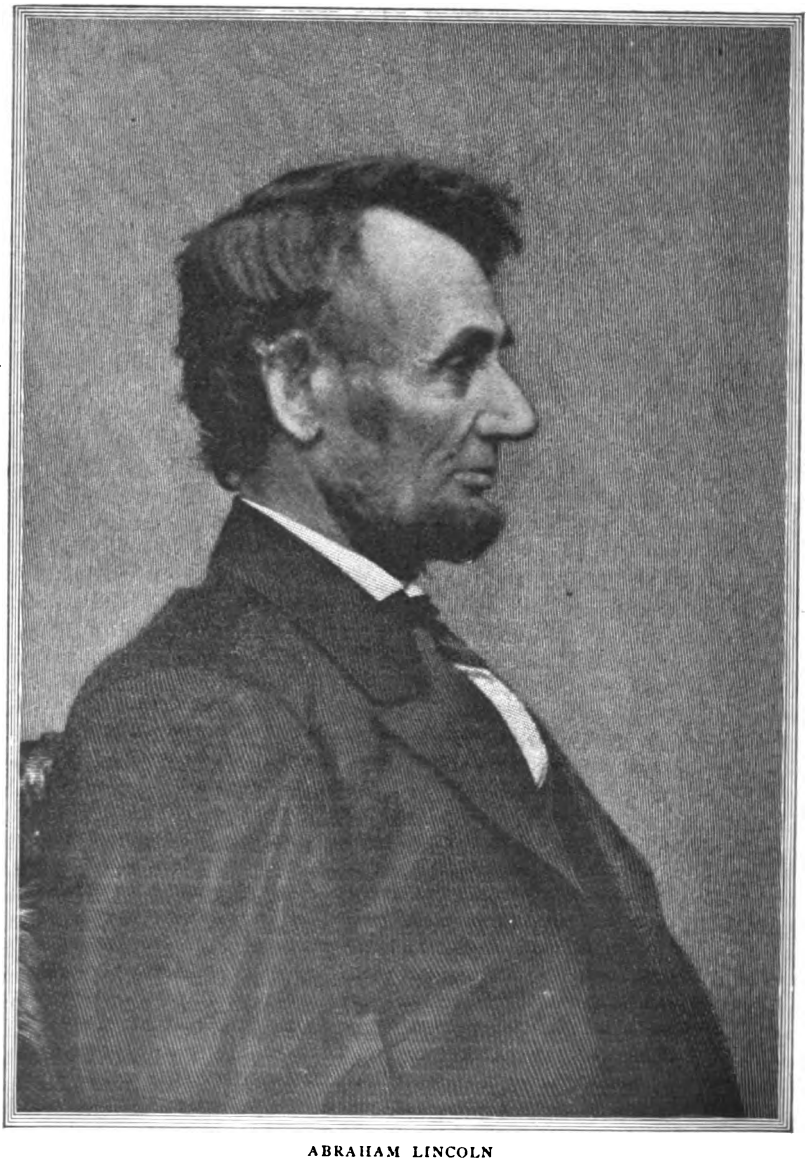

ABRAHAM LINCOLN
From a photograph by Brady taken about 1864.

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The books within his reach were few, but they were among the best. First and foremost was that collection of great literature in prose and verse, the Bible: a library of sixty-six volumes, presenting nearly every literary form, and translated at the fortunate moment when the English language had received the recent impress of its greatest masters of the speech of the imagination. This literature Mr. Lincoln knew intimately, familiarly, fruitfully; as Shakespeare knew it in an earlier version, and as Tennyson knew it and was deeply influenced by it in the form in which it entered into and trained Lincoln's imagination. Then there was that wise and very human text-book of the knowledge of character and life, "Æsop's Fables;" that masterpiece of clear presentation, "Robinson Crusoe;" and that classic of pure English, "The Pilgrim's Progress." These four books —in the hands of a meditative boy, who read until the last ember went out on the hearth, began again when the earliest light reached his bed in the loft of the log cabin, and perched himself on a stump, book in hand, at the end of every furrow in the plowing season—contained the elements of a movable university.

To these must be added many volumes borrowed from more fortunate neighbors; for he had "read through every book he had heard of in that country, for a circuit of fifty miles." A history of the United States and a copy of Weems's "Life of Washington" laid the foundations of his political education. That he read with his imagination as well as with his eyes is clear from certain words spoken in the Senate chamber at Trenton in 1861. "May I be pardoned," said Mr. Lincoln, "if on this occasion I mention that way back in my childhood, the earliest days of my being able to read, I got hold of a small book, such a one as few of the members have ever seen—Weems's 'Life of Washington.' I remember all the accounts there given of the battle-fields and struggles for the liberties of the country; and none fixed themselves upon my imagination so deeply as the struggle here at Trenton, New Jersey. The crossing of the river, the contest with the Hessians, the great hardships endured at that time—all fixed themselves on my memory more than any single Revolutionary event; and you all know, for you have all been boys, how those early impressions last longer than any others."

"When Abe and I returned to the house from work," writes John Hanks, "he would go to the cupboard, snatch a piece of corn bread, sit down, take a book, cock his legs up as high as his head, and read. We grubbed, plowed, weeded, and worked together barefooted in the field. Whenever Abe had a chance in the field while at work, or at the house, he would stop and read." And this habit was kept up until Mr. Lincoln had found both his life-work and his individual expression. Later he devoured Shakespeare and Burns; and the poetry of these masters of the dramatic and lyric form, sprung like himself from the common soil, and like him self-trained and directed, furnished a kind of running accompaniment to his work and his play. What he read he not only held tenaciously, but took into his imagination and incorporated into himself. His familiar talk was enriched with frequent and striking illustrations from the Bible and from "Æsop's Fables."

This passion for knowledge and for companionship with the great writers would have gone for nothing, so far as the boy's training in expression was concerned, if he had contented himself with acquisition; but he turned everything to account. He was as eager for expression as for the material of expression; more eager to write and to talk than to read. Bits of paper, stray sheets, even boards, served his purpose. He was continually transcribing with his own hand thoughts or phrases which had impressed him. Everything within reach bore evidence of his passion for reading, and for writing as well. The flat sides of logs, the surface of the broad wooden shovel, everything in his vicinity which could receive a legible mark, was covered with his figures and letters. He was studying expression quite as intelligently as he was searching for thought. Years afterward, when asked how he had attained such extraordinary clearness of style, he recalled his early habit of retaining in his memory unfamiliar words or phrases overheard in ordinary conversation or met in books and newspapers, until night, meditating on them until he got at their meaning and then translating them into his own simpler speech. This habit, kept up for years, was the best possible training for the writing of such English as one finds in the Bible and in "The Pilgrim's Progress." His self-education in the art of expression soon bore fruit in a local reputation both as a talker and a writer. His facility in rhyme and essay-writing was not only greatly admired by his fellows, but awakened great astonishment,

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Address delivered at the dedication of the Cemetery at Gettysburg.

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedi-

FACSIMILE OF LINCOLN'S GETTYSBURG ADDRESS

From the Life of Lincoln by Mr. Noah Brooks, published by Messrs. G. P. Putnam's Sons in their "Heroes of the Nations" series.

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cate — we can not consecrate — we can not hallow — this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln.

November 19, 1863.

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because these arts were not taught in the neighboring schools.

In speech, too, he was already disclosing that command of the primary and universal elements of interest in human intercourse which was to make him, later, one of the most entertaining men of his time. His power of analyzing a subject so as to be able to present it to others with complete clearness was already disclosing itself. No matter how complex a question might be, he did not rest until he had reduced it to its simplest terms. When he had done this. he was not only eager to make it clear to others, but to give his presentation freshness, variety, attractiveness. He had, in a word, the literary sense. "When he appeared in company," writes one of his early companions, "the boys would gather and cluster round him to hear him talk. Mr. Lincoln was figurative in his speech, talks, and conversation. He argued much from analogy, and explained things hard for us to understand by stories, maxims, tales, and figures. He would almost always point his lesson or idea by some story that was plain and near to us, that we might instantly see the force and bearing of what he said."

In that phrase lies the secret of the closeness of Mr. Lincoln's words to his theme and to his listeners—one of the qualities of genuine, original expression. He fed himself with thought, and he trained himself in expression; but his supreme interest was in the men and women about him, and, later, in the great questions which agitated them. He was in his early manhood when society was profoundly moved by searching questions which could neither be silenced nor evaded; and his lot was cast in a section where, as a rule, people read little and talked much. Public speech was the chief instrumentality of political education and the most potent means of persuasion; but behind the platform, upon which Mr. Lincoln was to become a commanding figure. were countless private debates carried on at street corners, in hotel rooms, by the country road, in every place where men met even in the most casual way. In these wayside schools Mr. Lincoln practiced the art of putting things until he became a past-master in debate, both formal and informal.

If all these circumstances, habits, and conditions are studied in their entirety, it will be seen that Mr. Lincoln's style, so far as its formal qualities are concerned, is in no sense accidental or even surprising. He was all his early life in the way of doing precisely what he did with a skill which had become instinct in his later life. He was educated, in a very unusual way, to speak for his time and to his time with perfect sincerity and simplicity; to feel the moral bearing of the questions which were before the country; to discern the principles involved; and to so apply the principles to the questions as to clarify, illuminate, and persuade. There is little difficulty in accounting for the lucidity, simplicity, flexibility, and compass of Mr. Lincoln's style; it is not until we turn to its temperamental and spiritual qualities, to the soul of it. that we find ourselves perplexed and baffled.

But Mr. Lincoln's possession of certain rare qualities is in no way more surprising than their possession by Shakespeare. Burns, and Whitman. We are constantly tempted to look for the sources of a man's power in his educational opportunities instead of in his temperament and inheritance. The springs of genius are purified and directed in their flow by the processes of training, but they are fed from deeper sources. The man of obscure ancestry and rude surroundings is often in closer touch with nature, and with those universal experiences which are the very stuff of literature. than the man who is born on the upper reaches of social position and opportunity. Mr. Lincoln's ancestry for at least two generations were pioneers and frontiersmen, who knew hardship and privation, and were immersed in that great wave of energy and life which fertilized and humanized the central West. They were in touch with those original experiences out of which the higher evolution of civilization slowly rises; they knew the soil and the sky at first hand; they wrested a meager subsistence out of the stubborn earth by constant toil; they shared to the full the vicissitudes and weariness of humanity at its elemental tasks.

It was to this nearness to the heart of a new country, perhaps, that Mr. Lincoln owed his intimate knowledge of his people, and his deep and beautiful sympathy with them. There was nothing sinuous or secondary in his processes of thought: they were broad, simple, and homely in the old sense of the word. He had rare gifts, but he was rooted deep in the soil of the life about him, and so completely in touch with it that he divined its secrets and used its speech. This vital sympathy gave his nature a deep and beau-

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tiful gentleness, and suffused his thought with a tenderness born of deep compassion and love. He carried the sorrows of his country as truly as he bore its burdens; and when he came to speak on the second immortal day at Gettysburg, he condensed in a few sentences the innermost meaning of the struggle and the victory in the life of the Nation. It was this deep heart of pity and love in him which carried him far beyond the reaches of statesmanship or oratory, and gave his words that finality of expression which marks the noblest art.

That there was a deep vein of poetry in Mr. Lincoln's nature is clear to one who reads the story of his early life; and this innate idealism, set in surroundings so harsh and rude, had something to do with his melancholy. The sadness which was mixed with his whole life was, however, largely due to his temperament; in which the final tragedy seemed always to be predicted. In that temperament, too, is hidden the secret of the rare quality of nature and mind which suffused his public speech and turned so much of it into literature. There was humor in that speech, there was deep human sympathy, there was clear mastery of words for the use to which he put them; but there was something deeper and more pervasive—there was the quality of his temperament; and temperament is a large part of genius. The inner forces of his nature played through his thought; and when great occasions touched him to the quick, his whole nature shaped his speech and gave it clear intelligence, deep feeling, and that beauty which is distilled out of the depths of the sorrows and hopes of the world. He was as unlike Burke and Webster, those masters of the eloquence of statesmanship, as Burns was unlike Milton and Tennyson. Like Burns, he held the key of the life of his people; and through him, as through Burns, that life found a voice, vibrating, pathetic, and beautiful beyond most voices of his time.

Lincoln and Darwin

Born February 12, 1809

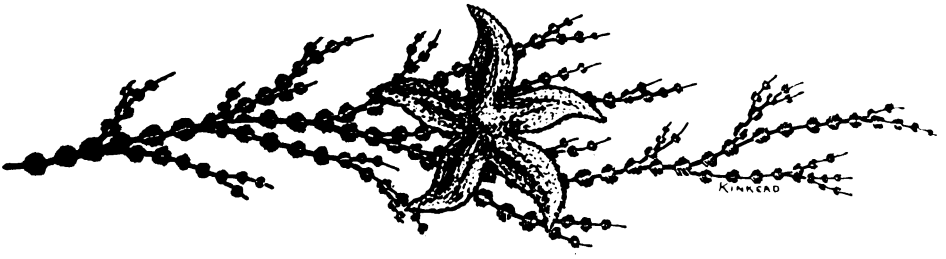
By Frederick LeRoy Sargent

Emancipators both, Time's twins who taught
  The world twin truths long kept from mortal ken:
  What *freedom* means at last to freeborn men,
And what the *progress* which our fathers sought.

Hope's prophets were they, led by fearless thought:
  Life wrote her primal law with Darwin's pen,
  While Lincoln's word raised man from brute again,
Through love undoing what love's foes had wrought.

Iconoclasts they were, who won from creeds
  That knew not progress, and abhorred the light,
Curses which honor; yet, o'er fanes outworn,

A nobler temple fit for noblest needs
  They built, wherein the ages will unite
In blessings on the day when both were born!



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EMERSON'S HOUSE AT CONCORD

Photographed by Mr. A. F. Alden, of Boston

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James Russell Lowell and His Friends[1]

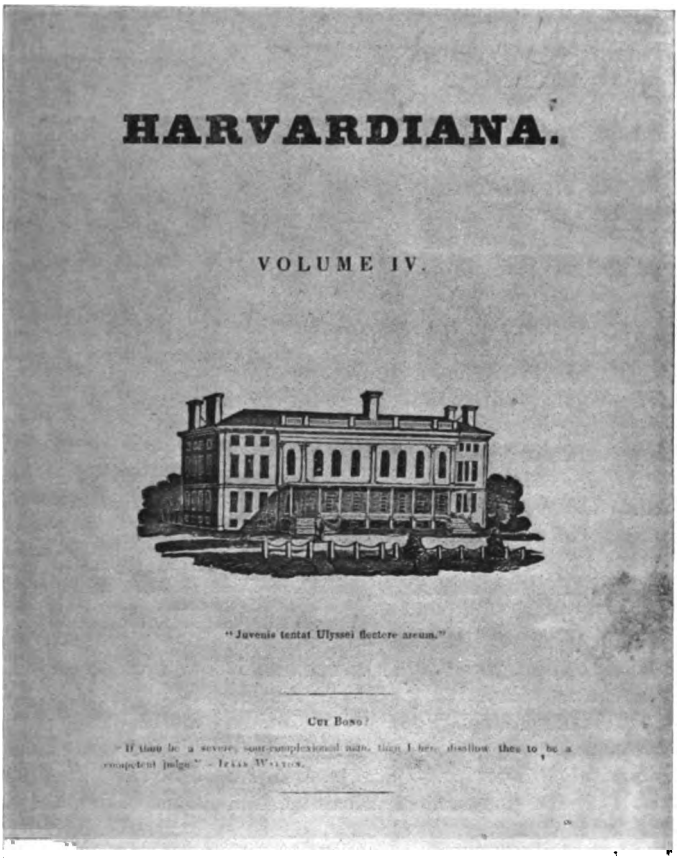
By Edward Everett Hale

CHAPTER III.—LITERARY WORK IN COLLEGE

"HARVARDIANA," a college magazine which ran for four years, belongs exactly to the period of Lowell's college life. Looking over it now, it seems to me like all the rest of them. That is, it is as good as the best and as bad as the worst.

There is not any great range for such magazines. The articles have to be short. And the writers know very little of life. All the same, a college magazine gives excellent training. Lowell was one editor of the fourth volume of "Harvardiana." I suppose he then read proof for the first time, and in a small way it introduced him into the life of an editor—a life in which he afterwards did a great deal of hard work, which he did extremely well, as we shall presently see.

The editorial board of the year before, from whose hands the five editors of the class of '38 took "Harvardiana," was a very interesting circle of young men. They were, by the way, classmates and friends of Thoreau, who lived to be better known than they; but I think he was not of the editorial committee. The magazine was really edited in that year entirely by Charles Hayward, Samuel Tenney Hildreth, and Charles Stearns Wheeler. Horatio Hale, the philologist, was in the same class and belonged to the same set. He was named as one of the editors. But he was appointed to Wilkes's exploring expedition a year before he graduated—a remarkable testimony, this, to his early ability in the lines of study in which he won such distinction afterwards. It is interesting and amusing to observe that his first printed work was a vocabulary of the language of some Micmac Indians, who camped


HARVARDIANA.

VOLUME IV.

"Juvenis tentat Ulyssei flectere arcum."

CUI BONO?

CAMBRIDGE

PUBLISHED BY JOHN OWEN

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TITLE-PAGE OF "HARVARDIANA"
Photographed by Mr. H. G. Smith of Boston

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upon the college grounds in the summer of 1834. Hale learned the language from them, made a vocabulary, and then set up the type and printed the book with his own hand. Hayward, Hildreth, and Wheeler, who carried on the magazine for its third volume, all died young, before the age of thirty. Hayward had written one or more of the lives in Sparks's "American Biography," Wheeler had distinguished himself as a Greek scholar here and in Europe, and Hildreth, as a young poet, had given promise for what we all supposed was to be a remarkable future.

To this little circle somebody addressed himself who wanted to establish a chapter of Alpha Delta Phi in Cambridge in 1836. Who this somebody was, I do not know. I wish I did. But he came to Cambridge and met these leaders of the literary work of the classes of '37 and '38, and among them they agreed on the charter members for the formation of the Alpha Delta Phi chapter at Harvard. The list of the members of the Harvard classes of 1837 and 1838 shows that these youngsters knew already who their men of letters were. It consists of fourteen names: John Bacon, John Fenwick Eustis, Horatio Hale, Charles Hayward, Samuel Tenney Hildreth, Charles Stearns Wheeler, Henry Williams, James Ivers Trecothick Coolidge, Henry Lawrence Eustis, Nathan Hale, Rufus King, George Warren Lippitt, James Russell Lowell, and Charles Woodman Scates.

CHARLES WOODMAN SCATES

From a miniature made by Hinkle, of Philadelphia, when Scates was about twenty-seven years old. Scates was one of the editors of "Harvardiana" in 1837-8.

This is no place for a history of Alpha Delta Phi. At the moment when the Phi Beta Kappa fraternity, the oldest of the confederated college societies, gave up its secrets, Alpha Delta Phi was formed in Hamilton College of New York. I shall violate none of her secrets if I say, what the history of literature in America shows, that, in the earlier days at least, interest in literature was considered by those who directed the society as a very important condition in the selection of ts members.

At Cambridge, when Lowell became one of its first members, there was a special charm in membership. Such societies were absolutely forbidden by a hard and fast rule. They must not be in Harvard College. The existence of the Alpha Delta chapter, therefore, was not to be known, even to the great body of the undergraduates. It had no public exercises. There was no public intimation of meetings. In truth, if its existence had been known, everybody connected with it would have been severely punished under the college code of that day.

This element of secrecy gave, of course, a special charm to membership. I ought to say that, after sixty years, it makes it more difficult to write of its history. I was myself a member in '37, '38, and '39. Yet, in a somewhat full private diary which I kept in those days, I do not find one reference to my attendance at any meeting; so great was the peril, to my boyish imagination, lest the myrmidons of the "Faculty" should seize upon my papers and examine them and should learn from them any fact regarding the history of this secret society.

But now, after sixty years, I will risk the vengeance of the authorities of the University. Perhaps they will take away all our degrees, honorary and otherwise; but we will venture. This very secret society, after it was well at work, may have counted at once twenty members—seniors, juniors, and sophomores. They clubbed their scanty means and hired a small student's room in what is now Holyoke Street, put in a table and stove and some chairs, and subscribed for the English quarterlies and Blackwood. Everybody had a pass-key. It was thus a place where you could loaf and be quiet and read, and where once a week we held our literary meetings. Of other meetings, the obligations of secrecy do not permit me to speak. One of my friends, the other day, said that his earliest recollection of Lowell was finding him alone in this modest club-room reading some article in an English review. What happened was that we all took much more interest in the

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work which the Alpha Delta provided for us than we did in most of the work required of us by the College.

At that time the conventional division of classes at Cambridge made very hard and fast distinctions between students of different classes. Alpha Delta broke up all this and brought us together as gentlemen; and, naturally, the younger fellows did their very best when they were to read in the presence of their seniors. I think, though I am not certain, that I heard Lowell read there the first draft of his papers on Old English Dramatists, which he published afterwards in my brother's magazine, the "Boston Miscellany."

SAMUEL TENNEY HILDRETH

A member of the Harvard class of 1837 and an editor of "Harvardiana" in that year. From a photograph by Friend & Story, Gloucester, Mass.

From this little group of Alpha Delta men were selected the editors of "Harvardiana" for 1837–8. I suppose, indeed, that in some informal way Alpha Delta chose them. They were Rufus King, afterwards a leader of the bar in Ohio; George Warren Lippitt, so long our Secretary of Legation at Vienna; Charles Woodman Scates, who went into the practice of law in Carolina; James Russell Lowell; and my brother, Nathan Hale, Jr. All of them stood, when chosen, in what we call the first half of the class. This meant that they were within the number of twenty-four students who had had honors at the several exhibitions up to that time. In point of fact, twenty-four was not half the class. But that phrase long existed; I do not know how long. Practically, to say of a graduate that he was in "the first half of his class" meant that at these exhibitions, or at Commencement, he had received some college honor.

I rather think that the average senior of that year approved this selection of editors, and he would have said in a general way that King and Lippitt were expected to do that heavy work of long eight-page articles which is supposed by boys to make such magazines respected among the graduates; that Scates was relied upon for critical work; that my brother was supposed to have inherited a faculty for editing, and that on him and Lowell, in the general verdict of the class, was imposed the privilege of furnishing the poetry for the magazine and making it entertaining. Of course it was expected that their year's "Harvardiana" would be better than those of any before.

The five editors had the further privilege of assuming the whole pecuniary responsibility for the undertaking. How this came out I do not know; perhaps I never did. I do not think they ever printed three hundred copies. I do not think they ever had two hundred and fifty subscribers. The volume contains the earliest of Lowell's printed poems, some of which have never been reprinted, and a copy is regarded by collectors as one of the exceptionally rare nuggets in our literary history.

When this choice of editors was made, I lived with my brother in Stoughton 22. In September, at the time when the first number was published, we had moved to Massachusetts 27, where I lived for two years. Lowell had always been intimate in our room, and from this time until the next March he was there once or twice a day. Indeed, it was a good editor's room—in fact, we called it the best room in college; and all of them made it their headquarters.

Unfortunately for the readers of The Outlook, the daguerreotype and photograph had not even begun in their benevolent and beneficent career. It was in the next year that Daguerre, in Paris, first exhibited his pictures. The French Government rewarded him for his great discovery and published his process to the world. His announcements compelled Mr. Talbot, in England, to make public his processes on paper, which were the beginning of what we now call photography. I think my classmate, Samuel Longfellow, and I took from the window of this same room, Massachusetts 27, the first photograph which was taken in New England. It was made by a little camera intended for draughtsmen. The picture was of Harvard Hall, opposite. And the first portrait taken in Massachusetts was the copy in this picture of a bust of Apollo standing in the window of the college library, in Harvard Hall.

This was some months after "Harvardiana" had ceased to be. So that The Outlook

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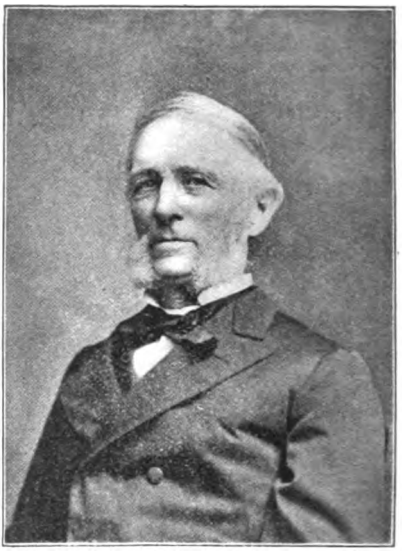
can reproduce no early group around my square table. But, if any one cares, I will have the table photographed, and it shall come into the margin.

Rufus King afterwards won for himself distinction and respect as a lawyer of eminence in Cincinnati. He was the grandson of the great Rufus King, the natural leader of the Federalists and of the North in the dark period of the reign of the House of Virginia. Our Rufus King's mother was the daughter of Governor Worthington, of Ohio. King had begun his early education at Kenyon College, but came to Cambridge to complete his undergraduate course, and remained there in the law school under Story and Greenleaf. He then returned to Cincinnati, where he lived in distinguished practice in his profession until his death in 1891. "His junior partners were many of them men in the first rank of political, judicial, and professional eminence. But he himself steadily declined all political or even judicial trusts until, in 1874, he became a member of the Constitutional Convention of Ohio. Over this body he presided. He did not shrink from any work in education. He was active in the public schools. He was the chief workman in creating the Cincinnati Public Library, and, as one of the trustees of the McMicken bequest, he nursed it into the foundation of the University of Cincinnati. In 1875 he became Dean of the Faculty of the Law School, and served in that office for five years. Until his death he continued his lectures on Constitutional Law and the Law of Real Property. No citizen of Cincinnati was more useful or more honored."

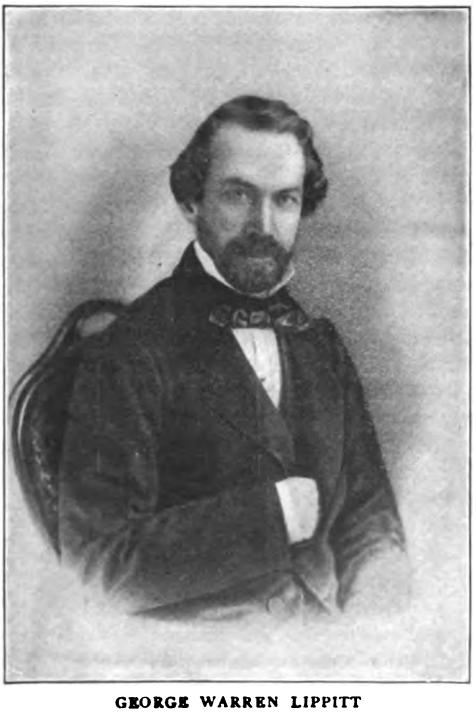


RUFUS KING

From an illustration issued by the Boston Photogravure Company, after a portrait in the "Green Bag." King was one of the editors of "Harvardiana" in 1837-8.

Lowell was with Mr. King in the Cambridge Law School.

Of the five editors, four became lawyers—so far, at least, as to take the degree Bachelor of Laws at Cambridge. The fifth, George Warren Lippitt, from Rhode Island, remained in Cambridge after he graduated and studied at the Divinity School.



GEORGE WARREN LIPPITT

From a Vienna photograph. Lippitt was one of the editors of "Harvardiana" in 1837-8.

There were other clergymen in his class, who attained, as they deserved, distinction afterwards. Lowell frequently refers in his correspondence to Coolidge, Ellis, Renouf, and Washburn. Lippitt's articles in "Harvardiana" show more maturity, perhaps, than those of any of the others. He had entered the class as a sophomore, and was the oldest, I believe, of the five. For ten years, from 1842 to 1852, he was a valuable preacher in the Unitarian Church, quite unconventional, courageous, candid, and outspoken. He was without a trace of that ecclesiasticism, which the New Testament writers would call accursed, which is the greatest enemy of Christianity to-day, and does more to hinder it than any other device of Satan. In 1852 Lippitt sought and accepted an appointment

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as Secretary of Legation to Vienna. He married an Austrian lady, and represented the United States at the Imperial Court there in one and another capacity for the greater part of the rest of his life. He died there in 1891.

Charles Woodman Scates, also, like King and Lippitt, entered the class after the freshman year. There was a tender regard between him and Lowell. When they graduated, Scates went to South Carolina to study law. But for his delicate health, I think his name would be as widely known in the Southern States as Rufus King's is in the valley of the Ohio. I count it as a great misfortune that almost all of Lowell's letters to him, in an intimate and serious correspondence which covered many years, were lost when the house in Germantown was burned where he spent the last part of his life. Fortunately, however, Mr. Norton had made considerable extracts from them in the volume of Lowell's published letters. From one of these letters which has been preserved, I copy a little poem, which I believe has never been printed. Lowell writes:

I will copy you a midnight improvisation, which must be judged kindly accordingly. It is a mere direct transcript of *actual* feelings, and *so far* good:

What is there in the midnight breeze
  That tells of things gone by?
Why does the murmur of the trees
  Bring tears into my eye?
O Night! my heart doth pant for thee,
Thy stars are lights of memory!

What is there in the setting moon
  Behind yon gloomy pine,
That bringeth back the broad high noon
  Of hopes that once were mine?
Seemeth my heart like that pale flower
That opes not till the midnight hour.

The day may make the eyes run o'er
  From hearts that laden be,
The sunset doth a music pour
  Round rock and hill and tree;
But in the night wind's mournful blast
There cometh somewhat of the Past.

In garish day I often feel
  The Present's full excess,
And o'er my outer soul doth steal
  A deep life-weariness.
But the great thoughts that midnight brings
Look calmly down on earthly things.

Oh, who may know the spell that lies
  In a few bygone years!
These lines may one day fill my eyes
  With Memory's doubtful tears—
Tears which we know not if they be
Of happiness or agony.

Open thy melancholy eyes,
  O Night! and gaze on me!
That I may feel the charm that lies
  In their dim mystery.
Unveil thine eyes so gloomy bright
And look upon my soul, O Night!

Have you ever felt this? I have, many and many a time.

Of my dear brother, Nathan Hale, Jr., I will not permit myself to speak at any length. We shall meet him once and again as our sketch of Lowell's life goes on. It is enough for our purpose now that, though he prepared himself carefully for the bar, and, as a young man, opened a lawyer's office, the most of his life, until he died in 1872, was spent in the work of an editor. Our father had been an editor from 1809, and of all his children, boys and girls, it might be said that they were cradled in the sheets of a newspaper. My brother was the editor of the Boston "Miscellany" in 1841, where Lowell and Story of their class were his chief co-operators. From that time forward he served the Boston "Advertiser," frequently as its chief; and when he died, he was one of the editors of "Old and New," his admirable literary taste and his delicate judgment presiding over that discrimination, so terrible to magazine editors, in the accepting or rejecting of the work of contributors.

All of these five boys, or young men, were favorite pupils of Professor Edward Channing. When, in September, 1837, they undertook the publication of "Harvardiana," Lowell was eighteen, Hale was eighteen, Scates, King, and Lippitt but little older.

With such recourse the fourth volume started. It cost each subscriber two dollars a year. I suppose the whole volume contained about as much "reading matter," as a cold world calls it, as one number of "Harper's Magazine." These young fellows' reputations were not then made. But as times have gone by, the people who "do the magazines" in newspaper offices would have felt a certain wave of languid interest if a single number of "Harper" should bring them a story and a poem and a criticism by Lowell; something like this from William Story; a political paper by Rufus King; with General Loring, Dr. Washburn, Dr. Coolidge, and Dr. Ellis to make up the number.

Lowell's intimate relations with George Bailey Loring began, I think, even earlier than their meeting in college. They continued long after his college life, and I may refer to them better in another chapter of this series.

The year worked along. They had the

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NATHAN HALE

From a photograph by Black, of Boston. Hale was one of the editors of "Harvardiana" and one of the members of "The Club." He was a brother of the Rev. Dr. Edward Everett Hale.

dignity of seniors now, and the wider range of seniors. This means that they no longer had to construe Latin and Greek, that the college studies were of rather a broader scope than before. It meant with these young fellows that they took more liberty in long excursions from Cambridge, which would sacrifice two or three recitations for a sea-beach in the afternoon, or perhaps for an evening party twenty miles away.

Young editors always think that they have a great deal of unpublished writing in their desks or portfolios, which is of the very best type, and which, "with a little dressing over," will bring great credit to the magazine. Alas! the first and second numbers always exhaust these reserves. Yet in the case of "Harvardiana" no eager body of contributors appeared, and the table of contents shows that the five editors contributed much more than half the volume.

Lowell's connection with this volume ought to rescue it from oblivion. I think the readers of The Outlook will be glad to see a facsimile of a part of the title-page. It represents University Hall as it then was—before the convenient shelter of the corridor in front was removed. "Blackwood," and perhaps other magazines, had given popularity to the plan, which all young editors like, of an imagined conference between readers and editors, in which the editors tell what is passing in the month. Christopher North had given an appetite among youngsters for this sort of thing, and the new editors fancied that "Skillygoliana," such an imagined dialogue, would be very bright, funny, and attractive. But the fun has long since evaporated; the brightness has long since tarnished. I think they themselves found that the papers became a bore to them, and did not attract the readers.

The choice of the title "Skillygoliana" was, without doubt, Lowell's own. "Skillygolee" is defined in the Century Dictionary in words which give the point to his use of it: "A poor, thin, watery kind of broth or soup served out to prisoners in the hulks, paupers in the workhouse, and the like; a drink made of oatmeal, sugar, and water, formerly served out to sailors in the British navy."

Here is a scrap which must serve as a bit of mosaic carried off from this half-built temple:

SKILLYGOLIANA—III.

Since Friday morning, on each busy tongue,
"Shameful!" "Outrageous!" has incessant rung.
But what's the matter? Why should words like these
Of dreadful omen hang on every breeze?
Has our Bank failed, and shown, to cash her notes,
Not cents enough to buy three Irish votes?
Or, worse than that, and worst of human ills,
Will not the lordly Suffolk take her bills?
Sooner expect, than see her credit die,
Proud Bunker's pile to creep an inch more high.
Has want of patronage, or payments lean,
Put out the rushlight of our Magazine?
No, though Penumbra swears "the thing is flat,"
Thank Heaven, taste has not sunk so low as that!
. . . Has Texas, freed by Samuel the great,
Entered the Union as another State?
No, still she trades in slaves as free as air,
And Sam still fills the presidential chair,
Rules o'er the realm, the freeman's proudest hope,
In dread of naught but bailiffs and a rope.
. . . What *is* the matter, then? Why, Thursday night
Some chap or other strove to vent his spite
By blowing up the chapel with a shell,
But unsuccessfully—he might as well
With popgun threat the noble bird of Jove,
Or warm his fingers at a patent stove,
As try to shake old Harvard's deep foundations
With such poor, despicable machinations. . . .

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Long may she live, and Harvard's morning star
Light learning's wearied pilgrims from afar!
Long may the chapel echo to the sound
Of sermon lengthy or of part profound,
And long may Dana's gowns survive to grace
Each future runner in the learned race!

I believe Lowell afterwards printed among his collected poems one or two which first appeared in "Harvardiana." Here are a few more specimens which I believe have never been reprinted until now:

Perchance improvement, in some future time,
May soften down the rugged path of rhyme,
Build a nice railroad to the sacred mount,
And run a steamboat to the muses' fount!

. . . . . .

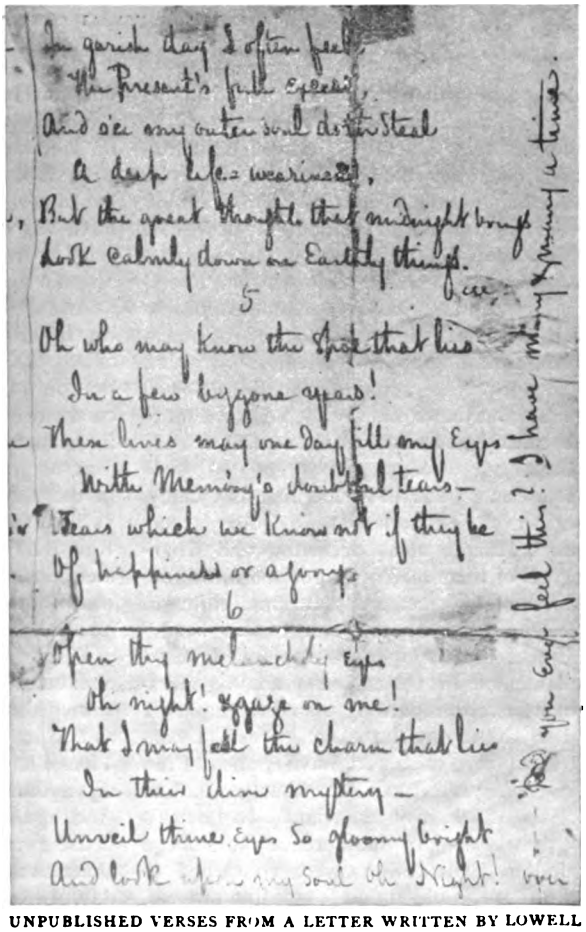
Fain would I more—but could my muse aspire
To praise in fitting strains our College choir?
Ah, happy band! securely hid from sight,
Ye pour your melting strains with all your might;
And as the prince, on Prosper's magic isle,
Stood spellbound, listening with a raptured smile
To Ariel's witching notes, as through the trees
They stole like angel voices on the breeze,
So when some strange divine the hymn gives out,
Pleased with the strains he casts his eyes about,
All round the chapel gives an earnest stare,
And wonders where the deuce the singers are,
Nor dreams that o'er his own bewildered pate
There hangs suspended such a tuneful weight!

—*From "A Hasty Pudding Poem."*

In the winter of the senior year the class made its selection of its permanent committees and of the orator, poet, and other officers for "Class Day," already the greatest, or one of the greatest, of the Cambridge festivals. I do not remember that there was any controversy as to the selection of either orator or poet. It seemed quite of course that James Ivers Trecothick Coolidge, now the Rev. Dr. Coolidge, should be the orator; and no opposition was possible to the choice of Lowell as poet.

Some thirty years after, in Lowell's absence from Cambridge, I had to take his place as President of a Phi Beta Kappa dinner at Cambridge. One of those young friends to whom I always give the privilege of advising me, begged me with some feeling before the dinner not to be satisfied with "trotting out the old war-horses," but to be sure to call out enough of the younger men to speak or to read verses. I said, in reply, that the old war-horses were not a bad set after all, that I had Longfellow and Holmes and Joe Choate and James Carter and President Eliot and Professor Thayer and Dr. Everett on my string, of whom I was sure. But I added, "The year Lowell graduated we were as sure as we are now that in him was first-rate poetical genius and that here was to be one of the leaders of the literature of the time." And I said, "You know this year's senior class better than I do, and if you will name to me the man who is going to fill that bill twenty years hence, you may be sure that I will call upon him to-morrow."

I like to recall this conversation here, because it describes precisely the confidence


In garish day I often feel
The Present's full excess,
And o'er my outer soul doth steal
A deep life-weariness,
But the great thoughts that midnight brings
Look calmly down on Earthly things.
5
Oh who may know the spot that lies
In a few byggone years!
These lines may one day fill my Eyes
With Memory's doubtful tears—
Tears which we know not if they be
Of happiness or agony.
6
Open thy melancholy eyes
Oh night! & gaze on me!
That I may feel the charm that lies
In their dim mystery—
Unveil thine eyes so gloomy bright
And look upon my soul Oh Night! over

UNPUBLISHED VERSES FROM A LETTER WRITTEN BY LOWELL TO HIS CLASSMATE, SCATES
Photographed by Mr. H. G. Smith, of Boston.

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ALCOTT'S HOUSE AT CONCORD

Photographed by Mr. A. E. Alden, of Boston.

which we who then knew Lowell had in his future. I think that the government of the College, that "Faculty" of which undergraduates always talk so absurdly, was to be counted among those who knew him. I think they thought of his power as highly as we did. I think they did all that they could in decency to bring Lowell through his undergraduate course without public disapprobation. President Quincy would send for him to give him what we called "privates," by which we meant private admonitions. But Lowell somehow hardened himself to these, the more so because he found them in themselves easy to bear.

The Faculty had in it such men as Quincy, Sparks and Felton, who were Quincy's successors; Pierce and Longfellow and Channing, all of them men of genius and foresight; and I think they meant to pull Lowell through, if they did it "by the hair of his head." This was the happy phrase which I heard the lamented Professor Cutler use a generation afterward, regarding a similar pupil. I said to Cutler on Class Day, "Well. I congratulate you that you have pulled Fred through." "Yes," said he, "but we had to do it by the hair of his head." In Lowell's case it was simply indifference to college regulation which they were compelled to notice. He would not go to morning prayers. We used to think he meant to go. The fellows said he would screw himself up to go on Monday morning, as if his presence there might propitiate the Faculty, who met always on Monday night. How could they be hard on him, if he had been at Chapel that very morning! But, of course. if they meant to have any discipline, if there were to be any rule for attendance at Chapel, the absence of a senior six days in seven must be noticed.

And so, to the horror of all of us, of his nearest friends most of all, Lowell was "rusticated," as the old phrase was. That meant that he was told that he must reside in Concord until Commencement, which would come in the last week in August. It meant no class poet, no good-by suppers, no vacation rambles in the six weeks preceding Commencement. It meant regular study in the house of the Rev. Barzillai Frost, of Concord, until Commencement Day! And it meant that he was not even to come to Cambridge in the interval.

I have gone into this detail because I have once or twice stumbled upon perfectly absurd stories about Lowell's suspension. And it is as well to put your thumb upon them at once. Thus, I have heard it said that there was some mysterious offense which he had committed. And, again, I have heard it said that he had become grossly intemperate; all of which is the sheerest nonsense. I think I saw him every day of his life for the first six months of his senior year, frequently half a dozen times a day, excepting in the winter vacation. He

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HAWTHORNE'S HOUSE AT CONCORD, "WAYSIDE"

Photographed by Mr. A. E. Alden, of Boston.

lived out of college; our room was in college, and it was a convenient loafing-place. Now, let me say that from his birth to his death I never saw him in the least under any influence of liquor which could be detected in any way. I never, till within five years, heard any suggestion of the gossip which I have referred to above. There is in the letters boyish joking about cocktails and glasses of beer. But here there is nothing more than might ordinarily come into the foolery of anybody in college familiarly addressing a classmate. Briefly, he hated Concord when he went there, and when he came away he was quite satisfied that he had had a very agreeable visit among very agreeable people.

CHAPTER IV.—CONCORD

Concord was then and is now one of the most charming places in the world. But to poor Lowell it was exile. He must leave all the gayeties of the life of a college senior, just ready to graduate, and he must give up what he valued more—the freedom of that life as he had chosen to conduct it. He was but just nineteen years old. And even to the gravest critic or biographer, though writing after half a century, there seems something droll in the idea of directing such a boy as that, with his head full of Tennyson and Wordsworth, provoked that he had to leave Beaumont and Fletcher and Massinger behind him—to set him to reciting every day ten pages of Locke on the Human Understanding in the quiet study of the Rev. Barzillai Frost.

Concord is now a place of curious interest to travelers, and the stream of intelligent visitors from all parts of the English-speaking world passes through it daily. It has been the home, first of all, of Emerson and then of the poet Channing, of Alcott, of Thoreau, of Hawthorne, known by their writings to almost every one who dabbles in literature. It has been the home of the Hoars, father and sons, honored and valued in government and in law. Two railways carry the stream of pilgrims there daily, and at each station you find two or three carriages ready to take you to the different shrines, with friendly, well-read "drivers" quite as intelligent as you are yourself, and well informed as to the interests which bring you there.

But this belongs to the last half-century. Lowell went to a quiet country village, the home of charming people, and a type of the best social order in the world; but to him it was simply the place of his exile. Dear Charles Brooks of Newport, who loved every grain of its sand and every drop of its spray, used to say that St. John hated Patmos only because it was his prison. He used to say that John wrote of heaven, "There shall be no more sea," only that he might say, There shall be no chains there; all men shall be free. Lowell looked on Concord as St. John looked on the loveliness of Patmos. His boyish

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letters of the time steadily called it his prison or the place of his exile.

He was consigned, as has been said, to the oversight and tuition of the Rev. Barzillai Frost, in whose house he was to make his home. Mr. Frost was a scholar unusually well read, who had been an instructor in history in Harvard College, where he graduated in the year 1830. In our own time people are apt to say that Parson Wilbur, of the Biglow Papers, represents Mr. Frost. I do not recollect that this was said when they were published. But I dare say that the little details of Parson Wilbur's life, the constant reference to the College Triennial Catalogue and other such machinery, may have come from the simple arrangements of the Concord parsonage. Mr. Frost had no sense of congruity. He would connect in the same sentence some very lofty thoughts with some as absurd. He would say in a Thanksgiving sermon, "We have been free from the pestilence that walketh in darkness, and the destruction that wasteth at noonday; it is true that we have had some chicken-pox and some measles."

Imagine the boy Lowell, with his fine sense of humor, listening to Mr. Frost's sermon describing Niagara after he had made the unusual journey thither. He could rise at times into lofty eloquence, but his sense of truth was such that he would not go a hair's breadth beyond what he was sure of, for any effect of rhetoric. So in this sermon, which is still remembered, he described the cataract with real feeling and great eloquence. You had the mighty flood discharging the waters of the vast lake in a torrent so broad and grand—and then, forgetting the precise statistics, he ended the majestic sentence with the words "and several feet deep."

Lowell could not help entering into conflict with his tutor, but they were both gentlemen, and the conflicts were never quarrels. In one of the earliest letters he says: "I get along very well with Barzillai (your orthography is correct), or, rather, he gets along very well with me. He has just gone off to Boston to exchange, and left me in charge of the 'family.' The man's cardinal fault is that he delights to hear the sound of his own voice. When I recite Locke, he generally spends three-quarters of the time in endeavoring to row up that delectable writer." [To *row up*, in the slang of that time, meant to row an adversary up the Salt River. The phrase was Western.] "Sometimes I think that silence is the best plan. So I hold my tongue till he brings up such a flimsy argument that I can stand it, or sit it, no longer. So out I burst, with greater fury for having been pent up so long, like a simmering volcano. However, both he and his wife try to make me as comfortable and as much at home as

HAWTHORNE'S STUDY IN THE TOWER AT "WAYSIDE"
Photographed by Mr. A. W. Hosmer, of Concord.

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they can. . . . I think it was Herder who called Hoffman's life a prolonged shriek of thirty volumes. Carlyle borrowed the idea, and calls Rousseau's life a soliloquy of—so long. Now I should call Barzillai's life one stretched syllogism. He is one of those men who walk through this world with a cursed ragged undersuit of natural capacity entirely concealed in a handsome borrowed surtout of other men's ideas, buttoned up to the chin."

This bitterness came in early in the exile. In after times Lowell could speak of Mr. Frost more fairly. In speaking at Concord, on the celebration of the 250th anniversary of the incorporation of the town, he said:

In rising to-day I could not help being reminded of one of my adventures with my excellent tutor when I was here in Concord. I was obliged to read with him "Locke on the Human Understanding." My tutor was a great admirer of Locke, and thought that he was the greatest Englishman that ever lived, and nothing pleased him more, consequently, than now and then to cross swords with Locke in argument. I was not slow, you may imagine, to encourage him in this laudable enterprise. Whenever a question arose between my tutor and Locke, I always took Locke's side. I remember on one occasion, although I cannot now recall the exact passage in Locke—it was something about continuity of ideas—my excellent tutor told me that in that case Locke was quite mistaken in his views. My tutor said: "For instance, Locke says that the mind is never without an idea; now I am conscious frequently that my mind is without any idea at all." And I must confess that that anecdote came vividly to my mind when I got up on what Judge Hoar has justly characterized as the most important part of an orator's person.

Of Mrs. Frost, then a young mother with a baby two months old, he says: "Mrs. Frost is simply the best woman I ever set my eyes on. Always pleasant, always striving to make me happy and comfortable, and always with a sweet smile, a very sweet smile! She *is* a jewel! Then, too, I love her all the better for that she loves that husband of hers, and she does love him and cherish him. If she were not married and old enough to be my mother—no! my eldest sister—I'd marry her myself as a reward for so much virtue. That woman has really reconciled me to Concord. Nay! made me even almost like it, could such things be."

By this time, the 15th of August, the poor boy, though robbed of his vacation, was coming round to see that there were few places in the world where one would more gladly spend the summer than the Concord of his time.

But we must not look in the boy's letters for any full appreciation of Mr. Emerson. While he was at Concord Mr. Emerson delivered an address before the Cambridge Divinity School which challenged the fury of conservative divines and was only shyly defended even by people who soon found out that Emerson is the prophet of our century. In one of these letters before me, before that address was printed, and before Lowell had heard a word of it, he says: "I think of writing a snub for it, having it all cut and dried, and then inserting the necessary extracts."

I need not say that this was mere banter. But it shows the mood of the day. Privately, and to this reader only, I will venture the statement that if the most orthodox preacher who reads the "Observer" should accidentally "convey" any passage from this forgotten address into next Sunday's sermon in the First Church of Slabville, his hearers will be greatly obliged to him and will never dream that what he says is radical. For time advances in sermons, and has its revenges.

Lowell speaks of Mr. Emerson as very kind to him. He describes a visit to him in which Lowell seems to have introduced some fellow-students. These were among the earliest of that endless train of bores who in forty years never irritated our Plato. But, alas! Lowell's letter preserves no drop of the honey which fell from Plato's lips. It is only a most amusing burlesque of the homage rendered by the four or five visitors. I may say in passing that the characteristics of the five men could hardly have been seized upon more vividly after they had lived forty years than they appear in the hundred words then written by this bright boy.

In the address at Concord, delivered forty-seven years afterward, he said:

I am not an adopted son of Concord. I cannot call myself that. But I can say, perhaps, that under the old fashion which still existed when I was young, I was "bound out" to Concord for a period of time; and I must say that she treated me very kindly. . . . I then for the first time made the acquaintance of Mr. Emerson; and I still recall, with a kind of pathos, as Dante did that of his old teacher, Brunetto Latini, "La cara e buona imagine paterna," "The dear and good paternal image," which he showed me here; and I can also finish the quotation and say, "And shows me how man makes himself eternal." I remember he was so kind to me—I, rather a flighty and exceedingly youthful boy—as to take me with him on some of his walks, particularly a walk to the cliffs, which I shall never forget. And perhaps this feeling of grati-

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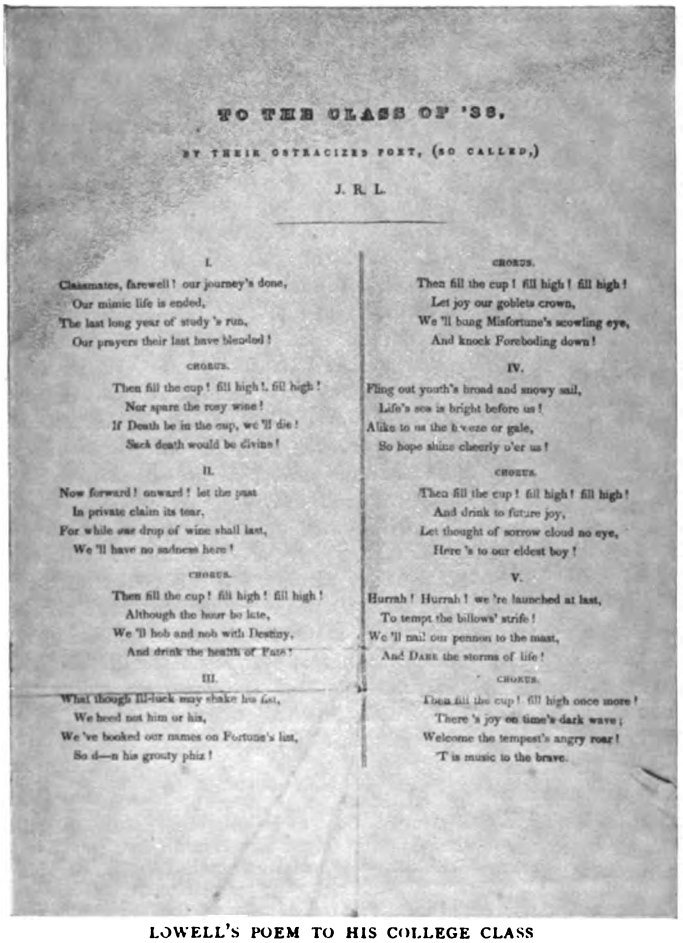
tude which I have to Concord gives me some sort of claim to appear here to-day.

Under Barzillai's tuition he settled down to his college work. He had the class poem to write. As he was not to be permitted to deliver it, it may be imagined that he did not write it with much enthusiasm. He put it off, and he put it off. That was the way, it must be confessed, he sometimes met such exigencies afterward.

July 8 he wrote: "Nor have I said anything about the poem. I have not written a line since my ostracism, and, in fact, doubt very much whether I can write even the half of one." It had been proposed that it should be read by some else on Class Day; but to this Lowell objected, and the faculty of the College objected also. On the 23d he writes: "As for the poem, you will see the whole of it when it is printed, as it will be as soon as Scates gets back to superintend it. Do you know, I am more than half a mind to dedicate it to Bowen." Then on the 15th of August: "I have such a headache that I will not write any more to-night, though after I go to bed I am in hopes to finish my poem. Thinking does not interfere so much with a headache as writing." Then, on the next line: "August 18. The 'poem' is in the hands of the printer. I received a proof-sheet to-day from the 'Harvardiana' press, containing the first eight pages." But in the same letter afterwards: "How under the sun, or, more appropriately, perhaps, the moon, which is, or appears to be, the muse of so many of the tuneful, I shall finish the poem I don't know. Stearns came up here last Saturday, a week ago to-day, and stirred me up about the printing of it, whereupon I began Sunday to finish it in earnest, and straightway scratched off about two hundred and fifty lines. But now I have come to a dead stand and am as badly off as ever, without so much hope. 'Nothing so difficult, etc., etc., except the end,' you know. And here I am, as it were, at the tail end of nothing, and not a pillow of consolation whereon to lay the aching head of despair."



TO THE CLASS OF '38,

BY THEIR OSTRACIZED POET, (SO CALLED,)

J. R. L.

I.

Classmates, farewell! our journey's done,
Our mimic life is ended,
The last long year of study 's run,
Our prayers their last have blended!

CHORUS.

Then fill the cup! fill high! fill high!
Nor spare the rosy wine!
If Death be in the cup, we 'll die!
Such death would be divine!

II.

Now forward! onward! let the past
In private claim its tear,
For while one drop of wine shall last,
We 'll have no sadness here!

CHORUS.

Then fill the cup! fill high! fill high!
Although the hour be late,
We 'll hob and nob with Destiny,
And drink the health of Fate!

III.

What though Ill-luck may shake his fist,
We heed not him or his,
We 've booked our names on Fortune's list,
So d—n his grouty phiz!

CHORUS.

Then fill the cup! fill high! fill high!
Let joy our goblets crown,
We 'll hang Misfortune's scowling eye,
And knock Foreboding down!

IV.

Fling out youth's broad and snowy sail,
Life's sea is bright before us!
Alike to us the breeze or gale,
So hope shine cheerly o'er us!

CHORUS.

Then fill the cup! fill high! fill high!
And drink to future joy,
Let thought of sorrow cloud no eye,
Here 's to our eldest boy!

V.

Hurrah! Hurrah! we 're launched at last,
To tempt the billows' strife!
We 'll nail our pennon to the mast,
And Dare the storms of life!

CHORUS.

Then fill the cup! fill high once more!
There 's joy on time's dark wave;
Welcome the tempest's angry roar!
'T is music to the brave.

LOWELL'S POEM TO HIS COLLEGE CLASS
Photographed by Mr. H. G. Smith, of Boston.

These words are perhaps a fair enough description of the poem. It has in it a good deal of very crude satire, particularly a bitter invective against abolitionists who talked and did nothing. But the Ode of the Cherokee warrior, bewailing the savage transfer of his nation which had been consummated under Andrew Jackson's rule, seems to be worth preserving. At the time, be it remembered, the poem was most cordially received by the Lilliput circle of Boston and Cambridge:

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HARVARD UNIVERSITY.

VALEDICTORY EXERCISES OF THE SENIOR CLASS OF

1838,

TUESDAY JULY 17, 1838.

1. VOLUNTARY. By the Band.
2. PRAYER. By the Rev. Dr. Ware Jr.
3. ORATION. By James I. T. Coolidge. *Boston.*
4. POEM. By James R. Lowell.* *Boston.*
5. ODE. By John F. W. Ware. *Cambridge.*

Tune. "*Auld Long Syne.*"

The voice of joy is hushed around,
Still is each heart and tongue;
Upon each sad and thoughtful brow
The garb of grief is flung.

CHORUS.

We meet to part,—no more to meet
Within these sacred walls,—
No longer Wisdom to her shrine
Her wayward children calls.

We met as strangers at the fount
Whence Learning's waters flow,—
And now we part, the prayers of friends
Attend the path we go.

CHORUS.

And on the clouds that shade our way,
If Friendship's star shine clear,
No grief shall dim a brother's eye,
No sorrow tempt a tear.

We part for aye,—at duty's call
We break the pleasing spell,
And leave to other feet the haunts
That we have loved so well.

CHORUS.

Yet often when the soul is sad,
And worldly ills combine,
Our hearts shall hither turn, and breathe
One sigh for "Auld Lang Syne."

Then, brothers, blessed be your lot,
May Peace forever dwell
Around the hearths of those we've known
And loved so long,—farewell.

CHORUS.

Farewell,—our latest voice sends up
A heartfelt wish of love,—
That we may meet again, and form
One brotherhood above.

6. BENEDICTION.

* On account of the absence of the Poet the Poem will be omitted.

VALEDICTORY EXERCISES OF THE HARVARD CLASS OF 1838
Photographed by Mr. H. G. Smith, of Boston.

Oh abolitionists, both men and maids,
Who leave your desks, your parlors, and your trades,
To wander restless through the land and shout—
But few of you could tell us what about!
Can ye not hear where on the Southern breeze
Swells the last wailing of the Cherokees?
Hark! the sad Indian sighs a last adieu
To scenes which memory gilds with brighter hue,
The giant trees whose hoary branches keep
Their quiet vigil where his fathers sleep,
'Neath the green sod upon whose peaceful breast
He too had hoped to lay him down to rest—
The woods through whose dark shades, unknown to fear,
He roamed as freely as the bounding deer,
The streams so well his boyish footsteps knew,
Pleased with the tossings of the mock canoe,
And the vast mountains, round whose foreheads proud
Curled the dark grandeur of the roaming cloud,
From whose unfathomed breast he oft has heard
In thunder-tones the good Great Spirit's word.
Lo, where he stands upon yon towering peak
That echoes with the startled eagle's shriek,
His scalp-tuft floating wildly to the gale
Which howls an answer to his mournful wail,
Leaning his arm upon an unbent bow,
He thus begins in accents sad and low:

We must go! for already more near and more near
The tramp of the paleface falls thick on the ear—
Like the roar of the blast when the storm-spirit comes
In the clang of the trumps and the death-rolling drums.
Farewell to the spot where the pine-trees are sighing
O'er the flowery turf where our fathers are lying!
Farewell to the forests our young hunters love,
We shall soon chase the deer with our fathers above!

We must go! and no more shall our council-fires glance
On the senate of chiefs or the warriors' dance,
No more in its light shall youth's eagle eye gleam,
Or the glazed eye of age become young in its beam.
Wail! wail! for our nation; its glory is o'er,
These hills with our war-songs shall echo no more,
And the eyes of our bravest no more shall look bright
As they hear of the deeds of their fathers in fight!

In the home of our sires we have lingered our last,
Our death-song is swelling the moan of the blast,
Yet to each hallowed spot clings fond memory still,
Like the mist that makes lovely yon far distant hill.
The eyes of our maidens are heavy with weeping,
The fire 'neath the brow of our young men is sleeping,
And the half-broken hearts of the aged are swelling,
As the smoke curls its last round their desolate dwelling!

We must go! but the wailings ye wring from us here
Shall crowd your foul prayers from the Great Spirit's ear,
And when *ye* pray for mercy, remember that Heaven
Will forgive (so ye taught us) as *ye* have forgiven!

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Ay, slay! and our souls on the pinions of prayer
Shall mount freely to Heaven and seek justice there,
For the flame of our wigwams points sadly on high
To the sole path of mercy ye've left us—to die!

God's glad sun shone as warm on our once peaceful homes
As when gilding the pomp of your proud swelling domes,
And His wind sang a pleasanter song to the trees
Than when rustling the silk in your temples of ease;
For He judges not souls by their flesh-garment's hue,
And His heart is as open for us as for you;
Though He fashioned the Redman of duskier skin,
Yet the Paleface's breast is far darker within!

We are gone! the proud Redman hath melted like snow
From the soil that is tracked by the foot of his foe;
Like a summer cloud spreading its sails to the wind,
We shall vanish and leave not a shadow behind.
The blue old Pacific roars loud for his prey,
As he taunts the tall cliffs with his glittering spray,
And the sun of our glory sinks fast to his rest,
All darkly and dim in the clouds of the west!

The cadence ends, and where the Indian stood
The rock looks calmly down on lake and wood,
Meet emblem of that lone and haughty race
Whose strength hath passed in sorrow from its place.

The exile ended with the last week in August. "I shall be coming down next week, Thursday or Friday at farthest."

Commencement fell that year on the 29th of August, and Lowell received his degree of Bachelor of Arts with the rest of his class.

I believe it is fair to tell an anecdote here of that summer, because the one person who could be offended by it is himself the only authority for it, and used to tell the story himself with great personal gusto.

This cynic was in Rome that spring, where Dr. Lowell and Mrs. Lowell had been spending the winter. Indeed, I suppose if Dr. Lowell had been in Cambridge, the episode of rustication in Concord would never have come into his son's life. The cynic was one of those men who seem to like to say disagreeable things whenever they can, and he thus described, I think in print, a visit he made on Dr. Lowell:

"Dr. Lowell had not received his letters from Boston, and I had mine; so I thought I would go and tell him the Boston news. I told him that the parts for Commencement were assigned, and that Rufus Ellis was the first scholar and was to have the oration. But I told him that his son, James Lowell, had been rusticated and would not return to Cambridge until Commencement week! And I told him that the class had chosen James their class poet. 'Oh dear!' said Dr. Lowell, 'James promised me that he would quit writing poetry and would go to work.'"

I am afraid that most fathers, even at the end of this century, would be glad to receive such a promise from a son. In this case, James Lowell certainly went to work, but, fortunately for the rest of us, he did not "quit writing poetry."

[To be continued in the Magazine Number for March.]

More Blessed to Give

By Martha Wolcott Hitchcock

For, give me the gold of the strong,
  Or compassionate dole of the weak,
Give me only the beauty of living,
  The patience and ruth of the meek;
Give me sweetness unasked, as the flower,
  Or softness unstroked, as the dove,
We but draw from the one, indivisible Power,
  For the source of our giving is Love.

Have ye feared that in giving ye lose?
  Or dreamed ye that patience may wane?
Have ye looked for the beauty to fade,
  Or the heart's blood be offered in vain?
But draw from the full-springing well
  That is fed from high sources above,
And garner your harvest, that summer may tell
  Of the multiplied riches of Love.

There is that withholdeth, and lo—
  Bare ashes where roses have been;
There again is, that scattered abroad
  And wide acres are smiling and green.
Creator of gifts, shall ye give,
  As God gives himself from above,
For only the living eternally live,
  And only the loving shall love.

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Old Mis' Rich

By Lizette Woodworth Reese

"ANYBODY coming 'long the pike, Sereny?"

"No, Mis' Rich."

"Look hard, Sereny. Nobody a'tall?"

"No, Mis' Rich."

"Then he won't come to-night. Shut the door."

Serena More hesitated an instant on the darkening threshold. Her tall young figure had a wistful appearance as it strained toward the deserted road. The trees lifted in a thinned, solemn row against the fading November sky. A last cricket piped away in the front yard.

"Shut the door, Sereny," said the authoritative voice.

Old Mrs. Rich sat by the window knitting. She had a dark, alert, militant face, and under the keen hazel of her eyes lurked a light that could be fierce as well as keen. A cane with a carved animal's head for knob leaned against the arm of her chair. She knitted and watched Serena.

"I think I'll go home now, Mis' Rich."

"Well, go upstairs and light Job's lamp first, Sereny."

The girl went noiselessly about her errand. When she returned, the old woman was standing in the middle of the floor. A light burned on the little side table; the curtains were drawn

The room was part parlor, part chamber. Against one of the walls rose a high, old-fashioned bedstead, with some delicate carving about the head-board. Against another stood an oak dresser, upon which shone a good deal of blue-and-white china and a few pieces of polished brass. Some photographs in leather frames. the faces faded out and uncertain, hung over the mantelpiece.

Mrs. Rich looked at Serena, and Serena looked back at her.

"It's two months since he's gone, Sereny."

The girl waited with her hand on the knob of the door.

"I wish you didn't think Job ought to marry me, Mis' Rich."

The old woman struck her cane angrily on the floor.

"If he don't, I'll never forgive him!"

Serena opened the door softly and closed it again. Out in the dark she halted and looked up at the light shining in Job Rich's empty bedroom. She sighed a little.

A latch clicked suddenly behind her.

"Good-night, Sereny."

"Good-night, Mis' Rich."

She ran swiftly across the road and into another front yard, and so by a winding path to a wide-open kitchen door.

Broad gleams of lamplight poured out upon the little hedge of striped althea bushes. On the threshold stood a voluminous feminine figure.

"Come right in, Sereny. Come right in, daughter. I've got something to tell you."

The woman pulled the girl up the steps, and slammed the door after her.

"Set down in that chair and listen!"

Mrs. More had on the gown which she usually kept for Sundays. It was a changeable silk—now lilac, now emerald. She wore a stiffened black lace bonnet, to one side of which were attached three lemon-colored roses.

"Listen!" she said again, and plumped down into a chair opposite her daughter.

"I know what it is," said Serena, speaking quickly. "I heard it this morning. Job Rich is going to get married to Hester Lampley to-night!"

"If you don't beat all!" panted her mother. "You're the very spit of your father that's dead and gone. He could know a thing a whole year before it happened, and it wouldn't hurt him any, either."

She rocked back and forth; the lemon-colored roses did the same.

"I'm that mad I can't see," she declared. She straightened herself up and stopped rocking. "And as sure as my name's Ellen More, and as sure as I'm a widow going on nine year, and setting here in every Sunday rag I've got, I'm going down to church to-night and see that wedding through from beginning to end. I ain't giving anybody a chance to say I hung my head because Job Rich married Hester Lampley instead of Sereny More. And I only wish you had backbone enough to go along, Sereny."

Serena looked like a flower beaten about by the wind. She flushed up to the roots of her delicate little ears.

"*He* didn't tell me, and *she* didn't tell me," proclaimed Mrs. More, "but I guess I've got head enough to make a plain story out. Old Mis' Rich said, 'Job, I want you to marry

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Sereny,' and she kept at him and kept at him till at last he packed up and left the house; and he ain't been nigh it for two months. I wonder what she'll think about Hester Lampley!"

"I won't tell her," said Serena.

"Sereny More, do you mean you're going to let her have that lamp lit in Joe's bedroom every night, just as if he was about ten years old, and she was expecting him to come back? I don't guess you guessed I found out about that lamp, Sereny."

"I won't tell her," repeated Serena.

Her mother began rocking again.

"O Lord!" she said, "what a mess it is! Everybody knows old Mis' Rich wanted to make that match between you, and they're all talking, and talking, and what they don't know they're making up and cackling loudest over, not to let on it's all lies. They're saying Job jilted you."

Serena sat dumb.

"I don't guess you remember when Hester Lampley lived here, Sereny. You were only a little thing, and she wasn't much bigger. She lived in that flat-roofed house just where the creek turns off in the woods. Job got acquainted with her in Haversham, and went there regular to see her; then he slacked off, and stopped going; and then she moved back here, and he began all over again."

Mrs. More stopped for breath, and glanced uneasily at her slim daughter.

"I hope you ain't worrying any, Sereny."

"He can marry anybody he wants," said Serena, steadily.

Mrs. More stood up and shook out her rustling skirts. She was a comely creature. with eyes of that keen blue which always suggests the possibility of a flash.

"Come lock the door behind me," she called.

The cat came purring from under the stove, and rubbed itself against Serena's starched calico knee. A wagon rattled down the pike. She put up her head and stared around the lighted kitchen. She kept thinking about Job Rich and the woman he was going to marry that night. She wondered how it would feel to be remembered, and forgotten, and remembered again. This had been Hester Lampley's experience. She wondered whether Hester were pretty.

Voices were heard out in the highroad. Serena went to the door and listened. More voices, and one that was rich and tremulous, and broke into a love ballad of the day, sounded across the dark. The girl hesitated a moment, a swaying figure in the light that streamed from the kitchen behind her; then. just as she was, sped out into the althea hedge, and down to the gate at the foot of the garden. A stretch of pasture-land lay beyond. She stepped out into it, and, led by that tremulous voice, hurried along through the short and withering grass. Once she slipped and fell into a hollow thick with life-everlasting. Its odor followed her for the rest of the way. Little foggy shapes rose up out of the fence corners and came floating toward her. All the pungent smells of the decaying autumn were in the moist air. Like the people in a show, the villagers moved along the indistinct pike, and, as unreal as they, Serena, in the pastures, kept pace with them. Then the unseen singer hushed his song. The lights of the church began to gleam beyond the ranks of highway trees.

Directly under the windows of the building lifted a high old tomb sentineled by four dense arbor-vitæ shrubs. Its trumpeting angel seemed, as Serena drew near, to rise up out of the mist, triumphant and solemn. A burst of music reached her. Holding on to the sheltering bushes, she mounted upon the edge of the tomb and strained her eyes through an open casement. Suddenly she had a vision of a woman, all filmy and radiant like a white cloud, floating up the church aisle, and, to another burst of music, floating down again. The people commenced to pour out among the graves. Serena sat down on the stone angel, a little blinded and trembling. She felt as if she had lost something which somehow had never been hers. The odor of the life-everlasting clinging to her hands and dress intensified this feeling. The tears gathered in her soft eyes.

Two people went brushing past the arbor-vitæ bushes.

"You see Mis' More setting up in front as big as life?"

"Yes. Sereny couldn't 've done it. Mis' More's got to have spunk enough for both of them."

The voices faded off into dim and scattered syllables. Row after row the graves appeared to separate from the fog and gather around Serena. Once more she sped across the pastures.

Her mother swept into the kitchen a half-hour later to find her sitting by the fire.

"Well, she's not much for looks, Sereny. She's big and all one color."

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Mrs. More pulled off her black kid gloves and blew into them finger by finger, with a solemnity befitting a religious ceremony. Then she rolled her bonnet-strings into tight little wads, preparatory to putting the article to which they belonged into its bandbox.

"I never saw Job favor his mother like he did to-night," she said. "His jaws were that locked they looked as if they'd never open again. But Hester—well, *she* seemed happy, if Job didn't. She had on a white silk, the thick kind that stands out like a board, and the body was all trimmed with ribbons and lace. You can get all you want of that lace down at Haversham for thirty-seven and a half cents a yard. It has a spidery pattern with pointed scallops. You've got some on your last summer's hat, Sereny. Seems to me I'd have tried and evened up on that wedding-dress, and paid less for the goods and more for the trimming."

"I went," said Serena. "I went over by the fields and stood out on old Mr. Allison's tombstone, and looked in the window."

"Well!" said Mrs. More, as with the flourish of trumpets. She came and stood in front of Serena.

"I hope you'll hold your head high," she began again. "I know they're all saying Job jilted you, and they won't believe anything else if you go down on your knees in the pike and swear to it. You hold your head high, Sereny."

For a moment Serena looked like her mother.

"Job Rich never asked me to marry him, and I never expected to be asked, either," she flashed out. "They can talk all they want to!"

"Lord! what'll old Mis' Rich say to it all!" ejaculated her mother.

But old Mrs. Rich made no sign. She had the reputation, due to her unflinching will and an almost uncanny reticence, of being wiser than her generation. She stood out a clear-cut figure in the matter-of-fact atmosphere of the little country village. Whether some one had dared to acquaint her with the facts in regard to Job's marriage, or whether she was in dense ignorance concerning them, not a soul of them all ever knew. She sat at her window and knitted, or moved limpingly about her small household affairs, and her eyes met each question with a baffling gaze.

Every day at dusk Serena ran over and lit the lamp in Job's bedroom. She had done so ever since she had found his mother panting for breath half-way up the toiling stairs. The pathos of the incident had taken hold of her, and mixed with the pathos was an awe of the nature that could ignore or deny all facts. She used to feel at these times as if the night of the wedding was a dream, and the cloudlike woman a delusion. She found herself straining down the pike as expectantly as Mrs. Rich. Once in the open air, however, the spell the rigid old woman had thrown on her became as naught. She knew dimly then that life was not what it had been to her. Some sweet and petaling thing, some rose just ready to open, had vanished out of the reach of her hand.

"I want you to get me some everlasting to-morrow, Sereny," said Mrs. Rich, on one of these evenings. "I'm going to bile it down and bottle it up for Job."

"For Job?" echoed Serena, uneasily.

"Yes. He gets dreadful colds this time of the year, for all he looks so strong, and everlasting's the only thing that ever done him any good. I've been giving it to him since he was two years old." She paused. "Yes, for Job."

Mrs. Rich had a curious voice, with a certain hammering quality to it. Her last word rang out now like a blow struck upon some hard metal.

"Don't you—don't you ever hear things, Mis' Rich?"

"About Job?" she answered, directly. "Sereny, you listen to me. I haven't had my own way all my life, just to be beat down at the end of it. Sereny, *Job's coming back*."

It was late in the following day when Serena slipped down by the pasture bars and began pulling the whity-gray stalks of the herb growing there. She pulled and pulled; the little crackling noises she made seemed to her to echo across the quiet land. Presently another sound reached her ears. It was that of footsteps moving steadily her way.

A tall young woman was crossing the opposite pasture. She was of that large, fair-haired, unusual type which we unconsciously associate with an older day. She came with a certain majesty of motion, that somehow seemed to belong to the stretch of wide, open, empty country; to the trees trooping mountainward, unhampered of leaves. Serena, kneeling among the life-everlasting, awaited her.

The young woman leaned her arms on the pasture bars and nodded hesitatingly to Serena. When she spoke, it was with a little flutter.

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"Are you Miss More?"

"Yes," said Serena.

"I'm Job Rich's wife, Hester Lampley that was. I don't guess you remember me; I've been away from here so long."

Serena put up her arm full of blossoms close to her face, until her eyes looked out over them as over a pale gray barrier.

"I saw you coming here, and I hurried over before you'd go. I want to ask you something."

Still Serena waited.

Young Mrs. Rich broke out into a vague little laugh.

"I want to ask you, but I don't know how to begin. I guess you'll think it's mean."

"What is it?" said Serena, with a certain distinctness of voice. She held her herbs closer.

The other woman poured out her next words as in a flood upon her.

"They're—they're all saying Job jilted you, and then came and married me. Job says it isn't true. Oh, Miss More, I know it's mean to ask, but I wish you could tell me that, too!" She was breathless when she had finished.

"Old Mis' Rich wanted Job to marry me," said Serena from behind her life-everlasting, "and Job didn't want to marry me. That's all."

"That's what Job told me all along, but sometimes men say things just to please you, and not to hurt. He used to come and see me down to Haversham, and then we had words, and then he came back again. I never cared for anybody but Job, and I couldn't bear what they all had to say. I just couldn't."

Her lip quivered like a child's. Her face was all over a soft, warm, fluttering color.

She moved away from the fence and moved back again.

"I'm real glad you didn't mind, Miss More."

Serena kept very stiff and still.

"I had to tell the truth," she said.

Hester Rich turned back once more.

"I think you're real pretty," she said, with her vague little laugh.

She went across the fields again. Serena watched her. Once more she felt as if she had lost something which somehow had never been hers.

It was months after this, and the trees along the pike were heavy with their April bourgeoning, when one day at sunset Job Rich came back to his mother's house.

Serena had run over earlier than usual that afternoon. She had brought some lilac-blossoms with her, and was putting them one by one into the vases on the front mantelpiece.

All at once Mrs. Rich called to her in a strange voice.

"Sereny, Sereny, go down and tell him to come right in."

The girl turned and saw Job standing at the garden gate.

"Go on, Sereny."

She obeyed as simply as a child.

"Job, your mother says you're to come in."

He had some little difficulty with the latch; he seemed less himself than of old.

Serena stood and watched him as one ghost might watch another.

"Come in, Job. Come in, Sereny," called Mrs. Rich.

He sat down in the chair to which she motioned him. He was a handsome man, of a dark but clear complexion; there was a good deal of his mother in his face.

"Job, are you ready to marry Sereny?"

He rose up, blushing the dull red blush of a man. He looked at the old woman; she looked back at him.

"Mother, I can't."

"Then you can keep away from here till you can."

She turned her back on him. He gave her another look, his jaw fastening into hard lines, and went without a word.

"Oh, Mis' Rich, Mis' Rich," cried Serena, in an agony, "don't you know Job's married? Everybody knows it. He's been married six months to Hester Lampley. He's married; he's married, Mis' Rich!"

"Sereny," said old Mrs. Rich, "don't forget before you go home to light the lamp in Job's bedroom."

Three more springs and three more winters passed. Rumors reached Serena at times that Job's married life was not a happy one. There were no children; and Hester had developed into a slipshod housekeeper, with a faculty for ailing and complaining that is often possessed by large, easy-looking women. On Sundays she swept into church and dominated place and people with her noble, fair-haired beauty; but the slattern in her came uppermost for the rest of the week.

Job had too much iron in his disposition to grow slack under this discipline; the look on his face grew more and more like his mother's. Then, one stormy February day, and

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almost without a moment's warning, Hester Rich's vexing life drifted to an end; and Job was left to grow sterner and more silent than ever in his empty house.

Mrs. More walked soberly home through the dusk from the funeral.

"They didn't put her in the Rich lot," she said to Serena. "I guess Job was too proud to ask his mother. She's buried next to them arbor-vitæs."

"It's a prettier lot than the Riches'," said Serena.

"Most people thought poor Hester was good-looking," said Mrs. More, "but I never did until to-day. I must say the angel over old Mr. Allison's tomb don't look more like one than she did laying there stretched out in her wedding-dress. Lord! how sudden she went, after all!"

Serena went across to Mrs. Rich's. It had been a wild day; and the air was still full of little, menacing noises. The shutters flapped. She could not help thinking of young Hester lying out alone under the arbor-vitæ bushes.

The old woman stood in her doorway, supporting herself on her cane.

"Your eyes are younger than mine, Sereny. Don't you see him coming 'long the pike?"

"No. Mis' Rich."

"Go down to the gate. Look hard, Sereny."

The girl came back to the old woman.

"No, Mis' Rich."

"Well, come in, come in. You'll get your death of cold."

She limped back to her chair by the window. Serena climbed the stairs to Job's bedroom. When she returned, Mrs. Rich was standing as before in the doorway.

"Did you set the light so he could see it plain, Sereny?"

"Yes, I set it in the place I always do, Mis' Rich."

"Help me down them steps. I want to see it myself."

The two clung together in the windy front yard, and looked up at the chamber window.

"Yes, it's all right," said Mrs. Rich. "Wait here a minute, Sereny; I'm going down to the gate."

She toiled along the little flagged path, her calico skirts fluttering around her, and presently back again to Serena. She looked more solitary than before.

"He ain't coming," she said. "Help me up again. Sereny."

Something rose up in Serena's throat and choked her.

"Oh, Mis' Rich," she cried, "*do* you think Job's ever coming back?"

"Don't you fret, Sereny," said the old woman from her doorway. "Job's bound to come back to his mother. *He'll just have to.*"

But more than one twelvemonth slipped away, and Job still kept to his end of the village. Serena did not marry. Her lovers came and went, and stayed away altogether; and each year her nun-like beauty deepened. It was of that fair and serene sort which holds the secret of unchanging youth. She was often with Mrs. Rich in these days; the old woman at times showed signs of failing; her eyes searched the pike not less expectantly, but more as if they missed something. Curiously enough, Serena herself began to miss Job.

But once she found the old woman with her chair pushed out to the middle of the room, and an opened trunk at her feet. She was panting a little.

"I've just pulled this out from under the bed, and it's used me up a bit. Do you think the things are pretty?"

The trunk was piled up to the top with all sorts of delicately tinted materials, pale grays and tender lilacs and silver greens. There were yards of filmy lace, and cloudlike embroidered muslins. Serena knelt down on the floor to examine them.

"Whose are they, Mis' Rich?"

"Yours. They're all yours," said Mrs. Rich. "I've been buying them and saving them up for years. They're your wedding things, Sereny. Look at this. You're going to wear it when you marry Job."

It was a soft drab silk, with little blossoms of emerald and white worked out upon it. The sun took the shining breadths, and they glistened like running water.

Serena had been thirty years old the day before, and she remembered it.

"Mis' Rich," she said, solemnly, "I'm never going to get married."

"Yes, you are," said the old woman, "and you're going to marry my Job."

There was a subtle difference in her manner. She leaned forward on her carved cane, quietly triumphant.

"It's your wedding-dress," she repeated.

A shadow fell across the floor. Serena looked up, and saw Job standing in the doorway.

"Come right in, Job," cried old Mrs. Rich.

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Stories of the Palisades

By C. De F. Hoxie

ALMOST within speaking distance of New York City, and in full view of the thousands who daily go in and out on the New York Central Railroad, there is a region that, until very recently, has been as wild and romantic as could be found within a thousand miles of the metropolis. This is the rocky beach and sloping talus at the foot of the Palisades, stretching for a dozen miles or more along the west bank of the Hudson. In spite of blasting quarrymen and the occasional rude dwelling of some fisherman, there are yet many places along the foot of the Palisades where the boatman may put into some little cove in the rocks, and, with the gigantic cliffs towering straight up five hundred feet above him, imagine himself far from civilization. Huge fragments of rock, as large almost as small dwelling-houses, that have broken away from the cliffs, lie at his feet. These are intermingled with gnarled tree-trunks and tangled undergrowth. The white gulls sail fearlessly about; and high overhead, winging his way from crag to tree-top, may occasionally be seen the bald eagle. The writer, on a sail one day last September, counted seven of these great gray eagles wheeling and playing in and out and above the forest spires of the Verdrietig Mountains, just north of Rockland, which are a continuation of the Palisades.

It was a strange America into which the Palisades of the Hudson were born. Mountains ten to twenty thousand feet high stretched east of the Champlain Valley, across what is now the Valley of the Hudson, into the far southwest. Between these mountains and a tropic Atlantic, in which sported huge saurians twenty to forty feet long, with paddles like whales, lay a narrow area of sandstone, shale, and conglomerate, covering what is now eastern New York and the Connecticut Valley. Here grew forests of palm-like cycads and ferns, intermingled with conifers. Great crocodile-like reptiles, thirty to sixty feet long, dragged their huge bulks over the sands, and giant bats, with wings spreading ten feet, and mouths full of carnivorous teeth, flitted through the darkness. West of the Appalachians stretched a vast low plain, interspersed with salt marshes, beyond the limits of the present Mississippi. Here an inland sea reached from the Mexican Gulf to the Arctic Ocean, whose warm-temperate waters were alive with reptilian life. Beyond this American Mediterranean, and separating it from the Pacific, was a chain of islands where now stand the Rocky Mountains. Under the tremendous pressure of the slowly sinking bed of the Atlantic Ocean great rents opened in the lands east of the Appalachians. Glowing, igneous rock from the earth's melted interior bubbled up and filled the great cracks between the mountains and the sea. The melted rock cooled, and the Palisades stood firmly imbedded in the sandstones and shales. Then, after ages, came the ice-cap plowing its way down from the north through the Highlands, and blasting the life of the warm reptilian age. With the ease of a child at play it scooped out the soft sandstone and shale in the valleys of the Hudson and Hackensack. When the ice melted, the mighty basaltic columns of the Palisades—stronger than the moving ice-cap—stood out in the sunlight.

The Palisades of the Hudson, the Giants' Causeway on the north coast of Ireland, the cliffs at Kawaddy in India, and Fingal's Cave in Scotland are the most striking examples of this basaltic formation left after the wearing away of the softer rocks by which they were once surrounded. Another name for this palisade-like formation is trap, from the Swedish "trap-pa," a stair, so called because these rocks, having, from their hardness, resisted the abrading influences that destroyed the softer sedimentary strata, stand out like huge steps on the faces of the hills and mountains. There is an Indian legend that the great god Manetho, wishing to hide his dwelling-place from the eyes of men, built this huge wall of rock on the west bank of the Hudson, now known as the Palisades.

When the white man first set foot in America, he found the country of the Palisades inhabited by the Minsi—a tribe of the great Lenni Lenape or Algonquin family of Indians. The Lenni Lenape, meaning literally original or unmixed men, had a tradition that their nation had in the dim past migrated

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from beyond the Mississippi. Led by tales of a wonderful land along the borders of mighty waters, the Lenni Lenape resolved to obtain permission to cross the country of the Iroquois, who controlled the Valley of the Mississippi. Permission being given, the Lenni Lenape set out on their great migration. Day after day the Iroquois beheld the stream of migrating red men moving across the valley. The Iroquois became alarmed for their control of the valley, and, falling treacherously upon the Lenni Lenape, killed many and stopped the migration, but not until the Lenni Lenape had spread over most of the land east and south of the Alleghanies. After that the Lenni Lenape and Iroquois were deadly enemies.

A story is told that long before the coming of the palefaces a young chief of the Iroquois, neglecting the dusky beauties of his own nation, dreamed of a maiden whose eyes were the color of the lake into which empties the great Thunder Water, and whose skin was beautiful as the snow at sunset. This maiden dwelt in the east, by the glitter of great waters. In his dreams the young Iroquois warrior stood on a mountain, and looked from its level summit down on a sparkling river, broader than the rivers of his own country; and beyond it, on the opposite side, he saw the villages of the Lenni Lenape or Algonquins, the traditional enemies of the Iroquois. Taking a bag of pigments and painting implements and his own tried weapons, the young chief traveled seven days towards the rising sun, till at last he came to the brink of gigantic cliffs, whose vast shadows lay midway across a sparkling river. Here, on a shelf of rock overhanging the terrible shore, and near, it is supposed, to Rock Cataract, which now pours over the Palisades a little below the present city of Yonkers, the young Iroquois chief prepared to sketch upon the wall of rock the totem of his tribe. When he had completed the rough sketch, and as he was nearest the gorge, a fawn suddenly darted from a chasm in the plateau and sprang over the brink of the precipice. The next instant a young Lenni Lenape warrior leaped on to the rock. There was a death-grapple, which was about to end in both Iroquois and Algonquin rolling over the cliff, when the latter proposed a truce. He would go to the warriors of his tribe, that they might come and witness it, and both should then leap to the death from the rocks where the Iroquois had inscribed the totem of his tribe. The young Iroquois chief, left to himself, collected his painting implements and filled in with brilliant colors his sketch upon the rocky wall. Then he gathered up his weapons and threw them far out into the stream, girded his gorgeous belt of wampum, and sat down to wait. Suddenly "he heard a murmur as of the wind stirring the leaves, and a rush of rapid footsteps, and the cliffs above him were thronged with Algonquin warriors. There was silence for an instant, and then a hundred bows were bent, a hundred bow-strings snapped, a hundred arrows converged through the air and struck him. But as he turned to hurl defiance at his enemies, a lithe form bounded upon the parapet. It caught the figure studded with arrows in its arms, and, tottering upon the brink, screamed into the dying ears, 'I am here, O Iroquois!' and then, except the pictograph, nothing human remained upon the platform of the Palisades."

Henry Hudson, on his voyage down the river which bears his name, anchored, it is said, a little below "Indian Head," the highest point of the Palisades, and a little above the present city of Yonkers. Here he was attacked by one hundred warriors of the Manhattans in their painted canoes. A cannon-shot from the Half Moon sank some of the canoes and put the savage warriors to flight.

The Dutch of New Netherland called the Palisades the "Great Chip" or "Great Clip Rock," doubtless from their irregular cleavage when broken; and that portion of the Hudson lying along the towering cliffs was known by its early navigators as "The Great Chip Rock Reach."

The earliest recorded owner of the Palisades and the land lying back of them is a somewhat shadowy figure known as "the Heer Nederhorst." He was one of the old Patroons of New Netherland, and his colony, located on land north of ancient Pavonia, now Jersey City, lay between the Hackensack and the Hudson River, north to the shores of the Tappan Zee. An ancient record also states that Peter Stuyvesant, Governor of New Netherland, once owned land lying along the Palisades. Stuyvesant bought a tract on the west side of the North River, "beginning at the Great Clip above Weehachan," thence west through the land above "the Island of Sikakes" (Secaucus), "south to Kill von Coll," paying the Indians for the same "80 fathoms of wampum, 20 fathoms

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of cloth, 12 brass kettles, 6 guns, 2 blankets, 1 double brass kettle, and 1 half-barrel of strong beer."

The Revolutionary history of the Palisades is well known. From the cliffs above Fort Lee Washington watched with streaming eyes the disastrous defeat of the Americans at Fort Washington, and the bayoneting of the patriots, in spite of their cries for quarter, by the bloodthirsty Hessians. Portions of old stone huts occupied by the American army about Fort Lee were in existence as late as 1845, and in digging the cellar for a hotel there about that time, swords, bullets, bayonets, and other military relics of the Revolutionary War were turned up.

Dragging their cannon up a steep and narrow way over the Palisades at Alpine, opposite Yonkers, six thousand British soldiers, under Cornwallis, swept down behind the sheltering ridge to cut off Washington retreating from Fort Lee in the darkness of a rainy November evening. The last of the American troops crossed the Hackensack just as the British advance reached the bridge. An eye-witness describes the patriots as they passed through Hackensack village, "two abreast, ragged, some without a shoe, and most of them wrapped in blankets." A picturesque old wooden house, said to have been occupied by Cornwallis while his troops were crossing the Palisades, is still standing at the foot of the cliffs at Alpine.

It was at Alpine, also, that the infamous Colonel Gray led the redcoats up the Palisades in October, 1778, to the massacre of the patriots under Baylor, stationed at Old Tappan. Another Revolutionary incident near the same place in the following July did not turn out so well for the British. A letter of that date says that on Sunday, July 10, a party of refugees and Tories, about twenty in number, came up the Hudson in a sloop, under command of Lieutenant Wallar, and landed at Closter Dock. Climbing the Palisades, the marauders advanced to Closter, collecting horses and cattle. They were pursued by the patriot Captain Harring and his neighbors, who recovered the cattle, "took two prisoners, seven stand of arms, three suits of clothes," and obliged the enemy to run for their sloop, cut loose, hide below deck, and let the vessel drift with the tide, "notwithstanding twenty vessels in the river attempted to protect them by cannonading Captain Harring."

It is just behind the northern shoulder of the Palisades, in an old stone house at Tappan, still spoken of as the "'76 stone house," that the British spy, André, was confined, and here, "on an eminence overlooking a romantic valley," he was hung. Near by stands the house occupied at that time by Washington and his generals.

A number of mysterious disappearances have been reported as taking place on the Palisades, the most notable of which was that of a young man and woman about half a century ago, at Clinton Point, opposite the northern end of Manhattan Island. The young couple had wandered to the edge of the cliff hand in hand. All at once they disappeared from the sight of their companions, who rushed to the edge of the rock and called long and loudly, but they could see or hear nothing of them. Far below on the bright waters of the Hudson boatmen were fishing as if nothing had happened. The young couple were never heard from afterwards. Did the great Manetho thus avenge himself for an unhallowed invasion of his favorite abode?

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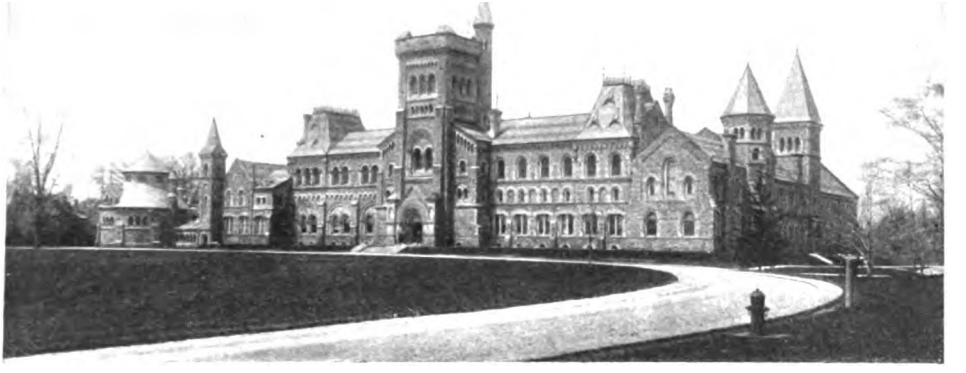

MAIN BUILDING, UNIVERSITY OF TORONTO

Municipal Toronto[1]

By W. D. Gregory

THE city of Toronto is the capital of the Province of Ontario, and the intellectual center of English-speaking Canada. It is the seat of the Provincial Law Courts, of the Provincial University, and of numerous affiliated and kindred educational institutions. In Toronto provincial administration is centralized to an extent not known at the capital of any State in the Union.

Out of a total population of one hundred and eighty-one thousand, according to the Dominion census of 1891, less than three thousand of the citizens of Toronto were born in Continental Europe. Of the rest, about forty thousand were born in Great Britain, sixteen thousand in Ireland, and the remainder in Canada and the United States. There is probably no other large English-speaking city where the proportion of residents of European, as distinguished from British or Irish, birth is so small. This resident European population is identified with no particular section of the city, its votes are controlled by no bosses, and its influence in municipal politics is not perceptible. Any student of Toronto's municipal history would do well to bear these facts in mind.

It is also well to bear in mind that in the Province of Ontario the municipal franchise is limited. Until a comparatively recent date a slight property or income qualification was required of each voter at a Parliamentary or municipal election. In response to an agitation carried on largely by young men, the Parliamentary franchise was extended until now, in Provincial elections, manhood franchise prevails. No attempt, however, was made to remove the property qualification required of the municipal voter, a distinction having been made between the two classes of electors. The municipality has been regarded more as a sort of joint stock company, only those who furnish the capital being permitted to participate in the choice of officers. In Toronto, in order to exercise the municipal franchise, one must be assessed as owner or tenant of real estate having a selling value of not less than $400, or pay taxes on at least $400 of income. An elector may vote for Aldermen and School Trustees in each ward where he is assessed, but may vote for Mayor but once. Unmarried women possessing the required qualification have the same right to vote as men, and exercise that right freely. Married women, though debarred from voting for Mayor or Aldermen, may vote for School Trustees. To qualify for the office of Mayor or Alderman, a man must be assessed as owner or tenant of property valued at $1,000 above all encumbrance.

Unlike many American cities, Toronto has no charter. In common with all the cities of the Province of Ontario, its government is in conformity with the provisions of the General Municipal Act. At each session of the

[1] Readers of this article will be interested in comparing it with Governor Pingree's article, "Detroit: A Municipal Study," published in The Outlook of February 6, 1897.

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CENTRAL ENTRANCE OF THE MAIN BUILDING UNIVERSITY OF TORONTO

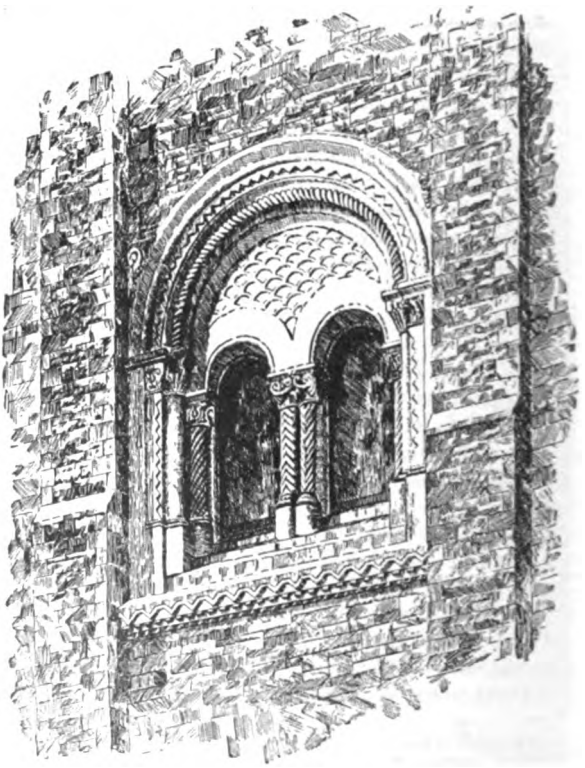
Legislature it is usual to introduce a bill containing amendments to the municipal act proposed by the Toronto City Council. If it is made clear that the amendments requested are necessary, the legislation is not withheld on political grounds. Although Toronto elects Conservatives, while the Legislature has been Liberal for a quarter of a century, no attempt has ever been made by the majority to pass measures throwing the municipal patronage into the hands of their political friends, or to exploit the city for political purposes.

The municipal government of Toronto is in the hands of a Mayor and twenty-four Aldermen—four from each of the six wards into which the city is divided. Both Mayor and Aldermen are elected annually on the first Monday in January for one year.

The Mayor, the County Judge, and the Police Magistrate, the latter two being permanent officials, form the Board of Police Commissioners.

The issuing of liquor licenses is in the hands of three commissioners appointed by the Provincial Government. The number of licenses, which is limited by the City Council, is now one hundred and fifty, or one to about every twelve hundred of the population. This is about one-fifth the usua number in the cities of New York State where the families of Continental immigrants form the bulk of the population.

Municipal elections in Toronto are not conducted on political lines. Neither Liberals nor Conservatives hold nominating conventions or name a ticket. There is a strong feeling against introducing National and Provincial politics into matters of purely municipal concern, and to come forward as the regular nominee of either political party for the Mayoralty would be to come forward seriously handicapped. As an example of non-partisanship may be mentioned the case of Mr. R. J. Fleming, a pronounced Liberal, who was last elected Mayor in January, 1897. Mr. Fleming recently resigned the office of Mayor, and was appointed by the Council, in which the Conservatives form a considerable majority, to the important position of Assessment Commissioner. Although the result of his resignation was to place a Conservative in the Mayor's chair, his party friends made no objection to his action on this ground, and the municipal administration was continued



A WINDOW IN THE UNIVERSITY OF TORONTO

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PROVINCIAL PARLIAMENT BUILDINGS, TORONTO

without the dismissal of a single official. There are, no doubt, many who usually vote for the candidate who belongs to their party. But when a vital municipal question is at issue, party lines are almost entirely obliterated. and men who stump against each other in national campaigns meet on a common platform in support of the same candidate. In the Aldermanic contests national politics are still less in evidence. A division in the City Council on party lines has been unknown for many years. Although political opinion preponderates largely on one side in several of the wards, there is not a ward in the city that does not return Liberals as well as Conservatives to the Council.

Of all the municipal achievements of recent years, none perhaps has been of so great importance as the change in the mode of city government brought into effect by an Act of the Ontario Legislature passed in April, 1896. This change is of special interest from the fact that it is perhaps the first attempt to introduce the Parliamentary system into municipal government. The object of this change was to separate the legislative and administrative functions. Previous to this time all power, both legislative and administrative, was exercised by the City Council, over which the Mayor presided. The work of the Council was done principally by committees, which numbered eleven in all, and to which the various branches of municipal work were allotted. Some of these committees dealt with matters of great importance. The Committee of Works, for example, decided what new roadways should be laid down, and awarded all tenders, subject to the approval of the Council. The committees were chosen by vote of the Council, and, by a little judicious log-rolling, a few men could readily get themselves elected as members of certain committees, and by working together carry out their own schemes. Not only was the most undesirable class of Aldermen frequently placed on the most important committees, but, owing to the large amount of work which had to be done, business men found it impossible to give the time which membership of the Council required, and consequently either remained out or dropped out after a short experience. The influence acquired by contractors for city works over some of these small committees was almost supreme. A scandal connected with the letting of a contract by one of the committees impressed upon the Council the importance of making a change, particularly in the method of letting contracts, and placing this power in more responsible hands. The question was taken up by a special committee appointed to consider municipal reform, and in October, 1895, a committee of citizens acting in conjunction with the committee of the Council, and presided over by Professor Goldwin Smith, took the matter in hand. The following month the committee reported; the scheme substantially as proposed by the committee was adopted by the Council, and at the next session of the Legislature, after some changes and modifications, was placed upon the statute-book. The important feature of this legislation was the creation of what is called the Board of Control. This Board is composed of the Mayor, who presides at its meetings, and three Aldermen, who are elected by the Council at the first meeting in each year. To the Board of Control is intrusted the administrative work of the municipality. It is required to prepare and submit to the Council an estimate of the proposed expenditure of the year. The Council may by a majority vote reduce any proposed expenditure,

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but may not, except by a two-thirds majority, appropriate any sum not included in the estimates, or increase any sum the expenditure of which is recommended. The preparation of specifications and the letting of all contracts for works or supplies, the nomination of all heads of departments and sub-departments, and the suspension of any head of a department, rest entirely with the Board of Control, subject only to the right of the Council by a two-thirds majority to take other action, or by a majority vote to refer back for further consideration. The heads of departments, who in Toronto are not appointed for a fixed term, but hold office permanently, may be required to attend the meetings of the Board. Any head of a department may discuss at a meeting of the Board any matter connected with his department, but is not entitled to vote. It will be noticed that the members of the Board of Control other than the Mayor are chosen from within, not without, the Council. They have seats on the floor of the Council, and participate in its deliberations. They are thus kept in touch with the other Aldermen, and are in a position to explain or defend any recommendation the Board may have made. The fact that they have the right to vote in Council on all recommendations renders it almost impossible to secure on any occasion a two-thirds majority to override their action. Questions have sometimes been referred back to the Board; but a two-thirds majority against any of its recommendations has not yet been recorded. The number of committees of the Council has been reduced to five. One feature of the Board of Control which forms an exception to its Parliamentary character is the conferring of an additional vote upon the Mayor, who may vote on any motion before the Board, and in the event of a tie may vote a second time. Thus, if the Mayor can secure the support of one member of the Board in addition to himself, he is practically supreme. He would be a weak Mayor indeed who could not rally to his aid in promoting any desirable object one of his colleagues. This feature of the act was probably a concession to those who desired to see greater powers conferred on the Mayor and responsibility for municipal action thus more completely centralized. The application of the Parliamentary system to municipal government has given very great satisfaction, and its institution marks a new era in municipal government in Toronto.

During the real estate "boom" which collapsed about 1890, the city incurred many unwise obligations in the extension of streets and in undertakings which were entered upon with a light heart during the period of inflation. This, combined with previous outlays on water-works and various municipal enterprises, raised the city debt to nearly twenty million dollars, or about $100 per capita of the total population, and was followed by a severe commercial depression, from which Toronto is only just beginning to recover. With the collapse of the "boom" came a strong desire to reform and economize in every possible direction. In 1891 an opportunity came. The charter of a company which for many years had operated the Toronto Street Railway expired. Prior to this the city made arrangements to exercise its right to take over the plant and equipment at a valuation. Upon the expiry of the charter this was done, and the city, not having concluded arrangements with any parties for the operation of the road, took possession, and for the next four months the street railway was operated under the direction of a committee of the City Council. In the meantime tenders were called for, subject to published conditions. The Council had two objects. In the first place, it required more liberal terms as regards fares, and, in the second place, a direct cash contribution by the purchaser to the city treasury. It must be borne in mind that there were two circumstances that enabled the Council to offer exceptional advantages to a successful tenderer. It was in a position to give an absolute monopoly of the street railway business in Toronto for thirty years; and the topography of the city, particularly the absence of steep grades, was an assurance that the railway could be operated at a minimum cost. Among other things, the conditions provided that the purchaser should pay to the city the sum of $800 per annum per mile of single track during the term of the contract; that the ordinary fare should be five cents; that a class of tickets to be used at any time except on night cars should be sold at the rate of six for a quarter or twenty-five for one dollar; that a class of tickets to be used between 5:30 and 8 A.M. and 5 and 6:30 P.M. should be sold at the rate of eight for a quarter; that children under nine years of age and not in arms should be carried for half fare; that school-children's tickets, to be used between 8 A.M. and 5 P.M., should be sold at the rate of ten for a quarter, and that any passenger

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should be entitled to a continuous ride, by transfer if necessary, from any point on the railway to any other point on a main line or branch. The purchasers were within a year to convert the line, which was then a horse-car line, to an electric system approved by the City Council. It was further provided that at the expiration of thirty years the city should have the right to take over all the property used in connection with the working of the railway at a valuation. The tenderers were required to state what percentage of the receipts they would pay the city in return for the right to operate the railway for thirty years on these conditions. For some time it appeared doubtful if any bona-fide tenders would be received; capitalists from New York who came to investigate the offer laughed at the thought that they should pay any part of the earnings to the city. They had been accustomed, so they informed one of the committee, to pay something to the Aldermen, but nothing to the municipality. Tenders, however, three in number, were received; the most favorable being that of G. W. Kiely, William Mackenzie, and H. A. Everett, the latter of whom has since been identified with street railway construction in the city of Detroit. These parties offered to comply with the conditions and also pay to the city eight per cent. on all gross receipts up to $1,000,000 per annum, ten per cent. on all between $1,000,000 and $1,500,000, and so on an ascending scale until $3,000,000 was reached, when twenty per cent. on the gross receipts over that amount would become payable to the city. Meantime the railway was being operated by the city with a fair degree of success, and many who had formerly opposed municipal ownership now urged that the Council should decline all tenders and operate the railway itself through a permanent commission. Some years previously, however, the water-works then acquired by the city had been operated in this way. The experiment had not proved satisfactory, and the prejudice against operation by a commission was stronger than the supporters of municipal ownership were able to overcome, and the City Council, by a majority of one, accepted the Kiely-Everett tender. The tenderers then formed the Toronto Railway Company, which was accepted by the city in their place.

The amount paid by the Company to the city for the tracks, plant, and equipment was $1,453,788, being practically the amount paid by the city to the old company at the time of the expiration of its charter. The capital stock of the Company is $6,000,000, and bonds to the amount of $2,999,953.33 have been issued to date. The stock is quoted at over eighty cents on the dollar. Computing the stock at this price and the bonds as selling at par, the total amount received from the sale of stock and issue of bonds aggregates $7,799,953.33, as against the total of $1,453,788 paid the city. The amount paid the city does not, of course, include the cost of changing the road from a horse to an electric railway, which was doubtless large. What this amount was is known only to the Company, and the figures are not obtainable. There appears to be no doubt, however, that the net profit to the purchasers was very great. One

NEW CITY HALL, TORONTO

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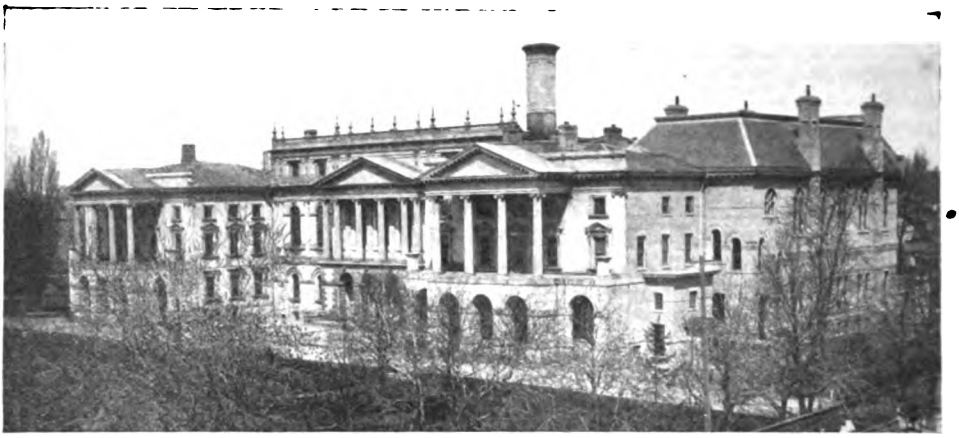

OSGOODE HALL (THE COURT-HOUSE)

result of the change to the electric system has been the proportionate decrease of the operating expenses, which shrank from 71.9 per cent. in 1892 to 50.9 in 1896. The total amount received by the city as its percentage on the receipts from September 1, 1891, to September 30, 1897, is $457,478.22, and its receipts from mileage charges amount to $352,778.94, or a total income from the Company of $810,257.16. The gain to the citizens is no doubt much greater than appears from these figures. The city treasurer makes the moderate estimate that the gain from the transfer system alone is equal to $100,000 per annum. The gain from reduced rates for certain classes of tickets is perhaps greater. As the result of a vote of the citizens taken in May last, the railway is now operated on Sunday. By a special agreement with the city, tickets which may be used at all hours on Sunday are sold at the rate of seven for a quarter. The running of Sunday cars will considerably increase the city's share of receipts. The amount received by the city has so far been devoted to meeting the cost incurred in constructing permanent roadways at the time the electric system was adopted, but it is anticipated that when in a few years the roadways are paid for, there will be a large surplus to apply to the reduction of general taxation.

The street railway question was no sooner settled than an agreement was also made with the Bell Telephone Company. This Company had for a number of years provided the entire telephone service in Toronto. The charges for telephone service as compared with those prevailing in other cities were not exorbitant. For offices the rental was $50 per annum; for private residences, $30. Another company, however, which was prepared to furnish telephones at lower rates, now appeared on the scene, and the Bell Telephone Company, in order to keep the field to itself, approached the City Council and made the following proposal. It offered to reduce the rental for office telephones from $50 to $45 per annum, and for house or residential telephones from $30 to $25, these amounts to include all charges in connection with the service. It further agreed to pay to the city five per cent. of its gross earnings for five years. The city in return was to give it a monopoly of the telephone service in Toronto for that period. The city accepted the offer, and during the five years the agreement was in force received from the Telephone Company as its percentage $38,606.64, the subscribers receiving at the same time the benefit of cheaper telephone service. The agreement expired on September 30, 1896, and since that date no percentage has been received by the city. The rates for telephone service, however, remain the same. The Bell Telephone Company has not power to increase rates without the permission of the Dominion Government. Application for permission to increase its rates has been made recently by the Company, but the application was vigorously opposed, and has not yet been granted. Meantime the city has been in communication with other telephone companies, and has met with such success that in the event of the Bell Telephone Company increasing its rates another service at the rates now prevailing is practically assured.

A matter of special interest for several years past has been the relations of the city

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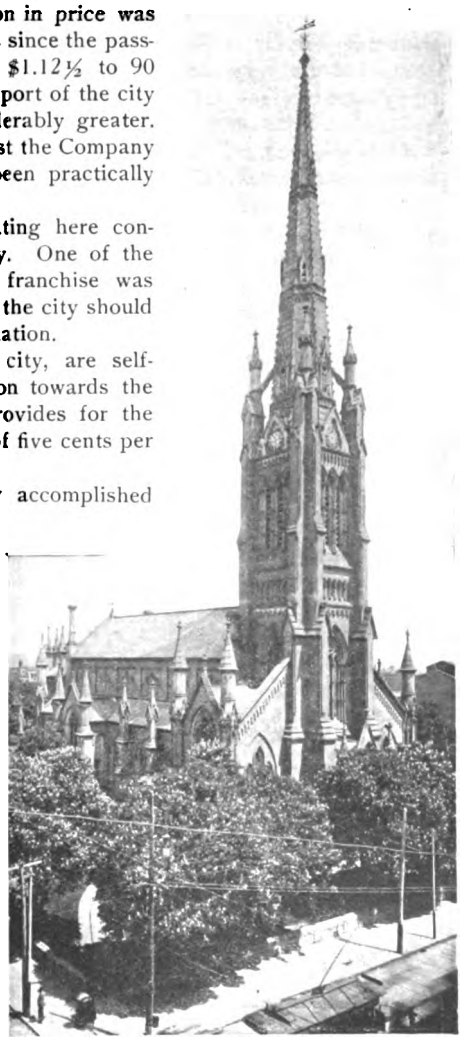
to the Consumers' Gas Company, which has a perpetual charter and a present monopoly of the supply of gas in Toronto. The yearly dividend to be paid by the Company on its stock was by statute limited to 10 per cent. In 1887 the Company, whose capital stock was then $1,000,000, made application to the Legislature to increase it to $2,000,000. This application was strongly opposed by the city's representatives, who saw in it an attempt to evade the statute limiting the dividends by creating more capital on which to pay them. A compromise act was then passed increasing the stock to the amount requested, but providing that certain revenues arising from the sale of new stock and the profits of the business should form a reserve fund; and that when this fund amounted to one-half the paid-up capital a special account should be created. It was further provided that whenever this special account should show a surplus equal to five cents per thousand feet on the quantity of gas sold the preceding year, a reduction of five cents per thousand feet should be made to all consumers for the current year. The experience of the city with the Company has proved but another illustration of the difficulty of guarding public interests even by the most careful legislation. The moneys which it was intended should form the reserve fund were expended on buildings and plant. The special account which was to govern the reduction in price was never opened. The price of gas, it is true, has since the passing of the act been reduced from a maximum of $1.12½ to 90 cents per thousand feet, but according to the report of the city auditor the reduction should have been considerably greater. An action brought by a citizen of Toronto against the Company to compel an observance of the statute has been practically adopted and carried on by the city.

The two electric light companies now operating here contribute no proportion of their earnings to the city. One of the conditions, however, on which a thirty years' franchise was granted was that at the expiration of that period the city should be at liberty to take over their property at a valuation.

The water-works, which are owned by the city, are self-sustaining, and contribute as well their proportion towards the payment of the city debt. A recent by-law provides for the sale of water to manufacturers at the low rate of five cents per thousand gallons.

One of the most important reforms recently accomplished has been in the method of assessing city property for the purpose of taxation. Formerly the city employed one or two assessors for each ward, and many inequalities existed. Now a staff of skilled assessors, taking one ward at a time, and meeting frequently for consultation, covers the whole city. There is more uniformity, and properties which have hitherto largely escaped paying their share of taxation have been forced to contribute to the municipal revenues. Notwithstanding all the efforts of the street railway and gas companies, the rails, wires, and poles of the former, and the mains, pipes, and lamps of the latter, all formerly untaxed, are now assessed in each case for half a million dollars. The head of the Assessment Department is Mr. R. J. Fleming, who has been four times elected Mayor of Toronto, and recently resigned to accept this position. Mr. Fleming has taken a leading part in reforming the city administration in recent years.



ST. JAMES CATHEDRAL (ANGLICAN)

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Seixas and the Roses

By Earle Tracy

THERE was scarcely room for a bed in Professor Seixas's sleeping-room, it was so crowded with herbarium cases filled with pressed grass. In his study there were more cases, and many little bags all carefully labeled and filled with grass-seed. From countless nails in the ceiling hung bundles of dried grasses, specimens of such enormous size that even by breaking they could not well accommodate themselves to cases. Outside the hours of his college lectures, Seixas was always delving in one of these rooms or in the court below, which was commonly known as Seixas's graveyard, on account of the long, narrow grass-plots, perfectly kept, but unmown and of many heights, each with a little white label-post and a rose-bush at the end. There, with many harsh words to the laundress, who aspired to furnish the graveyard with rows of fluttering white ghosts, Seixas applied "close culture" to the grasses he was testing in the plots. A dark, hawk-eyed, quarrelsome man was this student of meadow life—a fiery apostle of pastoralism, who regarded the whole city with enmity because it covered soil which he had found well adapted to many varieties of grass.

One morning the professor looked from his window and saw that the old rosebushes in the graveyard were in bloom; and yet, either from long-cherished intention or owing to a recent scratch in the face, he went down among them armed with unusually heavy tools. The roses, planted before his time, and always a nuisance to him, were to make place for two new grass-plots at right angles to the others. It was too late in the spring for sowing grass-seed, but Seixas thought it would do the earth good to lie a while in the sunshine.

He began with the bush at the foot of the court. When it was uprooted it seemed more in his way than ever, and he hesitated a few moments, not wishing to lay it down on his grass, then flung it over into the back of an adjoining yard. He had forgotten to shake off the clod of earth which clung to it, and, as he stamped the ground into place, he saw that the deep scar left by the roots would not be filled; but the remedy was close at hand. A brother enthusiast had recently sent him some generous soil samples to be exhibited and analyzed at the college where he lectured. Earth was plenty with his friend; he could send more in from the country. Seixas marched upstairs for the soil-bags, and took them to the back window to examine their contents and select a loam like that of the court.

The professor's back windows commanded not only the graveyard, but the yard of an adjoining building on Third Avenue. The movements of a small, vividly red object beyond the garden fence caught his attention, and he found himself watching it curiously. A ragged, red-skirted child had found the ejected rosebush, and had dragged it to the middle of her yard, where she was trying to dig a hole for it with an old broom-handle.

"'Twon't live," Seixas muttered; "not unless she prunes it and maybe not then, in blossoming-time. She's got vim, though."

He watched a little longer, and then he went down stairs with the chosen soil-bag, also carrying the large shears with which he mowed his grass-plots when he chanced to be experimenting on their various yields of hay; and soon the kindred spirit in the Third Avenue yard was startled by the unexpected windfall near the fence of a pair of shears and a spade.

It is not the Third Avenue custom to neglect windfalls. The child made for them promptly.

"Dig a good deep hole with that spade, and pour in a lot of water," were the directions which a gruff voice imparted through a crack in the fence. "No! no! Put your foot on the spade and tramp it. That's the way. Now pull down on the handle—heave it out! Never saw a spade before, I suppose, but she'll do. 'Tain't going to live, anyhow. Now take those shears and trim off all the branches—"

"But they's the pretty part," objected the pupil.

"It'll die if you don't prune it," insisted the professor.

"The flowers 'll die if I cuts 'em off," demurred the child.

"Put 'em in water," said Seixas.

"Ruther have 'em on de bush."

"Let 'em all die together, then," laughed the professor, finding her mettle good. "But

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put plenty of water in and spread out the roots before you cover 'em. Now, how are you going to get my spade back over the fence?"

"Peg it over," said the child; but her physical strength was not equal to her enterprise. The spade whacked futilely against the fence and fell back.

"Never mind," said Seixas; "it would spoil my grass-plots if it fell in 'em. Here, tie it to the end of this string and I'll pull it over."

The spade and shears, tied securely to the end of a stout cord which had come sailing over the fence to their rescue, jangled up to the top of the fence, and a skillful poke from the superseded broomstick sent them over. "Now put some papers on that bush to keep the sun off," ordered Seixas. "It's going to die anyhow," he added, as he returned to the house. Instruction in the art of planting had taken so much of his time that he must go to his college lecture without digging up the other bushes; and for some reason when he next went to the graveyard he did not take his spade.

A few days later a young physician who lived in the house had the startling vision from an upper window of Seixas tossing roses over the fence at the back of the court. At the dinner-table he took the professor to task.

"You are in the graveyard so much more than the rest of us," he said, "I should think you could look out a little for the roses. Their glory is departing suspiciously."

"If it will take the aphides with it, I'll rejoice," said Seixas.

His tone was so testy that a quiet, responsible-looking gentleman at the head of the table pricked up his ears. "And what are aphides?" he asked by way of making peace. "The name sounds poetic."

"Aphides, Stuyvesant, are soft, small green organisms which crawl over the leaves," the doctor explained from some chance knowledge "And don't you think they enjoy crawling in Gramercy as well as in Third Avenue, Professor, or did you transfer them for exercise?"

The professor glared at the slender young man in evening dress. He himself wore a brown suit with an obtrusively heavy twill, for it was one of his principles never to wear clothing which could be soiled by mother earth. "White-handed mollycoddles that never got even a scratch from Nature can play at indulging her pests, but if they got out to honest work and felt the brambles tear 'em, and the 'soft, small green organisms' crawling down their necks, I reckon the glory'd disappear about as fast as they could send it," was the reply.

"I could understand that," agreed the doctor, thoroughly delighted, "but what puzzles me is that good, tawny toilers of the soil should send the glory disappearing over the fence as carefully as we mollycoddles throw flowers across the footlights."

"What doesn't puzzle me is that mollycoddles have time to mind everybody's business but their own," snorted Seixas.

A young man who sat between the professor and the doctor looked up and shook the hair out of his eyes. This was Foster, the genius of the house. He had just noticed that there was an altercation going on. "We all take an interest in the roses," he said, good-naturedly, "but I believe you would be the first. Professor, to disapprove of our all turning out to work in the graveyard. Even if you gave each one of us a grass-plot, they would soon deteriorate from unequal cultivation. For instance, while I would be harrowing my plot by electric-motor power, Beverley would be chipping at his with a dissecting-knife, and Stuyvesant would hire a landscape gardener, while Bob Morgan would satisfy his conscience by looking on and writing an editorial on our various methods."

The editor looked up whimsically. He was not quite satisfied to see the conversation drifting back into good will and quietude again. "That old court blossoming out over night into a June rose garden makes me think of the unexpected things which sometimes show up in the hardest kind of old parties," he said.

"Sometimes, not always," said Stuyvesant, falling into the trap.

"Well, pretty nearly always," Morgan answered. "They may try to bluff it out and pretend they're stony-hearted to the center, but there's usually a soft spot somewhere."

"Fiddlesticks!" exclaimed Seixas. "You might as well say that the yolk of an egg will always be soft no matter how long you boil it I tell you conditions make the man, and it's a good thing there are plenty of them to produces hardness. I like my eggs soft, but dealing with soft men is like trying to hoe mud."

"Well," said the editor, "I must be considerably hardened, for you and I get along very well together, and yet I claim to have some sentiment. All that you need is to keep

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the different outfits separate for use with different people. It's just like keeping a desk in order. Now I have a drawer for prose and a drawer for poetry—"

"Well, I thank Heaven I haven't any such useless lumber as a drawer of poetry in my desk, or in my mind," declared Seixas, with emphasis.

"Or at least it's a secret drawer with a double spring-lock, and you've forgotten the combination," added the doctor.

"Glad of it," growled Seixas, pushing back his chair. A moment later they could hear him go thump-thumping down into the basement with his bunch of gardening tools and out into the court. Then Beverley told what he had seen; but though Seixas had not been very skillful in his vindication of himself, the other men had to be satisfied with his explanation, since no other short of insanity seemed adequate.

The truth was that the planting in the Third Avenue yard had been unsuccessful, and, though Seixas had prophesied as much, his pupil looked through the cracks so longingly at the prospering bushes in the graveyard that he fell into the habit of cutting the roses daily at some quiet time and tossing them over the fence.

Often there were other children playing in the yard, and the fall of the flowers was a signal for strife; but after the pupil had triumphed over her adversaries, true to her instinct for gardening, she stuck the new spoils into the ground around her ill-fated bush, where they faded into crisp brown twigs with a sere knob at the top.

One day the professor missed his pupil, and when he looked from his back window after lunch he saw the last roses he had thrown still lying where they had fallen on the other side of the fence.

The same thing happened the next day. The day after he noticed an older child adorning herself with them unmolested. Then Seixas took his hat.

"A sick chile?" said the fat mistress of the second-floor apartment on Third Avenue. "The house is full on 'em; I got two or three myself. What kind of a sick chile d'ye want?"

"A little girl with a red skirt," replied Seixas.

"An' what d'ye want of her?" The woman looked at him suspiciously out of small eyes which were seeking each other from opposite sides of a very broad face.

"I wanted to know if she was sick," said Seixas, bluntly.

"Yes, she's sick. There's three on 'em sick with red skirts in this house; only one on 'em's gone to the horspital."

"The one I mean has yellow hair," pursued Seixas.

"They all on 'em has yaller hair," replied the woman; "all 'ceptin' Lizzie, an' she ain't sick."

"Are all the children with red skirts sick?" asked Seixas, desperately.

"Well, Lizzie has a red skirt."

"But you say she doesn't have yellow hair."

"No, she's my chile, an' a reg'lar Injun. Oh, Lizzie, come here!"

"I don't want her," snapped Seixas. "Have you got one that's only been sick three days?"

"Oh!" cried the woman, "I know who you want. It's that Younkins imp you're after. She clumb down the fire-escape—they lives on the fourth—an' she drapped."

"Where is she?"

"In the horspital."

"What hospital?"

"Bellevue."

Seixas turned on his heel. Lizzie, whose black head had been peeping for some minutes from behind her mother's skirt, called after him, "Mister, got any flowers in ther box?" and was slapped back ignominiously by a heavy maternal hand.

Lizzie was the child who had decorated herself with the roses. Seixas saw them hanging rather limply in her straight black hair, and as he walked on it occurred to him that the contents of his collecting-box would be more appreciated by children like this one than by his poor little pupil who cared only for an appearance of life and growth in her flowers. In the hospital there would be no earth for her profitless planting. Seixas swerved from his course, taking a side street toward Broadway.

He had a flower-pot under his arm when he turned back to the east, but his quest for it had taken him several blocks up town, so that his first sight of Bellevue was its forbidding Twenty-eighth Street wall. A rank smell of laudanum came from the small, deep window-openings. The dust rose about him. The midday sun beat down on the ragged grime of the river traffic. He followed under the towers, seeking some means of access. At the foot of the street, where a cheerful clan of wharf-rats sat philosophizing, the wall gave abruptly into the water, but the dock on

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which he stood ran out beyond; he could see the gray tents in the inclosure, the benches and lounging convalescents, the grass and the flower-beds. It was a world apart.

Without questioning the quality of the turf, he hastened back as he had come, and passed down First Avenue, chafing at the closed ambulance gates, until a placard directed him to the Twenty-sixth Street entrance.

"Where are the children that get hurt?" he asked, tartly. He had entered without ceremony, and was stranded near the reception office.

"Scattered," answered a hurried doctor.

"Where?" demanded Seixas.

"In the Twenty-eighth Street wing and wards on the upper floors, and in Ward 12. There's the elevator."

Seixas waited for no elevator, but, directed by passing nurses, physicians, and attendants, made his way up the angled staircases.

"Straight through," said an adviser on the fourth floor. Seixas had drawn back like an intruder from a group of mothers and babies, taking off his forgotten hat.

The babies were lusty little souls for the most part, looking as if they had come to go through a long programme. "Where are they all starting for?" he found himself wondering as he walked with downcast eyes among these late entries in the race. "Bad picking they'll get along their track. They ought to be turned out into pasture, poor little brats!"

In another ward a man who sat by his cot rolling bandages looked up curiously. Seixas had not the aspect of a philanthropist, and visiting doctors do not carry flower-pots. Another man stirred nervously and drew up his counterpane. Seixas stood still a moment, strangely bewildered by realizing that all this white, silent, pain-scourged place was here, not for a day, but forever. Then the sound of children's voices reached him, giving him his bearings again.

He had no need to ask for the Younkins imp in the sunny end ward to which the voices drew him. She was sitting on a toy table in the middle of the room, her head bandaged, her arm in a sling. "Is them for me?" she cried at sight of Seixas. "Will they grow?"

"If you water 'em," replied the professor, setting the pot down beside her. "How'd you get here?"

"Ambulance brung me. How'd you?"

"Walked," admitted Seixas, while his glance wandered among the many high-railed cribs from which small pale faces turned toward him. There was something that choked him in the buoyant hopefulness of their eyes.

At the other end of the room a nurse was busy sorting clothes near a closet door. She looked at the visitor, but the flowers were his passport, and she left him to his own devices.

"Can you pick 'em off?" An enterprising little chap in an iron frame or harness had hobbled to the flower-pot.

"No," said the Younkins imp, guarding the treasure promptly with one very able hand.

"Do you like 'em picked?" asked Seixas, remembering the tin box still under his arm.

The little fellow's grin unfastened the box. "Here's a bunch for you," said Seixas. "Don't you two want to take some to the rest?" he asked, turning to the Younkins imp.

"Can't walk," she answered, raising a bandaged ankle and grimacing with the pain.

"I kin," said the harnessed boy, with his flowers at his nose.

Seixas gave him the roses, but as he watched the little fellow journeying toward the expectant watchers it occurred to him that he himself could make the round more easily. He followed and took part of the flowers. "Here," he said, selecting a child that did not seem crippled; "do you like 'em?"

The sound-looking boy did like them. He said nothing, but, taking them eagerly, laid them down, and with his right hand separated the meager fingers of his left to put them in. Seixas turned abruptly to a crib whose inmate was sitting up and playing with a doll. He dropped his contribution beside her and asked, a little huskily, "What are you going to do with them?"

"Thank you, I'd like my doll to wear 'em," said the little mother, trying to catch them into the doll's clothes by their thorns.

"Here," said Seixas, fumbling under his coat lapel and producing a pin.

"Do you like the red ones or the white ones?" he asked the next girl. "You don't have any doll to wear 'em; what'll you do with 'em?"

"I wish you'd put 'em where I could smell 'em," she said, and Seixas saw that she could not raise her arms. He held the flowers so that she could bury her face in them a little, and then, searching again under his coat lapel, he pinned them to her night-dress with awkward, shaking hands.

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It was no use singling out the children who did not look sick; he had begun by avoiding a crib where a baby was lying very flat, with one bandaged leg stretched slightly upward, strapped in position; but when he reached it the dazed apathy in the little face was a positive relief. It seemed as if final renunciation would not be a surprise to her.

"I've saved some of both kinds for you," he said.

"She wants a drink of water." His fellow-worker of the harness had disposed of his roses, and stood at Seixas's knee with a glass which he could not reach over the railings of the crib. Seixas took the water and lifted the child slightly to let her drink. Her cheek was so transparently white that the rough, heavy coat it nestled against grew almost repugnant to him. But the bearded face which had frightened the children when he entered had something in it which they put up their hands to now, if the hands were free to move. The baby clung to him when he would have laid her down. As he held her, a breath from the great wild hills of his boyhood came to him—these pale children had been cheated by life.

A soft rubber ball bounded from the other end of the room, and Seixas straightened up in time to be its target. The harnessed boy and the Younkins imp had begun a game with active souls across the ward. "Peg it to me," ordered the pupil.

"That I will," said Seixas.

The pupil could use only one hand, and the harnessed boy was slow. The big, muscular professor had lively work while the game lasted, and he did not see young Dr. Beverley come to the door of the ward and stand there speechless. The professor was looking very warm and breathless, and the roses from the graveyard were scattered over all the cots. Beverley gathered up his lips as if to whistle, and then stepped back. The ball was bounding toward him, and he did not wish to interrupt the game.

That evening, as the professor was going in to dinner, he fancied he heard his name spoken by the men already in the dining-room. He glared from Stuyvesant to Morgan as he entered, from Morgan to Foster, and from Foster to Beverley. The two older men appeared unconscious. Foster was lost in thought. Beverley turned to him with the eyes of innocence.

"Sit down while the table's here," he urged. "Foster is cooking up a scheme for running it from under our noses electrically, to have the plates changed in the kitchen. I want to make hay while the sun shines. Here at the foot I'm bound to be bowled over when it starts."

"'Twouldn't be much loss," said Seixas, sitting down.

Foster suddenly came to himself and looked about him, brushing the hair back from his forehead. "What were you fellows saying about Seixas's drawer of poetry?" he asked.

"Drawer of poetry!" snapped Seixas. "I'm thankful to say I don't have any such rubbish about me," and he hitched his chair forward with a bang.

The double spring-locks had closed, but Beverley and Stuyvesant and Morgan knew what there was inside, and they looked down into their plates and smiled.

Foster still stared around him inquiringly. "I'm sure I heard you talking about it," he said.

A Dream-Chase

By Priscilla Leonard

I met, in dreams, an eager crowd
Whose restless haste no pause allowed.
One carried high a gilded net,
One held a sugared snare—but yet,
Indifferent, in the azure sky
Their fragile quarry floated nigh.
"What is it that you chase?" I cried,
And each with hopeful voice replied,
"We seek the crown of all success,
The Butterfly of Happiness!"

Fluttering, floating, here and there,
The wanderer wavered through the air,
Each painted, iridescent wing
Bright with the colors of the spring.
On, on it ranged, beyond their quest,
And settled in contented rest
Upon—a larkspur's spike of blue!
And, in my dream, I smiled to view
A cottage flower—no more, no less—
The resting-place of Happiness!

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The Highlands of Kentucky

By Grace F. Ryan

ONE who has never visited this land of spinning-wheels, patchwork quilts, feather beds, and fireplaces, might wonder why the inhabitants should be so far behind the times. But when once he had traveled over the mountain roads—steep, rocky, all but impassable it seemed to me as I tremblingly sat in my saddle—he might easily understand the reason. They are so shut in! Rocks and hills on all sides have proved an effectual barrier against the onward march of civilization. After holding fast with both my hands while my horse carefully picked his way over the stones. I found myself at last, one cool May evening, in a comfortable log cabin out on "Lonesome Creek," seated before a rousing fire in the old fireplace.

The main living-room, called the "big house," was papered with old newspapers. One window and the open door were considered enough for light. There were three old-fashioned high-post bedsteads, strung with cord, on one side of the room, and on another the one rocking-chair, where sat the dear old grandmother peacefully smoking her pipe. The rest of us sat on low, straight-backed, home-made chairs, the seats of which were woven of oak strips. Carpets were an unknown luxury. On the wall were two or three brightly colored charts representing scenes from the Bible,

A FRIENDLY "MOUNTAINEER"

Introductions quickly showed that we were in a country of peculiar names. Canzadie, Charlottie, Bethadie, and Louīsa were some of our new friends; later I met Hēlen and La*fay*ette, and was told of a baby who had started out in life with the distinguished title of "Judge" as a given name. One afternoon "General" Foster, his young wife and two babies, came to call. I had frequently heard of "General" Foster, and expected to see a pompous, elderly gentleman answering to the title. He proved to be a small and decidedly peaceable-looking man, twenty-four years old perhaps. "*General?* Why, yes," was the answer to my astonished question. "He never had any other name."

Lonesome Creek, however, could hardly have received a more appropriate name; a more desolate spot it would be difficult to imagine. It was at least fifteen miles from the railroad, with high hills on every side, and the settlers were scattered on widely distant farms. Our hosts were unusually fortunate in having neighbors, "squatters" who lived in small log cabins on the farm. I accepted an invitation one afternoon from little Shelby Gregory to visit Aunt Vienna's by a short cut through the woods, "past Ben Stevens' place." The "place" turned out to be a one-story cabin, with one door and no windows, fenced about

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ON THE WAY TO MARKET

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with a five or six rail fence. Surmounting the latter, somewhat embarrassed by the gaze of the Stevens family, I accepted the hospitable invitation to enter the house. And what a tiny home it was! One room, containing two or three home-made beds, not more than three chairs, and one table of domestic manufacture—all for the accommodation of father and mother and eight children! The head of the family did odd jobs about the farm to pay his rent. He also spent much of his time hunting and fishing and "goin' a-sangin'." For ginseng is to be found in these hills, and it can be sold for a good price, or exchanged at the settlement store for coffee, flour, and other necessaries of life. "Ussly," the mother of the household, was an industrious little woman, and added to the income by helping her neighbors at their spinning.

But if the mountaineer's house is small at times, his hospitality is never contracted. The parting words, when good-bys are said after a friendly call, are always, "Why, stay all night!" The correct form of reply will follow: "Cain't to-night; you-all better come home with us." If either invitation should be accepted, as does not often happen, the hosts would be in no wise inconvenienced. It is always felt that there is plenty of room, and there frequently is. In one home we found four beds in the "big house," two in the room where the meals were eaten, two in the kitchen. two in a side room, and six in the loft overhead—a total of sixteen beds in a house of five rooms. One day a party of us, numbering seven in all, walked over to Tom Boyd's to see some spinning-wheels belonging to his mother, Lodusky Boyd. The Boyd home was a log cabin without windows, though having two outside doors; the family consisted of Tom, his wife, his mother, and six children. There were also two lodgers who paid for their board by bringing in game and fish. After inspecting the wheels and playing a little for the Boyds—we had brought our violins—we remarked that we must be returning home, about three-quarters of a mile away. "Why, stay all night!" Tom exclaimed, as heartily as if he really expected us to remain. As I had counted only two beds and two trundle-cots in the one room, I was decidedly glad that the etiquette of the occasion did not compel us to accept the invitation.

Although some of the methods of expressing their hospitality were a trifle embarrassing, I think I never met people more generous and kind-hearted. The mountaineer, like the Spaniard, invites you to make his house your own. "Come right in and waller around," was the way one kindly hostess expressed it, and so comprehensive a term hardly seemed to need the added invitation to "do anything else you have a mind to." And, with all his efforts to entertain you with his best, the host is always profuse in his apologies. Meals were invariably prefaced with the statement that "they knew they hadn't anything fit to eat," and yet the tables were generally loaded with chickens, potatoes, corn bread, soda biscuit, bacon, fried eggs, coffee, sweet milk, buttermilk, and several kinds of syrups, including one made from "tree sugar," *i. e.*, maple sugar.

As in all isolated country places, much of the social life centers around the church. I shall never forget my first meeting in the "church house" at Lonesome Creek. It was held on the third Sunday in the month, and everybody from miles around was there. On one side of the small plain building was the door by which the women must all enter; on the opposite side was the entrance for the men. A small opening had been made near one window, through which the stove-pipe projected, for the church house was minus a chimney. I was fortunate enough to get into a seat with a back. My neighbors were women with their Sunday bonnets—sunbonnets—and young girls in all the finery they could muster for the occasion, for meeting-day in that little settlement comes only once a month. Uncle Billy Graves was the preacher for that Sunday—an old man, over eighty years of age, but erect and vigorous still. While the last hymn was sung after the sermon, the elderly sisters of the church left their places one by one and went forward to extend the right hand of fellowship to the preacher. They were followed by the younger women and girls, and then by the men, all singing as they went. Then came the benediction, and we were dismissed to go out and stand under the trees, where we gazed at the people and were gazed at in return.

We happened to be in the neighborhood of the Fellowship School-house one Sunday when there was to be Sunday-school before the preaching service—the only Sunday-school we found in that vicinity. We arrived a little too late for the lesson, but we found the school engaged with a fresh song-book from which some new songs were to be learned. As books were not plenty, two or three men

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who acted as leaders stood in one corner of the room singing from one book. First they sang—through their noses—the syllables, "do, re, mi, mi, mi," etc., until the whole school had learned the tune. Then one of them repeated the words, and in this way the song was learned. Such a thing as an organ is unheard of in that community. Then came the preaching service; but as there were more people than the little school-house would hold, it was decided to have the meeting outside under the trees. The seats were all carried out and given to the women, while the men stood in the rear. The minister was assisted by Nimrod Peters, a young man in his shirt-sleeves, who broke the monotony of his remarks by spitting once in a while.

It was soon apparent that Mis' Simmons's funeral was to be preached. Mrs. Simmons had died several months before and had been buried with no service, as is the custom, and now Mr. Simmons had petitioned for this memorial ceremony. Mr. Peters opened the meeting by reading a chapter from the Epistles and making a short address; then there followed an affecting prayer by the minister. I felt my tears coming thickly, for poor Mr. Simmons was indeed an object of pity as he sat on the ground leaning against a tree, while his motherless children, six in number, surrounded him. But when the possibility of a stepmother was mentioned in the prayer, the solemnity of the occasion wore off a little. Then came the sermon. Mrs. Simmons had not been a model of all virtues, and it was evidently hard for Brother Rogers to say just the right things, but at the close he asked every one who would promise to be a friend to Mr. Simmons and his family to come forward and shake hands with them. All—men, women, and children—were sobbing as if their hearts would break as they went forward to pledge their eternal friendship. Meanwhile Brother Rogers went in and out among the groups of people, shaking hands with them, exhorting, shouting at the top of his voice that he hoped they were all on the road to glory.

These belated memorial services are very common. As all burials must take place within twenty-four hours after death, there is not time to send word around the country to the friends who would like to be present at the services; they are consequently held as

"STOLEN PLEASURES SWEETEST ARE"

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A LOG CABIN BY THE WAY

long as six months or even a year after the death occurs.

The school-houses of the country are few and far between, and are open during only five months of the year. As it was vacation at the time of our visit, there was no chance to see a school in session; but we met one of the trustees of the little school, attended by most of the children of the district where our host lived. He informed me that to attain the distinction of becoming a school trustee a man must be able to read and write, and must also be married. On one day in the year the trustees must visit the school, taking their dinners, and must stay all day. In language more emphatic than polite he told of the difficulty experienced in finding a man to fill a vacancy on the board of trustees. "We thought of asking Bill Jenkins," he remarked; "but he can't read or write." Bill was eighteen years of age, and the sole qualification he possessed was that he was married. "Then we asked General Foster"—who had already served a term—"but he said he'd be blamed if he'd take it. Jim Saunders *might* take it, but he said he didn't see what he had to take his dinner and stay all day for." It was quite evident that in this case the office was seeking the man, with a fair prospect of not finding him. The school year is usually so short that many of the children are hardly able to start before it is time to stop, and naturally not much is accomplished. A man who can read readily, without spelling out the words as he reads, is hard to find.

On the whole, the most crying need of this region is a railroad that would bring the mountaineers into contact with the rest of the world. It was hard, indeed, to meet with a woman there who had even seen a train of cars, and even the majority of the men had never ventured so far away as the nearest railway station. An old gentleman who took a keen interest in the outside world, but had only once had the opportunity of seeing a train, one day met a man who had just come from the station, eighteen miles away. "Wall," he remarked, "been out to the railroad, hev ye? Them kyars still runnin'?" He was assured that they were still running. "Hain't they got done haulin' yet? I thought they'd been done haulin' by this time; they was haulin' when I was out thar."

One still more venturesome soul left his

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mountain home and traveled across the State to Louisville. The trip was a revelation to him, and when he returned home he remarked to his wife that "if the world was as large every way as it is from here to Louisville, it must be a *whopper!*"

But, in spite of all that we found strange and crude in our surroundings, we parted from these warm-hearted and generous friends with sincere regret. Our last night in the settlement was a memorable one. It was a beautiful evening, and we all sat out on the "gallery," or piazza, where we had music and stories. "We all" in this case meant twenty-one of us, for some of the neighbors had come in; and when the good-nights were said, and the usual invitation to stay all night was extended, ten of the callers accepted the invitation! Where they were all stowed away I never knew, but the capacious loft overhead could probably have revealed the mystery. The next morning we were all astir bright and early. The breakfast was quickly eaten, the good-bys said, and we climbed into the huge green wagon, most appropriately called a "jolt-wagon," and away we bumped over rocks and hills to the nearest settlement, where we changed wagons for the county seat. Soon we were on our way northward, and rapidly leaving behind us this pleasant region of spinning-wheels, fireplaces, and unreflecting hospitality.

The Life and Letters of Paul

VI.—Paul at Corinth

By Lyman Abbott

FORTY-FIVE miles from Athens lies, or rather formerly lay, the city of Corinth. If Athens may be called the Boston, Corinth may be called the New York, of Greece. It was the commercial metropolis of Achaia. It is situated on an isthmus between two seas, the Ægean on the east, the Ionian on the west; and on a plain between two ranges of hills separating northern from southern Greece. Commerce, to avoid the stormy peninsula, came to Corinth, where either the goods were transshipped or the vessels were carried by a kind of roadway from one sea to the other; traders desiring to pass from northern to southern Greece were compelled to pass at Corinth through the mountain ranges which separated northern and southern Greece. Hence Corinth was the gateway of both internal and marine commerce. It was the commercial metropolis of ancient Greece. And its glory and its shame were those of a great commercial metropolis.

It had been a great and a glorious city. "The light of all Greece," Cicero calls it. But two hundred years before Paul's visit it had been visited by a Roman army, and vengeance had been taken upon it for some real or fancied insult put upon Rome. It had been given over to sack. The men had been killed, the women and the children had been sold into slavery, and the city, with its temples and its altars and its public buildings, had been given to the flames. For a hundred years it lay in ruins. Then Julius Cæsar resolved to rebuild it. He sent thither Roman colonists, and it regained something of its ancient eminence, though never the whole.

This city, with a great foreign population gathered in it, still had a great commerce and enjoyed commercial privileges and some political and social privileges as well. For it was the natural capital of Greece. And whatever example Corinth set, Greece was likely to follow. What Paris has been to France, that in some sense Corinth was to Greece. It was pervaded by the commercial spirit. We are mistaken if we imagine the Greeks to have been exclusively an intellectual people. They were also a very commercial people. Five hundred years and more before, Pindar had said, "Money, money, money makes the man," in bitter satire of his countrymen; and this spirit that money makes the man was nowhere in Greece embodied as it was in Corinth. It was a city given over to luxury and to the vices of luxury. Greece was never a very highly moral State, and Corinth was pre-eminently an immoral city even for Greece. The religion of that day had nothing to do with morality. There was no attempt on the part of the priests in the temples to promote moral life. It is said that there were a thousand prostitutes connected with the temple to Venus. That

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simple fact is sufficient to indicate how little effect the religion of Greece had in promoting moral life. The women of Corinth were left, for the most part, to grow up in ignorance, and were kept in seclusion in their homes. Only the prostitutes were educated. They had their receptions, and with them the wisest and the best, the philosophers and the moralists, were wont to gather for brilliant conversation with one another and with women who in our time we would not allow within our homes. So far had this gone that it became a proverb in Greece; for a woman to become devoted to a life of shame was called in Greece to Corinthianize.

This moral quality of Corinth had affected its intellectual quality. Philosophy was no longer philosophy. It was sophism. The sophists were teachers of a pseudo-philosophy. They organized their schools, plied the arts of the rhetorician and, perhaps it should be said, of the logician, certainly of the dialectician. They plied them for money—which was perhaps legitimate; they plied them not for truth—which was certainly not at all legitimate. The average teacher in Corinth had that idea of the duty of a professor of instruction which is entertained and frankly avowed by some journalists at the present day respecting the profession of journalism. They say that the newspaper is a commercial enterprise; it gives to the people what the people want; if you do not like the newspaper, you must change the appetite of the people. So these professors of rhetoric and logic in Corinth said, "We are conducting a commercial enterprise, and we give the people what the people want." And what the people wanted was ingenuity in intellectual fence. The sophist pretended to know everything and to teach everything. He would talk to you on any subject you wanted to be talked to about. Much, again, like some modern journalists! It made little difference to him whether he knew anything about it or not; he had skill in intellectual fence, and that was enough. He would discuss, therefore, all manner of questions—political, moral, philosophical, abstract, concrete, religious, secular, terrestrial, celestial, present, future. Long before this time Plato had, with biting sarcasm, characterized these teachers of sophism, with whom Paul was to come in conflict in Corinth, and this is his characterization of them: "A sophist," he says—these are not, indeed, his exact words, but an epitome from one of his dialogues—"a sophist is one skilled in a contradictious, dissembling, unintelligent, indefinite, fantastic, juggling-with-words art of imposition." That is a Greek philosopher's definition of Greek sophism.[1]

There was, however, a moral element in Greece, and it was strenuous and muscular. It was known as Stoicism. It does not come within the province of this paper to trace the rise and growth of Stoicism, nor to enter into any analysis of it; it is enough to say that it was a real and genuine protest against the immorality of life and against the superficialism of philosophy. But it was, in the first place, materialism pure and simple. The Stoic was what we call in modern times a monist. He thought there was only one thing in the world, namely, matter, and force which is simply a subtle form of matter, and that God and the soul were themselves forms of matter and of force. He did not recognize a personal God; but he did recognize law. There was an inherent, an indestructible law, and men should obey this law, not because they must, as though they were machines, but because obedience was reasonable. The Pharisee rested the duty of obligation to law upon conscience; the Stoic rested it upon reason. Thus there was a protest against the immorality of the time, because it was irrational; and equally a protest against the superficial philosophy of the time, because it was irrational. Of the faith which perceives the invisible, of the hope which believes that righteousness brings reward here or hereafter, peace now or peace in eternity, and of the love which feels a sympathy for men and a desire to serve them with unrewarded activity, there is scarce any trace to be found in the writings of the Stoics, who were the moralists of the first century. There is very little of it to be found even in Marcus Aurelius, the Stoic of a later age, already pervaded in some measure by the spirit of Christianity.

Into this city, then, with its commercial spirit, with its immoral life, with its superficial philosophy, with its morality, so far as it had any morality, resting upon pure reason and upon nothing else—into this city came Paul, disheartened, discouraged. His mission up to this time had been, it seemed to him, a failure. He had started out with high hopes from Arabia. He had come back to Damascus to tell the Pharisees, of whom he was one, that Jesus of Nazareth was the

[1] See Plato's "Sophist," and Jowett's Introduction thereto.

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Messiah, and they drove him from the city. He went up to Jerusalem. "Surely," he said, "they will hear me; they know me; they know how earnest I was in persecuting the Christians, and now that I have the light I can give it to them." He tried to give it to them, and they treated him. or would have treated him if they could, as they had treated his Master. He had to flee from Jerusalem. He had undertaken almost single-handed to carry this message into Greece. The Christian Church had very little faith in his mission. It did not believe that Christianity applied to the pagans. And he had gone out with very little blessing, except that of the prayer-meeting at Antioch; and nothing had come of it. He had gone to city after city, to synagogue after synagogue, and every synagogue had treated him as he had been treated at Damascus and Jerusalem. And when he turned from the synagogue to the pagans, he found himself at once confronted with the charge of endeavoring to raise an insurrection, to create animosity to the Roman Empire and the Roman Emperor, and to initiate a new kingdom. He was silenced by the Roman authorities. In no single place had he been able to stay more than a few days or a few weeks at the utmost. He came to Corinth disheartened and discouraged. "I was with you," he says. "in fear and in weakness, and in much trembling."

He reviewed the past, and he saw that his message of a second coming of Christ within the present generation to revolutionize the world had accomplished nothing. He looked out upon Corinth, and he saw that the hope of another sensuous glory was a poor weapon with which to attack a present sensuous glory; that a future kingdom of heaven would have no power in it to stir the heart of a people given over to commercial and luxurious splendor in their own time. They might well have answered, had they known the proverb, "A bird in the hand is worth two in the bush," and their answer would not have been wholly unreasonable.

Moreover, he had been following the Christ, and he had received more and more the Christ spirit. He had come to see what at first he did not see, the glory of humiliation, the riches of poverty, the exaltation of abasement, the radiancy of self-sacrifice. He began, as he had in other cities, at first, apparently, accomplishing nothing. But when companions came, he took heart of courage, and went into the synagogue and preached. There he met with the same experience he had met before. The people would not hear; they turned him out. But he did not meet it as he had met it before, by fleeing to another city. He cast down before the Jewish opponents the gauntlet of defiance. He took refuge in a house adjoining the synagogue, took with him one who had been converted to Christianity, the ruler of the synagogue, and set up what might be called a rival synagogue alongside. And thus he began his real ministry in Corinth.

The Jews presently tried the same tactics they had tried successfully at Philippi and Thessalonica. They made an assault upon him and brought him before the Roman Governor, a brother of the famous Seneca. But now they had no charge which they could bring against Paul. They could not charge him with preaching a new king and a new kingdom; for the theme of his preaching had changed. And when Gallio had investigated and heard what they had to say, his answer was, in substance, this: "If this concerned Roman law, I would hear it; but it is a matter of words and names and your own religion: to be a judge of these matters I have no mind." And he drove them from his judgment-seat. And then the Greeks took the ruler of the synagogue who had brought the complaint against Paul, and beat him before the judgment-seat, and Gallio let them do it; he did not care.

So much for Paul's outward experience. He remained there a year and a half. What did he preach? The omissions of the Bible are marvelous, and some of them inexplicable. Why is it that Luke gave us the report of Paul's sermon at Athens, when nothing came of the preaching, and has given us no report of any sermon at Corinth, out of which grew the first considerable and prosperous church? But if Luke has not reported the Corinthian preaching, Paul's Epistle gives us some hints concerning its character. He resolved, in the first place, that he would not be confounded with the sophists. "The Greeks," he said, "are seeking for reason—sophism, skill in dialectics, ingenious fence, fine rhetoric; I will have nothing to do with that." He was afraid lest he should be confounded with these ingenious dialecticians. While the Greeks seek for skill in sophism, the Jews seek some miracle, some sign, some wonderful display of power. They want the glorious coming of a Messiah; they want the manifestation of a divine power, in some supernatural

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way, and I will not give them that. I saw, he says, in substance, that these are ineffective, and I determined that among you I would know nothing save Jesus Christ and him crucified.

That text has been often misquoted; as if Paul said, "I determined to know nothing save Jesus Christ and him crucified." But he did not. What he said was this: "I determined to know nothing *among you* save Jesus Christ and him crucified." It is as if he had said, "I came to a city mired in luxury and in self-indulgence; notorious for its infamous license; tickling itself with pseudo-philosophy that did not affect the moral life; a city whose only moral movement was a movement founded on pure reason, not on conscience; a city in which meekness, gentleness, forgiveness, kindness, self-abasement, and humiliation were absolutely unknown, or known only to be scoffed at; and I resolved to put away all the instruments on which I had before relied, all the methods I had before employed, and rely wholly upon the story of Christ and his cross; I resolved that I would rest my preaching, not on the glory of a Christ yet to come, but on the glory of a Christ who has already come; not on a glory to be revealed in clouds and angels and power, but on a glory that is revealed in poverty, humiliation, crucifixion. In doing this, I resolved, too, that I would appeal to the spiritual that is in man. I would no longer appeal to men's ambition, and think I sanctified them by presenting them a celestial picture to respond to their ambition. I came to see that in every man there is a power of insight, and I resolved that I would try to awaken that, dormant as it is, and make men see the invisible." Listen to his account of his own purpose:[1]

And I, brethren, when I came to you, came not with an ambition to excel other teachers in rhetorical or sophistical skill, in declaring to you my testimony concerning God. for I did not choose to know anything among you but Jesus Christ and him crucified. And in weakness and in fear and in much trembling was I with you, and my speech and my preaching were not of persuasive words of wisdom, but were a manifestation of the spirit and of power, that your faith might not rest in the wisdom of men but in the power of God. Yet we can speak wisdom, and we do, among them who are full grown, but not the wisdom of this age, neither of the rulers of this age, who are becoming quite good for nothing. But the wisdom we speak is the wisdom of God, a mystical wisdom, a hidden wisdom, which God prepared before the ages and which is to result in our glory, which none of the rulers of this age know, for if they had known they would not have crucified the Lord of this glory. But, as it is written, that which the eye has not seen and the ear has not heard and it has not entered into the heart of man to conceive, these God has prepared for those who love him. But God has declared them to us through the Spirit, for the spirit (of man) searches all things, even the deep things of God. For who among men knows the experiences of man except the spirit of man which is in him? So also the experiences of God knoweth no one except the Spirit of God. But we have received, not the spirit of the world, but the spirit which comes forth from God, in order that we may know the experiences which are freely imparted to us by God, of which we speak, not in forms of speech which can be taught by human wisdom, but in such as are taught by the Spirit, interpreting to spiritual men spiritual truths. But the sensuous man does not even receive the things of the Spirit of God, for they are foolishness to him, and he is unable to understand them, because they are spiritually discerned. But the spiritual man discerns all things, but he himself is discerned by no one. "For who ever knew the mind of the Lord to instruct him?"[1] but we have the mind of Christ.

Up to this time in Paul's experience he has said nothing about the crucifixion, except incidentally to refer to the death of Christ. as a basis for setting forth the resurrection of Christ. From this time forth he has almost nothing to say about the resurrection of Christ; so little, apparently, in his preaching to the Corinthians that some of the church came to the conclusion that there was no resurrection, and he writes them at length on the subject. In his previous sermons and in his previous letters to the Thessalonians he has nothing to say about the crucifixion and much to say of the second coming; in his future letters, almost nothing to say of the second coming. Instead: he will depart and be with Christ; he will be absent from the body and present with the Lord; a crown of righteousness prepared for him awaits him.[2] Christianity becomes more and more to him a present life, less and less a mere hope of a future life. It is after this that he writes to the Romans that men are justified by faith alone. It is after this that he writes to the Philippians that because Christ hath humbled himself, and taken the form of a servant, and been obedient even unto death, and that the death of the cross, therefore God hath highly exalted him. It is after this, too, that he writes to the Galatians, in mystical phrase, that he is

[1] The word which I sometimes translate "wisdom" and sometimes "sophism," in this paraphrase, is the same word in the Greek. There is a play in the Greek which I have not found possible to represent in the English.

[1] Quoted from Isaiah xl., 13.

[2] In his Epistles to the Corinthians there are only incidental references to the second coming: *e.g.*, 1 Cor. i., 7.; xv., 23.

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crucified with Christ, nevertheless he lives; yet not he, but Christ lives in him. It is after this that he writes to the Corinthians that, even if he had known Christ after the flesh, he would not care for the knowledge, so surpassing is the mystical and spiritual vision of the ever-present Christ. From this time forth he is the preacher of these two things: First, the glory of self-sacrifice; and. secondly, the mystical life of the inward faith.

Thus we have traced in Paul's experience three stages. In the first we see him a Pharisee. He is conscientious; he has studied the law; he believes in it; he endeavors to fulfill it; and as regards what we call the ceremonial law—that is, as regards the law defining man's especial obligations to God—he is blameless. But he has hope of a Messiah, who is coming to make Jerusalem the queen city of the world, and when he sees a sect arising which declares that the Crucified One is the Messiah, he will have none of it, and when it grows strong, he sets himself to work to destroy it. In the second stage of his spiritual experience he has seen this crucified Saviour risen; he has thus brought to him the consciousness of the resurrection; in that consciousness of the resurrection he gets his conviction that Jesus is the Messiah. But he still believes in the Pharisaic conception of the kingdom of God; he still thinks that the Messiah is straightway coming to bring about that kingdom of God. and he goes forth as the herald of a coming king. In the third stage of his experience he is no longer a Pharisee, and he is no longer a Pharisaic Christian. He sees there is no glory like the glory of self-abasement and self-sacrifice; that there is no evidence of religion like the evidence of the inward witness of the soul itself. He speaks as a mystic to mystics, as a spiritual man to spiritual men, and he sets forth the glory of the life which has been lived on the earth. And when the glory of the risen Christ or the glory of the Christ before the beginning of the world is referred to, it is only that it may intensify the glory of the earthly career.

Along with this change comes a change in his conception of his function and his work. He begins to see now that the Roman Empire is to last. He begins to see that the Christian religion must be made the religion of the Roman Empire. He no longer goes from place to place as a mere herald of a coming king. He stays a year and a half in Corinth; he stays two years in Ephesus. He plans also to extend his missionary tour. He resolves that he will go to Rome.[1] A little later he resolves to go from Rome to Spain,[2] the westernmost boundary of the Roman Empire. He has enlarged the conception of his mission—it is to make faith in Christ the faith of the Roman Empire. He has changed his conception of the instrument of power—it is no longer the glory of a Coming One, it is the glory of One who has come and has dwelt upon the earth. And he has changed the method of his address—he does not appeal to the reason, endeavoring to win men by philosophical argument; he does not address himself to the appetite for the marvelous, promising in a second coming a miracle greater than any that has been wrought; he addresses himself to the spiritual in man. awakening in him that which shall perceive the divine love.

How We Live at a Frontier Fort

By Maria Brace Kimball

IN the New Mexican highlands, seven thousand feet above the sea, lies Fort Wingate, the border post of which we write. Seventeen miles east of us the crest of the Rocky Mountains divides the Atlantic and the Pacific slopes of the continent. Up the eastern incline we have traversed the sand wastes, the lava-beds, and the piñon groves of New Mexico; down the western, we look out upon the wide and desolate sweep of Arizona. The fort is not a strong place of defense, with moat and rampart and bastion; it consists essentially of low adobe buildings which inclose a quadrangular parade-ground. On three sides of the square are houses for officers and their families, and on the fourth are barracks for eight troops of cavalry. Outside the central quadrangle are the storehouses, the hospital, the magazine, the laundresses' quarters or "Soap-suds Row," and the stables. The angular architecture of the fort seems drawn up at "Attention" against the dazzling blue sky of New Mexico; Nature, however, relieves the squareness and

[1] Acts xix., 21.
[2] Rom. xv., 24. 28.

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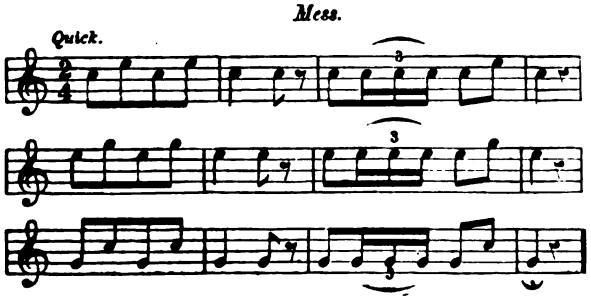
grayness of the earth-colored houses by a drapery of wild clematis and woodbine in summer, and of softening snow in winter. The parade-ground is brown and dusty except for a few sparse blades of grass and a fringe of struggling cottonwood-trees which border the irrigating ditch. Near one corner of the square is the guard-house, and always pacing in front of it a sentinel. To me his most welcome duty is his sonorous call of the hours at night; "Twelve o'clock and all is well," is a cheering word in our mountain solitude. At the center of the parade we look up to the Stars and Stripes which hang high above us from the flagstaff there. The flag is our reason for being, and as often as we see its bold swirls on a breezy day or its mute folds on a still one, we rejoice that to us is intrusted this symbol of our country.

Divider of daybreak you, cutting the air, touch'd by the sun, measuring the sky,
So loved—O you banner leading the day with stars brought from the night!

The soldier's day begins at sunrise. As the light breaks through the pines on the eastern horizon, the deep vibrations of the morning gun are followed by the lively march of Reveillé. That half-heard, ghostly music always stirs me with awe at thought of another day begun, and with pleasure in the lingering dream that keeps back the actualities of day. In the barracks, however, the soldier is astir at once, though not without a struggle on the part of the trumpeter, if we may believe the prosaic words he has set to the strains of Reveillé:

I can't git 'em up, I can't git 'em up,
I can't git 'em up in the morning,
I can't git 'em up to-day!

Yet, when the relentless march ends, the men have "turned out" and "fallen in," and are ready to answer to roll-call. Throughout the day food, medicine, and work are administered at the call of the trumpets. Three times sounds the hum-drum, see-saw music of mess-call:



Or, as interpreted in the soldier's rhymes:

Porky, porky, pork, pork; pork without any lean.
Soupy, soupy, soup, soup; soup with nary bean.
Coffee, coffee, coff, coff; weakest ever seen.

Soon after breakfast the quick, incisive Sick-call summons the ill and the ailing to the hospital. There complaints are sifted by the surgeon, the sick are put to bed, the half-sick excused from duty, and the would-be sick set to work. Work in the frontier post includes all the trades, from sawing of logs to mending of shoes; for the soldier is no specialist, but an all-round character, who must dig and plant, cook and scrub, as well as ride, shoot, and saber.

The most picturesque moments of the soldier's day at Fort Wingate are Guard-Mounting and Retreat. Guard-Mounting takes place at nine o'clock in the morning. Then, "with helm and blade, and plumes in the gay wind dancing," the cavalry wheels on to the parade-ground. The men assigned to guard duty for the next twenty-four hours are rigorously inspected, the column marches in review, while the band plays merrily. The curves of moving horses, the swaying of burnished brasses, and the stirring music, are all in accord with the fluttering leaves of the aspens and the nimble air of morning. "Society" looks on from verandas and board walks; greetings are exchanged; horseback parties, picnics, or sewing-bees are planned. As in the old plays, "A tucket sounds," and with a "Flourish!" our day has begun.

"Retreat," ominous word in war, signifies in peace the repose of evening. The music of the call for Retreat is deliciously pensive and languorous as the light wanes. The last cadence of the trumpets is followed by the sunset gun; then, to the stately measures of the "Star-Spangled Banner," the flag slowly descends till it drops to the ground with the closing strain. The landscape, too, fades in music. The embattled cliffs change into billowy masses of reds and grays. The clumps of bristling piñon trees blend into a darkling slope of green. The clouds float in a sea of moving color. All nature in that breathless afterglow echoes the meaning of Retreat—peace and rest.

From Reveillé to Retreat the day is occupied with saber practice, gymnastics, and horse exercise in winter; with drills, sham

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battles, and target practice in summer. The leisure hours of the enlisted men are also well provided for. Outdoors he has football and baseball, hunting and fishing. Indoors he has a reading-room and library as well as concerts and balls.

In the Officers' Row the days are not less busy than in the barracks opposite. Though the average military man is not deeply interested in general literature, upon his own subjects he is well read. He often studies, too, topics related to the comparatively unknown regions of our country which he inhabits, and becomes an expert in natural history, archæology, and Indian folk-lore. The officer's wife also has tactics to master in this land of no shops, no markets, no dressmakers. The daily meals require careful foresight when butter and eggs must be bought in Kansas, vegetables and fruit in California. The Thanksgiving turkey and celery and cranberries are bespoken by letter before the President has issued his proclamation, and Baby's dolls and toys are ordered from catalogues two months before Christmas. The sewing is done by the mother's skillful fingers, aided by patterns and fashion plates. With all these industries she finds time to play he piano, to read, to visit. and to teach the children their earliest lessons.

In the club-room, tales of stirring Indian campaigns are told and retold by the veterans; and surely those who have made the peace of the plains should be permitted to fight their battles o'er again in the quiet of the garrison. These heroes of our Indian wars form a naïve and unworldly type—that of an American who is unruffled by the cares of the voter, the competitions of trade, or the rivalries of civil professions.

A different type is the young lieutenant. Fresh from the problems and dreams of West Point, he gallantly accepts the drudgery and discipline of the Western garrison as a preparation for his career. The zeal with which he drills and rides enters into his dancing and dining; he is tireless either on a scout or at a picnic. At length, however, listlessness creeps over this eager youth; for the monotony of duties and of pleasures is the chief trial of frontier life. When his horse palls upon him, when hops and dinners bore him, he tries in vain to believe that "only to stand and wait" is more heroic than to fight and win.

Fort Wingate is on the border of the Navajo Reservation, where twenty thousand Indians have their home; it is also in the neighborhood of numerous Pueblo Indian settlements. Between Indians on the one side and prospectors on the other, the army is now called to protect the white man from the red man and then the red man from the white man. One April day our garrison was startled by an order directing two troops of cavalry to proceed at once to northern New Mexico. Their mission was to guard the Navajo Indians from an invasion of Colorado miners, who were said to have found gold on the Reservation. A march of one hundred and twenty miles lay before our men across sand wastes and mountain summits, through burning heat by day and freezing cold by night, with little grass or fuel, and water scarce and alkaline. Both officers and men knew well these hardships of field service, but for weeks they had heard no new story, had seen no new face, at Fort Wingate, and they welcomed marching orders, even for the desert.

Forewarned, forearmed! While the kitchens of Officers' Row were steaming forth dainties for the officers' mess, the soldiers were laying in their goodies at the Post Exchange. These consisted of cheese, jam, and tobacco—all snugly tied together in a red cotton handkerchief. Away they rode on their six days' march, canteens jingling, sabers flashing, while the band played cheerfully, "The Girl I Left Behind Me." Two months the troops watched and waited for intruding prospectors, but none came. Meanwhile the army of occupation had brought a welcome market for grain and hay, cakes and pies, to the little struggling settlement of pioneers near their camp. When, therefore, the squadron turned homeward, it was with regretful farewells from their new-made friends in the desert.

For those who stayed at Fort Wingate the weeks and months dragged slowly by, until the troops marched back into the garrison. On that day the more discreet waited within doors to receive their returned travelers, while others, field-glasses in hand, hurried down the road to meet them. A moving column of dust resolved itself first into loaded wagons, then into a rambling train of pack-mules, and last into our band of troopers. Those battered gray hats, worn-out gauntlets, and seamy boots aroused a welcome that the sleekest broadcloth and freshest gold lace could never inspire. "See, the conquering hero comes!" was spoken by all hearts as well as by

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trumpets and drums. The returning soldiers brought with them no trophies of war, no halo of battle, but they had performed the chief duty of the standing army—to prevent war. Our treaty with the Navajo Indians had been kept inviolate, and incidentally a poverty-stricken community had been made opulent.

Public opinion in America frowns upon the professional soldier. The man of books regards him as a mediæval liegeman, born out of his time; the man of affairs looks upon him as an accessory of government, useful on occasion, yet a costly and troublesome piece of machinery. A strong military power is popularly considered a menace to liberty and free institutions. A standing army, on the contrary, fosters that military spirit which tends not to destroy, but to uphold and protect government. While the enlisted man is withdrawn from civil pursuits, his body is trained in strength and endurance, his spirit in courage, self-sacrifice. and obedience. The mental drill he has received in schools is balanced by wholesome gymnastics for body and soul. Vast China, ruled by schools and examinations. her military spirit in utter decay, lost the day to little Japan, who had bred soldiers and sailors, and could fight as well as write.

In his technical schooling, too, the soldier learns habits of order, punctuality, and courtesy that are invaluable in the arts of peace. An unbiased American observer says of "armed Europe:" "The army is the great national school of industry. It takes a mere solitary human clod from his slow field task. It places him among his fellows; it teaches him to listen, to find his speech. to use his eyes. There is no better foreman in the world than the ex-non-commissioned officer."

The soldier is not the enemy of arbitration; indeed, it is his forceful presence which hinders war. "What is war," said Uncle Toby, "but the getting together of quiet and harmless people with their swords in their hands, to keep the ambitious and the turbulent within bounds?" Such is the service performed by the armies of Europe, as well as by our little frontier garrisons among hostile Indians.

Highest of all ends promoted by our army is the active patriotism which the soldier learns—"That a country's the thing men should die for at need." A President and a White House do not, perhaps, appeal to the imagination as do a Queen and a palace, yet our American soldier is as true to his land as is Tommy Atkins when he says, through his spokesman, Rudyard Kipling:

You 'aven't got no families when servin' of the Queen;
You 'aven't got no brothers, fathers, sisters, wives, or sons.
If you want to win your battles, take and work your bloomin' guns!

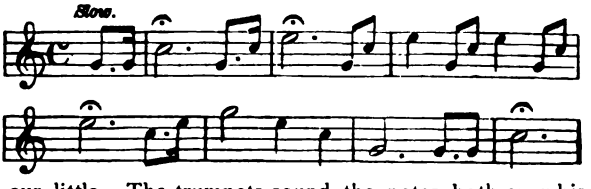
A private soldier now in our ranks has written occasional verses that express the same loyal sacrifice of self. Though private Stokes cannot rival Kipling in the lively dash of "Barrack-Room Ballads," or Whitman in the solemn beat of "Drum-Taps," yet in "Riley's Grave" the soldier writes a touching epitaph for his fallen comrade. The background of "a long, red Texan day" and a distant brook surrounded by fierce Apaches is filled in with the "careless scamp from far New York" who gave his life in order to fetch water to the wounded:

My God! The air was winged with lead,
That shrieked and spat and tore,
Until he staggered, dripping red,
Into our midst once more

Not infrequently in these circumstances the soldier's grave is made hastily by night close to the picket-line; there the trampling of the horses obliterates all traces of burial, and thus cheats scalping savages and hungry wolves of their prey. For such an unmarked grave are the soldier-poet's lines:

The prairie flower will bloom in spring
Around the soldier's bed,
The brook in loitering circles sing
The dirges of the dead,
The desert winds in freedom sweep
Across the silent scene,
And loyal hearts forever keep
His memory fresh and green.

Whether the soldier sleeps under the picket-line or in the peaceful barrack-room, his day ends with the slow, solemn music of "Taps:"



The trumpets sound the notes both over his bed and over his grave. In the garrison the call means "lights out," and with the last note our fort sleeps wrapped in the solitude of the desert. The cry of coyotes comes from the foot-hills, and the hoot of the owl from the mountain.

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For the Little People

The Hushabye Coach

A Finger Play

By Martha Burr Banks

First Baby Thumbykin, wearily nodding,
Climbs into the Hushabye stage-coach to-night;
Then good Nursie Croon, always after him plodding,
Steps into her place, which is just to his right;
In jumps the driver, then old Mr. Nappy,
And Nancy o' Fancy, with fun in her head,
And then Dicky Dreamytop, lightsome and happy,
Springs into the coach, and away it has sped.
The swift Sleepland ponies are off, who can follow?
They'll gallop and gallop to Hushabye Hollow.
But when all the night has been frolicked away,
The baby comes back to the village of Day.
Then we open the coach, and all in a minute
Come tumbling out all the people within it.

The Rich Goose

By Leora Bettison Robinson

Once there was a rich goose going along with a great big bag of corn—more than he could eat in all his lifetime.

As he walked on, so proud and happy, he met a crow.

The crow said, "Halloa, Mr. Goose! you've got a nice lot of corn there—too much for you to carry. Let me help you. I'll take some of your load."

"Oh, no," said the goose, dolefully. "It is true riches are a great burden; but we never want anybody to help us carry them. Be contented with your lot. See how much better off you are! You can hop along and fly wherever you choose, and get your living as you can find it. A happy, free life, that I can remember and envy. But, then, I'm not going to give you any of my bag of corn. It's my burden, and I'm going to bear it myself."

"Oh, well," said the crow, "I just made you a friendly offer, but if you don't want your burden lightened, I suppose you wouldn't mind having more corn?"

"No, indeed. Not if it's good solid, yellow, golden corn."

"Then," said the crow, "I can tell you of a scheme that will make your corn-pile get bigger and bigger all the time."

"Tell me quick," said Mr. Goose, stopping in the road and putting down his corn-sack, but with a tight clutch on the neck of the bag. "Tell me quick. Life is short for making a fortune, and I want to die the richest goose in all the world."

"Well, the first thing," said the crow, deliberately, "you must spread out all your corn here on the ground, so we can count it. We have to take stock, when we go into business, and see what we have to go on, you know."

"What then?" asked the goose.

"Why, then," said the crow, thinking very hard, "why, then—well, let's count it first. Then we shall see what next."

So the goose spread all his corn out, and the crow said, "Now you count on that side, and I'll count on this side."

The goose began counting—"One, two, three, four, five, six, seven, eight, nine, ten—" And the crow began counting—"One, two, three, four, five, six, seven, eight, nine, ten"—but as fast as he counted a grain, he gobbled it up, while the goose was counting all right and fair.

At last the goose looked up, and it seemed to him a lot of his corn was gone.

"Where's my corn, Mr. Crow?"

Then Mr. Crow, who had had enough by that time, laughed a great loud "Caw! caw! caw! caw! caw! caw!" and before Mr. Goose could get his corn back into his bag, a lot more crows came, and began counting corn. So by the time Mr. Goose had gathered up what was left, his bag wasn't so heavy; but his heart was very heavy, for he felt that he had not only lost a lot of his fortune, but that he had acted foolishly.

"I don't want any more crow tellers in my bank," he said. And the jolly crows flapped their wings, and with a loud laugh—"Caw! caw!" off they flew.

Mr. Goose went on, and he met a topknot pigeon, and the pigeon said, "Mr. Goose,

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you've got a big lot of corn. Let me help you carry it."

"No," said Mr. Goose, "I don't want any help."

"I see," said Mr. Pigeon. "You don't want to lighten your burden; but you wouldn't mind having some more corn, would you?"

"No, indeed," said Mr. Goose, "but I'm not going to trust anybody—at least any crows."

"I should think not," said Mr. Pigeon. "Did you trust a crow? Anybody would know better than that! But I know a little game you can play, called 'Stool Pigeon,' and you can make a lot of corn! I will show you how to play it."

"All right," said the goose. "I think I ought to have a little fun as I go along."

"Very well," said the pigeon. "Now, spread out some of your corn here in a sort of circle, rounding up to the middle—a spiral sort of figure, you know; and you begin here on the outside, and count round and round clear up to the middle, and I'll go behind you and count after you."

"Why don't you go first, and let me come after *you?*"

"No, no, that's not the game."

So Mr. Goose began counting, "One, two, three, four, five, six, seven, eight, nine, ten," and the pigeon followed behind counting, "One, two, three, four, five, six, seven, eight, nine, ten," but as fast as he counted the corn he swallowed it. So when Mr. Goose got to the middle and looked back, there was the fat pigeon behind him just swallowing the last grain.

"Where is all my corn gone?"

"That's the game," said the pigeon. "You are to find out where it is gone."

"Well, I don't want any more games," said the goose; and he shut up his bag, just as a whole flock of pigeons came to join in the sport. He went on, and the next one he met was a crane. And the crane said, "Halloa, Mr. Goose! what a big bag of corn you have! More than you can use in all your life! Let me help you carry it."

"No, thank you," said the goose, "I don't need any help."

"If you'll just swim round that big rock there in the pond, you'll see the most beautiful sight you ever saw! Pearls and diamonds and gold fishes!" said Mr. Crane

"Oh, oh!" said the goose, "I'd like to see all of those beautiful things!"

"I'll stay here and take care of your corn for you," said Mr. Crane.

So Mr. Goose tied the bag up tighter, and left Mr. Crane to watch his corn, while he went off to see sights. Then the goose swam round the rock. When he came back he said, "I didn't see anything so very pretty."

"What you see in this world," said the crane, "depends on the eyes you look with."

Now Mr. Crane had fixed up the bag so it looked just as it did when he took charge of it. But when Mr. Goose took it up, he said, "Where's my corn gone? My bag is lighter than it was."

Then the crane dropped his proud head, gave a long screech, and flew off to Canada.

Mr. Goose went on and on, and met Mrs. Brown-Leghorn, who had a hyphen in her name, and ten little chicks trying to keep up with her. And Mrs. Brown-Leghorn said, "Mr. Goose, don't you find your riches a great burden to you?"

"Oh, yes," said Mr. Goose, sighing, "indeed I do. No one knows what we rich geese have to bear!"

"It seems to me," said Mrs. Brown-Leghorn, "that I would like it. I would like to try it, anyhow. Here I have to scratch for my living, and often can't get enough for my dear little chicks with all my scratching."

"My dear lady," said the goose, "you don't know when you are well off. I look back to the days when I was a little barefooted gosling, with hardly a feather to my back, as my happiest days. Ah, you don't begin to know the cares and the worries of the rich!"

"No," said Mrs. Brown-Leghorn, "but I would like to. If you have such a hard time, Mr. Goose, why don't you let me help you? I will gladly help you carry some of your load."

"No, no," said Mr. Goose, hugging his bag tighter. "I can't part with any of my burden. I have got used to it. I am very miserable, but I am going to carry it to the end."

"Very well," said Mrs. Brown-Leghorn, "I'll tell you what. You just throw some corn out here on the ground, and see what will happen."

"I know what will happen! Those little chickabiddies of yours will eat it all up"

"I bet you they wouldn't eat a grain," said the hen.

"I know they would," said the goose,

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"They are funny kind of chickies if they won't eat when they are hungry."

"Well, you'll see," said Mrs. Brown-Leghorn. "You must remember that they are not common chickens. They are Brown-Leghorns!"

"That may be," said Mr. Goose, "but the Brown-Leghorns don't take rank with the Toulouse-Geese." This he said with a fine toss of the head, for he was just as proud as he was rich. "Still," he went on, "I will throw some corn here, and if those chickens don't eat it, I'll give you all the corn you can eat."

"All right," said the hen.

So the goose threw down the corn, and the chickens started for it. But the hen gave her "hawk cry," and away the chickabiddies flew under the bushes to hide, while Mrs. Brown-Leghorn ate the corn all up herself.

"What did I tell you, Mr. Goose? Don't you see they didn't eat a bit of your corn?"

"But my corn's gone all the same," said Mr. Goose, and with a hiss of "Shame on you!" he took up his bag again, which was now lighter than ever.

Next he met a fine bobtail horse. This horse felt very proud of being in the fashion, for all horses that think anything of themselves have their tails bobbed. It hurts, but then it is the style, and so hurting doesn't matter.

"Let me help you carry that load, Mr. Goose; it's too heavy for you," said Mr. Bobtail.

"No, no," said Mr. Goose. "I can't trust you, if you are so fine. Everybody fools me."

"Who fooled you?"

"The crow and the pigeon and the crane and the hen."

"Well, no wonder!" said the horse, lifting his fore foot in surprise. "Don't you know you can't trust anything with two legs? Honest people stand square on four legs! But I tell you what—you ought to let your corn out to the air to freshen. I bet you anything the weevils are eating it up!"

So the horse took the goose to a nice big box and poured out the corn. The goose said, "I can't find any weevils!"

The horse said, "Let me look!" And all the time he was looking, he was munching, munching the corn.

Mr. Goose said, "Oh, you are eating my corn!"

"Well, I haven't found those weevils yet!" said the horse, munching on.

But the goose drove him away, and put the little bit of corn that was left into the great big bag that was almost empty now, and went on the road till he met a boy—a farmer boy.

And the boy said, "Mr. Goose, what is that little bit of stuff you've got in that great big bag?"

"It's all I've got left in the world," said the goose. "I started out with my bag full, but they've cheated me out of it all, and I'm so poor now I'm afraid to eat for fear I shall have nothing left."

"I tell you what to do," said the boy. "Put it in the ground, and it will make more corn."

"That looks to me as if it would be throwing it away!" said Mr. Goose.

"No, it wouldn't," said the boy. "I beg your pardon, but you don't understand. We farmers, when we want to make more of anything, bury it in the ground, and it springs up and grows and grows, and makes a hundred times more."

"Is that so? Well, I'll have to trust you, for I don't know which way to turn. Play fair, now!"

"I will," said the boy. "I'll take half and give you half—honest." So the boy took the horse, and plowed and plowed the land, and harrowed it and harrowed it, and made the field very rich, and laid out his furrows very straight, and planted the corn.

When Mr. Goose saw the last of his precious golden corn thrown so carelessly down into the furrows, his heart sank within him. And when he heard away off the dreaded sounds of "Caw! caw!" coming nearer and nearer, and when he heard the pigeons' wings flapping, and when he heard the "Cluck! cluck!" and the "Peep! peep!" of twenty Mrs. Brown-Leghorns and Mrs. Plymouth-Rocks and Mrs. Y. Ann Dotts and Mrs. Spangled-Hamburgs with all their broods, he was in despair! But when he saw the crows fly down and gobble up his precious corn out of the ground, and laugh at the scarecrow, and saw the pigeons doing the same, and saw the hens scratching it out even after it was covered up in the ground, he gave up all hope, and couldn't do a thing but run after them and hiss, which didn't do a bit of good.

But the boy looked jolly all the time, and soon, before the goose had time to die of

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grief, there came up all over the field the prettiest little blades of green, and the boy said, "Cheer up, Mr. Goose! that's your corn. You just wait."

The old horse and the cow looked over the fence and said, "We'll get over some night when the corn is bigger." But the boy was too smart for that. He shut them up in another lot, and they never got a taste of that green field. And the biddies, too, were shut up away from the fresh green blades. So the corn grew and grew, and at last harvest-time came. And for every grain the boy put into the ground, there were hundreds of grains in the ears, so what the goose had at first was nothing to compare to his riches now. The boy played fair, sure enough, and took half and gave the goose half.

"Now," Mr. Goose said, "the time has come for me to enjoy myself. I will eat and eat and eat. I will not build barns, but I will make a barn of my stomach." Which he did. And he grew so fat that his liver was heavy, and he could hardly waddle along.

The time came when the folks said, "Let's kill the fattest goose!"

So they had Mr. Goose for dinner, and a great many people came to that feast and were glad. As for Mr. Goose, he was no sooner dead than they began picking him to pieces. But he had the satisfaction of dying the richest goose in all the world. And that was all he did have.

The turkeys and hens and guineas and ducks and geese and peafowls soon forgot the rich old goose; but, among them all, they gobbled up his corn, and the strongest got the most of it.

Notes and Queries

NOTE TO CORRESPONDENTS—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I want to get some good book on Sunday-school work for our teachers to read to instruct and inspire them in their duties. We want to read it in teachers' meeting. If you will recommend or secure for me the best thing for a Sunday-school which you will know is not of the old school, I will appreciate it.

A. C. G.

"Teaching and Teachers," by the Rev. H Clay Trumbull, D.D. (Wattles, Philadelphia, $1.50), has been warmly commended to us by a good judge of such matters. We hardly know how to understand the expression "not of the old school," but are confident that Dr. Trumbull's wisdom, born of long experience, will be helpful to any reader.

Why Moses lifted up a brazen serpent for the healing of the bitten Israelites, and the mystic meaning of it, I could never understand. How is it that a *serpent* stands related to Christ in this transcendent event of the incarnation?

E. G.

Compare Numbers xxi., 8, 9, and John iii., 14. Why a serpent, rather than anything else, is an obscure point. But the point of the evangelist's comparison is not in the object lifted up, but in *the faith* which in each case looks to its object, and becomes the medium of new life.

Please inform me who originated the expression "The Fall," as applied to the sin of Adam? It is not in the Bible. We may know what theology (as an interpretation of the Bible) it arose in, but *who* was the theologian who coined that now universal word?

B. C.

The earliest quotation of the expression given in the Oxford Dictionary is from 1553: "The other sacraments were applied to man's nature after the fall" *(T. Wilson)*. An earlier reference to the sin of Adam as "his fall" is dated in 1300.

Kindly inform me where I can find the Religious History of Germany since the Reformation.

N. A. N.

See "The Church in Germany," by the Rev. S. Baring-Gould (James Pott, New York, $2), and Lichtenberger's "History of German Theology in the Nineteenth Century" (Scribners, New York, $5).

Please tell me of one or two books which are most helpful to give to young people who have just joined the Church. I want something simple, you know, but terse and up to date.

C. C. M.

See "Being a Christian" and "The Christian Way," by Dr. Gladden, and "Thomas Wingfold," by George Macdonald.

If the subscriber who wished to obtain a copy of The Outlook for April 6, 1895, will again send his or her address, we can now supply the number.

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Books and Authors

Elizabeth Barrett Browning[1]

The place held by Elizabeth Barrett Browning in the hearts of those who love her poetry will be made more secure by the publishing of her letters, which reveal a depth of feeling, of tenderness, of spirituality, which her work less perfectly discloses. The letters show the woman, the student, the worker, the daughter, the wife, the mother, the friend, whose character is her greatest legacy to the world. They have been edited with skill and with sympathetic insight by Mr. Frederic G. Kenyon. Mrs. Browning had a rare gift of faith, and the simplicity and independence of a great soul in declaring her faith:

> From motives of a desire of theological instruction I very seldom read any book but God's own. The minds of persons are differently constituted; and it is no praise to mine to admit that I am apt to receive less of what is called edification from human discourses on divine subjects, than disturbance and hindrance. I read the Scriptures every day, and in as simple spirit as I can; thinking as little as possible of the controversies engendered in that great sunshine, and as much as possible of the heat and glory belonging to it. It is a sure fact in my eyes that we do not require so much more knowledge as a stronger apprehension, by faith and affection, of what we already know.

Again, in replying to the statement of an American editor that she was leaning toward Unitarian views:

> I should throw up revelation altogether if I ceased to recognize Christ as divine. Sectarianism I do not like, even in the form of a State Church, and the Athanasian way of stating opinions, between a scholastic parodox and a curse, is particularly distasteful to me. But I hold to Christ's invisible Church as referred to in the Scripture, and to the Saviour's humanity and divinity as they seem to me conspicuous in Scripture. . . . Every fact is a word of God, and I call it irreligious to say, "I will deny this because it displeases me;" "I will look away from that because it will do me harm." Why be afraid of *truth?* God is truth, and he is also love.

Commenting on sacramental ordinances, Mrs. Browning says: "The tendencies we have toward making mysteries of God's simplicities are as marked and sure as our missing the actual mystery upon occasion. God's love is the true mystery, and the sacraments are only too simple for us to understand." This calm, clear faith does not find such constant expression in the later letters; there are not so many declarations of what might be called Mrs. Browning's creed; but to her latest breath her faith in the love of God for man is the deepest philosophy of her life. It was this faith that enabled Mrs. Browning to bear the physical limitations of her life as mere incidents, never worthy of the attention they usually receive.

Mrs. Browning had as rare a capacity for loving as for faith. She loved her family and her friends to the point of passion. Everything that affected them affected her even more, because of the sensitiveness of her most delicately organized nature, which never came into contact with the world in active relations. Her father, Mr. Barrett, was a poor man, but his poverty never seemed to burden his gifted daughter. The uncertainties of their family life, the economies, and the constant modifications of their plans, all afforded her much amusement, and were referred to in her letters in a humorous vein. That she was artistic, and found beauty an absolute necessity in her surroundings, is shown by the references to flowers and the rearranging of the furniture in her rooms, and the introduction of a stained-glass window, when her books yielded a profit, to effect certain changes in the light of her room.

The reader wonders again and again at the many-sidedness of the woman the world knew as a poet and the wife of a poet. There are constant revelations of her womanly love of pretty clothes, of interest in the smallest details in the life of her friends, of a passionate concern in the wider questions affecting social life. The clear-sightedness of her vision was shown in many ways. She saw the defects of individuals, but she recognized the effort of all for a given object, and the individual defect sank into its proper relation. In private letters she criticised the weakness of a movement, the defects of its leaders, but publicly she defended every attempt to make the world better.

In a letter to a friend she writes:

> Not read Mrs. Stowe's book! But you *must*. Her book is a sign of the times, and has otherwise and intrinsically considerable power. For myself I rejoice in its success, both as a woman and a human being. Oh! and is it possible that you think a woman has no business with questions like the questions of slavery? Then she had

[1] *The Letters of Elizabeth Barrett Browning*. Edited by Frederick G. Kenyon. The Macmillan Company, New York. 2 Vols. $4.

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better use a pen no more. She had better sink into slavery and concubinage herself, I think, as in the times of old, shut herself up with the Penelopes in the women's apartment, and take no rank among thinkers and speakers. Certainly you are not in earnest in these things. A difficult question—yes. All virtue is difficult. England found it difficult. France found it difficult. But we did not make ourselves an armchair of our sins. As for America, I honor America in much, but I would not be an American for the world while she wears that shameful scar upon her brow. . . . Observe, I am an abolitionist, not to the fanatical degree, because I hold that compensation should be given by the North to the South, as in England. The States should unite in buying off this National disgrace.

It is marvelous that this woman, so frail that it seemed at times as if the lamp of life could not be kept burning, not only kept herself informed on many great subjects that engaged the thoughts of men, but felt them, and expressed herself vigorously on them, helping to crystallize the thoughts of others, and arousing public feeling and sentiment. Her faith in human nature, in the integrity of opinion and decision of the people, is best declared in a letter written in 1851 to Mrs. Martin: "For my part, I am too good a democrat to be afraid of being thrown back upon the primitive popular element, from impossible paper constitutions, and unrepresenting representative assemblies."

Mrs. Browning's letters are portrait galleries of many prominent men and women of her time—Wordsworth, Tennyson, Carlyle, Mrs. Stowe, Mrs. Jameson, Miss Mitford, Browning. The leaders in the world of art as well as those of letters and of journalism, and also many lesser lights, are shown in clear light.

It is with reluctance that one touches upon the exquisite and yet sorrowful love story of the Brownings. There comes to one who attempts it the vision of a woman who was so spiritual, who had lived so far away from contact with life, as to seem scarcely human. For months she saw even the members of her own family for but a few minutes daily. Her communication with the world was through her letters. Lying in this room, there came to her, probably in 1842, the knowledge of the new poet Browning. Early in 1843 she writes: "I do assure you I never saw him [Browning] in my life; do not know him by correspondence; and yet, whether through fellow-feeling for Eleusinian mysteries, or whether through the more generous motive of appreciation of his powers, I am very sensitive to the thousand and one stripes with which the assembly of critics doth expound its vocation over him." In the same year she wrote: "Tennyson is a great poet, I think, and Browning, the author of 'Paracelsus,' has, to my mind, many capabilities." In 1845 she wrote: "And I had a letter from Browning, the poet, last night, which threw me into ecstasies—Browning, the author of 'Paracelsus,' and king of mystics." This was the beginning of their friendship, quickened to love the first time they met. It is best told in a letter (October, 1846) written to Mrs. Martin a month after their marriage.

Mr. Barrett was a domestic despot. He disowned each child that married. Marriages were expressions of disloyalty to him. He made it impossible for his daughter Elizabeth to go south in the winter, though physicians advised and insisted upon it. After the drowning of Mrs. Browning's brother, an event which colored her whole after-life with the shadow of its tragedy, she was in still greater peril, but her father would not consent to her leaving England for a climate that would permit of a freer life; she became a prisoner in her room at the first touch of cold weather. Into this restricted life came Robert Browning, with his genius, his power of loving, to meet the woman, then forty years old, as the world reckons age, but a child in problems of heart, of experience, of apprehension of that great outer space in which moved men and women. Let Mrs. Browning tell the story:

My family had been so accustomed to the idea of my living on and on in that room, that, while my heart was eating itself, their love for me was consoled, and at last the evil grew scarcely perceptible. It was no want of love in them, and quite natural in itself; we all get used to the thought of a tomb; and I was buried, that was the whole. It was a little thing even for myself a short time ago; . . . I lived on the outside of my own life, blindly and darkly from day to day, as completely dead to hope of any kind as if I had my face against a grave, never feeling a personal instinct, taking trains of thought to carry out as an occupation absolutely indifferent to the *me* which is in every human being. Nobody quite understood this of me, because I am not morally a coward, and have a hatred of all the forms of audible groaning. But God knows what is within, and how utterly I had abdicated myself and thought it not worth while to put out my finger to touch my share of life. Even my poetry, which suddenly grew an interest, was a thing on the outside of me, a thing to be done, and then done! What people said of it did not touch *me*. A thoroughly morbid and desolate state it was, which I look back now to with the sort of horror with which one would look to one's grave-clothes, if one had been clothed in them by mistake during a trance. . . .

He came, and with our personal acquaintance gan his attachment for me, bea sort of *infatuation*

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call it, which resisted the various denials which were my plain duty at the beginning, and has persisted past them all. I began with a grave assurance that I was in an exceptional position and saw him just in consequence of it, and that if ever he recurred to that subject again I never could see him again while I lived; and he believed me and was silent. To my mind, indeed, it was a bare impulse—a generous man of quick sympathies taking up a sudden interest with both hands! So I thought; but in the meantime the letters and the visits rained down more and more, and in every one there was something which was too slight to analyze and notice, but too decided not to be understood; so that at last, when the "proposed respect" of the silence gave way, it was rather less dangerous. So then I showed him how he was throwing into the ashes his best affections—how the common gifts of youth and cheerfulness were behind me—how I had not strength, even of *heart*, for the ordinary duties of life—everything I told him and showed him. "Look at this—and this—and this," throwing down all my disadvantages. To which he did not answer by a single compliment, but simply that he had not then to choose, and that I might be right or he might be right, he was not there to decide; but that he loved me and should to his last hour. He said that the freshness of youth had passed with him also, and that he had studied the world out of books and seen many women, yet had never loved one until he had seen me. That he knew himself, and knew that, if ever so repulsed, he should love me to his last hour—I should be first and last. At the same time, he would not tease me, he would wait twenty years if I pleased, and then, if life lasted so long for both of us, then, when it was ending perhaps, I might understand him and feel that I might have trusted him. For my health, he had believed when he first spoke that I was suffering from an incurable injury of the spine, and that he never could hope to see me stand up before his face, and he appealed to my womanly sense of what a pure attachment should be—whether such a circumstance, if it had been true, was inconsistent with it. He preferred, he said, of free and deliberate choice, to be allowed to sit only an hour a day by my side, to the fulfillment of the brightest dream which should exclude me, in any possible world.

I tell you so much, my ever dear friend, that you may see the manner of man I have had to do with, and the sort of attachment which for nearly two years has been drawing and winning me. I know better than any in the world, indeed, what Mr. Kenyon unconsciously said before me—that "Robert Browning is great in everything."

In regard to her health and the obstacle it formed to her marriage she says in the same letter:

If I were charged now with want of generosity for casting myself so, a dead burden, on the man I love, nothing of the sort could surprise me. It was what occurred to myself, that thought was, and what occasioned a long struggle and months of agitation, and which nothing could have overcome but the very uncommon affection of a very uncommon person, reasoning out to me the great fact of love making its own level.

It is not strange that a man and woman of such spiritual capacity, when united, should show the world what happiness is possible to those who have a genius for loving. Neither poverty nor ill health weighed against them; they had each other.

The exquisite devotion of Mr. Browning finds record again and again in these letters. Tributes to his character, to his ability, to him in every relation of husband, father, son, brother, friend, his wife makes unconsciously. Her passionate devotion as a mother was what was to be expected from a woman of her temperament and her genius, to whom the gift of a child came late in life as a gift of God. She died at fifty-six. In a letter to a dear friend of his own and Mrs. Browning's, Mr. Browning writes:

I think I foreboded evil at Rome, certainly from the beginning of the week's illness; but when I reasoned about it, there was no justifying fear. She said on the last evening, "It is merely the old attack, not so severe a one as that of two years ago; there is no doubt I shall soon recover," and we talked over plans for the summer and the next year. I sent the servants away and her maid to bed, so little reason for disquietude did there seem. Through the night she slept heavily and brokenly—that was the bad sign—but then she would sit up, take her medicine, say unrepeatable things to me, and sleep again. At four o'clock there were symptoms that alarmed me; I called the maid and sent for the doctor. She smiled as I proposed to bathe her feet, "Well, you *are* determined to make an exaggerated case of it!" Then came what my heart will keep until I see her again and longer—the most perfect expression of her love to me within my whole knowledge of her. Always smilingly, happily, and with a face like a girl's, and in a few minutes she died in my arms, her head on my cheek. These incidents so sustain me that I tell them to her beloved ones as their right: there was no lingering, nor acute pain, nor consciousness of separation, but God took her to himself as you would lift a sleeping child from a dark uneasy bed into your arms and the light. Thank God! Annunziata thought, by her earnest ways with me, happy and smiling as they were, that she must have been aware of our parting's approach, but she was quite conscious, had words at command, and yet did not even speak of Peni, who was in the next room. The last word was, when I asked, "How do you feel?" "Beautiful."

A memorial edition of the works of Henry George is being prepared by the Doubleday & McClure Company. The edition will be in ten volumes, will be completed during the present year, and will be sold by subscription only. Vols. I. and II. will comprise "Progress and Poverty;" Vol. III., "Social Problems;" Vol. IV., "The Land Question;" Vol. V., "Protection or

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Free Trade;" Vol. VI., "A Perplexed Philosopher;" Vols. VII. and VIII., "The Science of Political Economy;" Vol. IX., "Miscellany," and Vol. X., "The Life of Henry George." The last-named volume will be the work of his son.

The Workers[1]

"The Workers: An Experiment in Reality," by Walter A. Wyckoff, leaves the impression, not of a book, but of an exploit. The book is merely the clear medium through which the exploit is followed, and followed with that intensity of interest which only reality inspires. Mr. Wyckoff set out to learn at first hand what the life of an unskilled wage-earner is. This great task he has executed with courage, fidelity, and humility. His humility is perhaps his rarest intellectual quality. Hardly another trained student of sociology in the country would have had the common sense to recognize the limitations of his knowledge and learn from his new experiences, instead of keeping the attitude of a teacher, or taking that of a verifier of preconceptions. Not merely intellectual breadth, but democratic and Christian sympathies of a remarkable kind, were essential to Mr. Wyckoff's open-mindedness and open-heartedness when mixing with men of no schooling whatever. Of Mr. Wyckoff's fidelity we need only say that no work, however galling to body or soul, was rejected when proposed to him during his long tramp. His experiences as scullion at a summer hotel were as trying to a man of his feeling as is physical torture, and yet he endured them for over a week, and by enduring will bring home to thousands the knowledge that reform in the treatment of workers, even more than most other reforms, must begin at home. His fidelity as an explorer is equaled by his fidelity as a narrator. There is no straining after effect—not even after the effect of awakening sympathy for those among whom he worked. In fact, the chapter narrating his experiences as a farm hand is so nearly idyllic that the reader is forced to realize that the shorter hours and higher wages of city factory hands have been purchased at an immense loss in the wholesomeness of food and surroundings, and a still greater loss in independence and in the neighborly kindness of those for whom work is done. There is no effort at any point to make things seem harder than they are. This fact makes one appreciate the hardness of some of the hard work Mr. Wyckoff was called upon to perform. Read, for example, the following description of the way in which he was broken in at a Pennsylvania logging camp:

> The boss stood on the bottom of the rig, accepting listlessly the bark as I passed it, and tossing it carelessly into place. His whole manner was meant to convey to me the idea of my own inefficiency, as though he was ready to work, even anxious to get warmed up in the frosty air, but my part was so slowly done that his own was reduced to child's play.
>
> The storm brewed for a time in grim silence, but soon it broke into angry shouts of "Faster, faster, damn you!" and then the entire gamut of insults and excommunications.
>
> I had been cursed at West Point, though in terms less hard to bear; and, in expectation of the worst, I thought that I had schooled myself to take it philosophically when it came. But I had an awful moment now, for philosophy was clean gone, and in its place was a swift, mad desire to kill; and as the hot blood rushed to my brain and tingled in my finger-tips, all that I could see for the instant were the handy stones under my feet, and the close range of Fitz-Adams's head.
>
> I do not know what it was that saved me, unless it was the sight of Fitz-Adams flushed with the anger into which he lashed himself, and becoming the more ludicrously impotent in his rage as I restrained my temper and showed no signs of fear. Why he did not discharge me on the spot I do not know. With awful imprecations he kept urging me to faster and yet faster work. I quickened my clumsy pace to the swiftest that I could maintain with efficiency, and held it there, careless of his curses; and, exhausted as I was, I yet had the satisfaction at the last of knowing that our load was on as quickly as was Black Bob's.
>
> And Fitz-Adams, too, found a curious balm for his troubled feelings. We were at the last cord, and he was cursing hard, while I panted and sweated in my straining efforts to pass the bark aboard. The strips were large and heavy; some of them lay rough side up; and as you lifted them over your head there fell upon you from each a shower of dust and dirt that had gathered in the crumbling outer bark. This filled your ears and hair, and found its way down your back. I had blocked the wheel, but we were on a sharp descent, and the load was growing heavy. Evidently Fitz-Adams feared our breaking loose, and so he stopped me suddenly with an order to "make fast the lockbreak." Now "the lockbreak" conveyed the dimmest notion to my mind, and the boss would give no hint as to what it really was nor how it was to be "made fast;" instead, he stood and watched me, while, with awkward guesses as to its purpose, I succeeded in unhooking one end of a heavy chain that hung under the wagon, and, having passed it between two spokes of a hind wheel, I clumsily made fast the hook in a link of the chain drawn taut.
>
> Fitz-Adams stood, meanwhile, in speechless

[1] *The Workers: An Experiment in Reality.* By Walter A. Wyckoff. Volume I. The East. Charles Scribner's Sons, New York. $1.25.

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anger, enraged beyond relief from oaths; and then the tension broke, with a comical effect, in a sentence which seemed to come to him as a happy inspiration:

"I'm damned, Buddy, if you ain't greener than a green Irishman; *greener than a green Irishman.*"

To go through ordeals like this required as much physical courage as Arctic exploration, and required a moral courage of an incomparably higher order. Mr. Wyckoff explored a world immediately about us and beneath us—a world about which innumerable books have been written from without, but which he alone has had the magnanimity to enter and describe from within. The qualities of heart which revealed this practically undiscovered country to Mr. Wyckoff are apparent on every page of the book, and give it a peculiar attractiveness to men of strong religious feeling. Mr. Wyckoff not merely accepts the doctrine of men's brotherhood, but this faith is a part of the foundations of his nature, and therefore the book which he has written is not only by far the most interesting and instructive sociological book of the year, but also one of the most truly religious. It is a book to be read not only for its attractiveness and instructiveness, but also for its moral helpfulness.

Dr. Eliot's Essays[1]

Three words characterize these essays—American, Democratic, Optimistic.

This volume, proceeding from the heart of a great university, is distinctly not academic. It is always practical, always has in view immediate results; so much so that an unfriendly critic might charge the book with Philistinism. In its topics and treatment and in the horizon included in the writer's view it is characteristically American. President Eliot's ideas, spirit, aims, enthusiasms, are all national. These essays are not provincial, but they are continental; western, not cosmopolitan. The writer gives abundant indications of a wider horizon in his reading; but his intellectual aims are characteristically American. An illustration of this spirit of Americanism will be clearly perceived by any reader who will compare, for example, the essays on "The Working of the American Democracy," or "Family Stocks in a Democracy," with Lecky's "Democracy and Liberty." The latter takes in the world, European and American, ancient and modern; as to the former, the American continent is not, indeed, the only world the author knows, but the only world which interests him.

If the topics selected are American, the treatment accorded to them is democratic. President Eliot believes in the people. He is as far removed from the aristocratic spirit in his sympathies as he is from the academic spirit in his method. There is not an essay in the volume which in either theme or character is of class rather than of popular concern; not one which might not interest a reader who had never seen the inside of college walls. If the hostile critic would charge the book with being Philistine in its tone, he would also charge it with being journalistic in its themes. There is not a distinctively literary or scientific essay in the volume. Perhaps President Eliot's contributions to this class of literature are to be presented in future collections; but "The *Forgotten* Millions," "Wherein *Popular* Education has Failed," "Present *Disadvantages* of Rich Men," indicate by their titles—the italicizing is our own—the practical characteristic of these essays.

Practical, not academic, in spirit: popular, not scholastic, in topic; they are also optimistic rather than critical. The writer believes in America, believes in democracy, and therefore believes in the future of both. But this optimism is distinctly a rational optimism. The writer always gives a reason for the hope that is in him. We do not say that the reason is always satisfactory; that will depend on the temperament of the skeptic; but a reason is ready. The optimism of these essays is not born of careless, easy good nature; nor of a policy of looking only on the bright side of things; nor of a happy, hopeful temperament. Temperament may have contributed to it; but his is always a reasoned hopefulness. None the less this optimism would be more convincing if it were more judicial. "Five Contributions to Civilization" are well summed up in the first essay—"peace-keeping, religious toleration, the development of manhood suffrage, the welcoming of newcomers, and the diffusion of well-being"—but we cannot but wish that the essay had recognized some of the dangers to civilization from democracy. We look in vain in this volume for any such recognition of these dangers as is afforded by Dr. James Bryce's admirable chapters in

[1] *American Contributions to Civilization, and other Essays and Addresses.* By Charles W. Eliot, LL.D., President of Harvard College. The Century Company, New York. $2.

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"The American Commonwealth" on "The Fatalism of the Multitude" and "The Tyranny of the Majority."

We have thus indicated, though too briefly and therefore very imperfectly, what appear to us to be both the merits and the defects, the strength and the limitations, of what is, as a whole, an admirable series of practical papers on current questions. They are American, but would be stronger if the horizon were larger; they are democratic and in the best sense popular, but would be more educative if there were in them some more flavor of intellectual aristocracy; and they are healthfully hopeful in spirit, but would be more effectively hopeful, with readers who need to have hope for their country strengthened, if they showed more evidently a perception of the moral dangers which threaten as well as of the moral strength which conserves the Republic. It only remains to be added that President Eliot is always luminous but rarely eloquent; that he relies, not on ardor of feeling, but on clearness of exposition; and that he always understands himself and it is always the reader's fault if he is not understood. To the "Reasons Why the American Republic may Endure" which he assigns, we should be inclined to add, the readiness of such a man to devote hours, with difficulty secured from a busy life, not to intellectual self-indulgence, but to such service as these essays have rendered and will render to the purification and perpetuity of the American Republic.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending January 21. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY AND ECONOMICS

The History of the United States for Schools, by Wilbur F. Gordy, Principal of the North School, Hartford, Conn., is a well-planned, well-illustrated text-book, full of valuable suggestions for the teaching of history. Its underlying thought is not to confuse the pupil's mind with too many facts, but to bring out strongly a relatively few which are typical and significant. All this is thoroughly good. We regret to notice in the book, however, one or two minor errors, and a somewhat serious one in its statement that the Dred Scott decision "declared that a master had as much right to take his slave with him into a free State as he had to take his horse, his cow, or any other kind of personal property." The Dred Scott decision was sufficiently disgraceful to the Supreme Court without any such exaggeration of its pro-slavery positions. The decision, it will be recalled, stopped with the assertion that the Nation had no right to regulate slavery in the Territories, except those in its possession when the Constitution was adopted, and therefore that the Missouri Compromise prohibiting slavery in the northern portion of the Western Territories was unconstitutional. (Charles Scribner's Sons, New York.)

Select Documents Illustrative of the History of the United States (1776–1861), by Professor William Macdonald, of Bowdoin, is an exceptionally valuable book to students of American history, and, indeed, to all persons who care to discuss our present problems in their historical bearings. We can think of no public document, from the promulgation of the Declaration of Independence to the adoption of the Constitution of the Confederate States, to which frequent reference is made, which is not at least summarized in this volume. The summaries, furthermore, whether of judicial decisions, reports, treaties, messages, or resolutions, are admirably made. It is an invaluable book for every reference library. (The Macmillan Company, New York.)

Parasitic Wealth, or Money Reform, by John Brown, is an almost impassioned plea for the abolition of interest and the establishment of the single tax. Mr. Brown believes that the value of a dollar should be determined by the rent of land, but does not make quite clear why people should care as much for a thousand dollars which yields them no interest as for the possession of a house costing a thousand dollars, which would yield them rent. (Charles H. Kerr & Co., Chicago.)

Satan's Invisible World Displayed, by W. T. Stead, is a brilliant piece of journalism. It is a description of the government of New York as exposed by the Lexow investigations. In the selection of evidence Mr. Stead has shown a discernment of what makes "good copy" that is nothing less than genius. What moral purpose he can have had in depicting the evils of New York's administration for an English audience we cannot understand, but for that audience these evils furnish still better "copy" than they do

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for us upon this side of the water. For us the book has a moral value. It is worth while for us to have the pen of a foreigner put, in lines that are not to be forgotten, the travesty of democracy we have permitted to be established under its name. The fact that New York is in many respects a foreign city, and that the evils described are largely due to the political apathy and ignorance which the foreign systems of class government engender in the mass of the people, does not relieve us of our responsibility, and, if we care for the success of democracy the world over, we are bound to devote ourselves with new energy to work that shall rouse the conscience and the thought of the strangers within our gates, as well as the indifferent among our native-born citizens. The best portion of Mr. Stead's book is the character sketch of Richard Croker with which it concludes. This indicates how Tammany Hall gets its power among our immigrant population. Mr. Croker, as he sees himself, is a man who has "done only good all his life, and Tammany Hall is an organization in close touch with all the people, responsive to their wishes and caring for their interests. Its work among the people all the year round is not to be effectively met by spasmodic inroads of speeches and pamphlets just before election." (R. F. Fenno & Co., New York.)

The Finances of New York City, by Edward Dana Durand, Ph.D., is not only an admirable historical account of the methods of obtaining and expending the public revenues of our greatest city, but also an admirable history of the way in which it has been governed. In order to present clearly the financial management, it was necessary for Dr. Durand to describe the changes in the various charters under which the city has been administered, and this description throws a light upon other municipal problems as well as the financial ones. The reader of the book cannot but be profoundly impressed by the extent to which our present system of government by the Mayor and a largely appointive Board of Estimate and Apportionment is a legacy from the Tweed régime. Many of the most valuable pages in the book relate to revenue from the assessment of abutting property for the making of public improvements. This is a subject that has been too largely ignored in books upon taxation and in the discussions of taxation, especially the discussions of the single tax. The owners of land have paid in assessments for public improvements, such as the laying of streets, sewers, and the like, sums as high as nine million dollars a year. The increased value which came to the land from these improvements can hardly be called an unearned increment. Dr. Durand's book will be studied with interest and profit by students of municipal problems all over the country. (The Macmillan Company, New York.)

PHILOSOPHY AND ETHICS

A new and revised edition of Dr. James Hutchinson Stirling's interesting work, *The Secret of Hegel*, has appeared. (G. P. Putnam's Sons, New York.) This secret is thus indicated by our author: As Aristotle (with assistance from Plato) made explicit the abstract Universal implicit in Socrates, so Hegel (with less assistance from Fichte and Schelling) made explicit the concrete Universal implicit in Kant. The steps to Hegel's ultimate secret are his *in*, *for*, and his *in and for itself*. They have analogues in Aristotle; but unless they are regarded simply in their derivation from Kant, they will be misunderstood.

Practical Ethics, by Professor Henry Sidgwick, of Cambridge, is an interesting book for a person who has an intellectual interest in morality to sit down and read. The moral standards upheld are rarely those which will cause any disquietude. For example, the discussion of luxury, which forms one of the most interesting chapters, while repudiating the nonsense that we can at the same time eat our cake and arrange that other men shall eat it too by "furnishing employment," will nevertheless allow nearly every one to be served by others to an unlimited extent without feeling that he ought instead to be rendering service to others. To persons with strong religious convictions the book is interesting as indicating how half-hearted morality is apt to be when based merely upon utilitarian grounds. The address which stands first was delivered at the preliminary meeting of the Cambridge Ethical Society, and sets forth the work of the Society in the following inspiriting terms: "I think that failure in such an undertaking is more probable than success. . . . I think we should give up altogether the idea of getting to the bottom of things." The former of these sentences is slightly qualified, but the qualification is unimportant. Toward the close of the same lecture, when discussing practical morality, Professor Sidgwick says: "When I surrender myself to the pursuit of truth or the impres-

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sions of art, I find myself in either case in a world absorbing and satisfying to my highest nature, in which, nevertheless, morality seems to occupy a very subordinate place, and in which—for the more effective realization of the æsthetic or scientific ideal—it seems necessary that morality should be thus subordinated. . . . If, as Renan says, such a career as Cæsar Borgia's is 'beautiful as a tempest or an abyss,' it is difficult for a lover of beauty not to rejoice that there was a Cæsar Borgia. One may even say that in proportion as the sentiment of beauty becomes absorbing and quasi-religious, this divergence from morality is liable to become more marked." So much for ethical culture without moral faith. (The Macmillan Company, New York.)

RELIGION AND THEOLOGY

The rather unfortunate title *How to Make the Sunday-School Go* has been given to a series of suggestive talks or essays by the Superintendent of the Epworth Memorial Sunday-School of Cleveland, O. (Eaton & Mains, New York.) The writer states in the preface that every plan suggested has been tried; that the book is the result of experience. As the writer has been very successful in Sunday-school work, the book is one that will be of special value to workers in Sunday-schools.

Suggestive Illustrations on the Gospel According to Matthew have been compiled by the Rev. Dr. F. N. Peloubet, the author of the well-known notes on the International Sunday-School Lessons. This is the initial volume of a series which is likely to prove peculiarly useful, for its general title, "Suggestive Illustrations," indicates its province to be quite as much in suggesting other illustrations as in furnishing material ready for use. (E. R. Herrick & Co., New York.)

Vol. II. of the revised edition of Gray's *Biblical Museum* (recently noticed in these columns) has appeared, and includes the Epistles and Revelation. The Rev. Dr. G. M. Adams, in revising the work, has added much valuable material from later Biblical literature. (E. R. Herrick & Co., New York.)

The Rev. Dr. William Reed Huntington, Rector of Grace Church, New York, has published an admirable book entitled *A National Church*. (Charles Scribner's Sons, New York.) Dr. Huntington first discusses the theory of a National Church, and then its practicability. A valuable appendix includes essays on the neutralization of territory in the region of sacramental theology and on the place of temperament in religion. Finally there is a good biography of American and English irenic literature. National church unity has never been more attractively or more appealingly presented than by Dr. Huntington, himself a type of the best and broadest Christian ecclesiasticism. Dr. Huntington rightly points out the great difficulty in reaching towards unity; the trouble is that we too often identify the Church of God with all manner of trifling details that are no part of its essence, and then lift up hands of holy horror if one whom we are trying to win retorts contemptuously, "Is that the society, that the spiritual commonwealth, that the fellowship of souls, in behalf of which you would have me work myself up into a fine enthusiasm?"

The twenty-third series of that excellent publication, *Sermons by the Monday Club on the International Sunday-School Lessons*, includes those for the current year. The sermons are, as always, explanatory, direct, popular, readable, helpful. (The Pilgrim Press, Boston.)

BIOGRAPHY

The last addition to the series entitled "Builders of Greater Britain" is *Sir Thomas Maitland*, by Mr. Walter Frewen Lord, the author of "The Lost Possessions of England." Although the author's motive is chiefly to show how England achieved mastery of the Mediterranean, to American readers the most interesting chapter will be one of the early ones in which there is a description of Maitland's diplomatic visit to the United States in 1799. We may despise Maitland's gross indulgence and lack of idealism; we must recognize, however, his immense energy and vital force as a colonial administrator. The biographer's task seems fairly well accomplished. (Longmans, Green & Co., New York.)

SCHOOL-BOOKS

The *Children's Fourth Reader* of the "Cyr's Children's Readers" (Ginn & Co., Boston) contains selected stories and poems by the best American and English writers, with short biographical sketches of the authors. The *Third Reader* of the series, called "Stepping-Stones to Literature," is edited by Sarah Louise Arnold and Charles B. Gilbert. (Silver, Burdett & Co., New York.) This series is certain to justify its title. The editors' long connection with public schools in this country, and their own broad culture,

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give them peculiar fitness for this special field of editorial work.

While Mr. Henry S. Pancoast's *Introduction to American Literature* is probably primarily intended for use by school and college students, it seems to us even more desirable as a handbook and guide for the individual reader. It combines with accuracy in fact and excellence of arrangement a literary quality which is rather unusual in works of this kind. The author's division of the subject—first by periods of the National life, and secondly, and subordinate to the first division, by the localities of literary growth—gives a convenient and useful skeleton structure upon which to work. The individual criticisms on authors and books appear to us sound and well put, and the grouping, under the arrangement above noted, brings the sketches of periods into such form as to make the chapters continuously interesting in a high degree. (Henry Holt & Co., New York.)

MISCELLANEOUS

A most sensational story for boys is *A Sailor in Spite of Himself*, by Harry Castlemon. (Henry T. Coates & Co., Philadelphia.) The characters are unnatural and the plot improbable.

Graduates and friends of the Abbot Academy will learn with pleasure that the history of that Academy, originally published under the title "Annals of Fifty Years," has now been supplemented by a *Sequel* written by Miss McKeen, one of the two authors of the original work. The present book records the history of the Academy from 1879 to 1892, or until the resignation of Miss McKeen as Principal—an office which she had held for thirty-three years. (W. F. Draper, Andover, Mass.)

The lovers of poetry and beauty will welcome a compact book of verse, selections from Chaucer, Spenser, Shakespeare, Suckling, Browning, Tennyson, Longfellow, Lowell, Aldrich, as well as other English and American poets, entitled *Beautiful Women of the Poets*, selected by Beatrice Sturges. (E. R. Herrick, New York.) The same house publishes *Shakespeare's Men and Women*, selected and arranged by Rose Porter. The plan of arrangement is original. Three plays are selected for each month. "The Tempest," "Two Gentlemen of Verona," and "Comedy of Errors" are the plays selected for January. Daily readings, alternating for men and women, and so labeled, are selected.

The Encyclopædia of Sport, which is being edited by the Earl of Suffolk, Mr. Hedley Peek, and F. G. Aflalo, is appearing from time to time in parts. Those already published, covering about the first half of the alphabet, under the alphabetical arrangement of the book, have now been brought together and put forth in handsome—one may almost say sumptuous—book form. The illustration is really remarkable, and includes many unusually fine engravings and process pictures. Such subjects as canoes and canoeing, golf, boxing, fencing, football, and the like are treated thoroughly, and by expert writers. A special feature of the encyclopædia is its full treatment of animals belonging to the category of game or wild beasts, and thus of special interest to the hunter. The book has a permanent value, and would be an important addition to the library of any reader who is interested in sport, in the largest and best sense of the word. (G. P. Putnam's Sons, New York.)

The receipt of the bound volumes of *Scribner's Magazine for 1897* affords an occasion for again saying what, we believe, has before this been observed in these columns; namely, that the year which recently closed has not only marked an advance in the quality and interest of this magazine, but has shown a distinctly greater advance than that of any previous year. Without specifying in any degree of particularity the contents of the magazines, we may note that these numbers contain Mr. Wyckoff's remarkable series of papers, of which we speak in a review in this department this week; the papers which have been published under the general title "The Conduct of Great Businesses"—a series which many judges consider the best single idea for magazine use which has recently been hit upon; and Mr. Richard Harding Davis's story, "Soldiers of Fortune," which has, in its book form, had one of the very largest sales of the year. Besides these great features, there have been several particularly interesting articles on undergraduate life at the different colleges, and an unusually large number of single papers of positive and serious interest. The illustration includes Mr. Gibson's sketches of life in London; the series of illustrations of "Scenes from the Great Novelists"—not, we think, uniformly successful, however; some experiments in color; and many single drawings of extraordinary ability by the best American illustrators. (Charles Scribner's Sons, New York.)

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When will editors and publishers put the notes to their editions where such helpful matter can be of quickest aid—namely, at the bottom of the page? Professor B. W. Wells's notes to Friedrich Helbig's *Die Komödie auf der Hochschule* are so acute that we wish they could have been more fitly placed than at the end of the book. Last week we noticed in these columns Dr. Barrows's "World Pilgrimage," and the first part of that volume gives a more interesting account of Göttingen than we have elsewhere seen in English. This play of Helbig's follows very appositely the reading of Dr. Barrows's initial chapters. The dramatist reproduces for us the society of Göttingen in 1787, it is true, but its spirit is entirely modern, and its *motif*—the demands of equality breaking down the claims of privilege—is ever fresh and timely. (D. C. Heath & Co., Boston.)

Literary Notes

—Mr. H. G. Wells, the novelist, has said that his ideal of work was to spend a year on a book, burn it at the end, and devote another year to rewriting it.

—The three "Odes in Contribution to the Song of French History," which George Meredith has lately finished, are called "The Revolution," "Napoleon," and "Alsace-Lorraine." They are to be published in "Cosmopolis" in the spring.

—The late Sir Peter Le Page Renouf's life-work was the translation of the Egyptian "Book of the Dead." He had labored at this for forty years. His best-known publications are his "Egyptian Grammar" and "The Religion of Ancient Egypt."

—Mr. Norman Hapgood, writing to "The Author," speaks of a forthcoming book which will be made up of a series of articles, giving the judgment of various writers of fiction on their favorite novelists. The item suggests this question to a contemporary: "To what extent do writers of fiction read the works of other writers of fiction? We remember being present once when a novelist of some fame was asked what he thought of Kipling. 'Haven't read him. Am far too busy writing my own stories.' But perhaps that was an exceptional writer."

—In the unfinished work left by Daudet there are some short stories, reminiscences, and a novel entitled "Quinze Ans de Mariage." There is also an account of his personal sufferings during recent years, entitled "Ma Douleur." His first biographer will undoubtedly be his son, M. Léon Daudet. Concerning the influence of Dickens on Daudet, M. Jules Claretie says:

> Singular as it may seem, Alphonse Daudet, who has been so often compared with the illustrious author of "David Copperfield," frequently declared that he had read nothing, or very little, of Charles Dickens. So he often told me, and I expressed to him my surprise at hearing it. His favorite reading was Chateaubriand, and the Chateaubriand of the "Mémoires d'Outre-Tombe." He had no need to read romances to write the romance of life. He had only to look before him; and this is what he did. Though he was short-sighted, he saw and noted everything; the craving for truth carried him so far that he catalogued and placed in his gallery portraits of the persons he jostled in his every-day life. "I study even my relatives," he remarked to me some time ago, "and I can't help putting them in my books."

Books Received

For the week ending January 28

CHARITY ORGANIZATION SOCIETY, NEW YORK
New York Charities Directory.

THE EDITOR PUBLISHING CO., CINCINNATI, O.
Preston, South G. The Secret of Hamlet. $1.

R. F. FENNO & CO., NEW YORK
Warren Hyde. By the Author of "Unchaperoned." $1.25.

FORDS, HOWARD & HULBERT, NEW YORK
Abbott, Lyman, Amory H. Bradford, C. A. Berry, G. H. Gordon, Washington Gladden, W. J. Tucker. The New Puritanism. $1.25.

F. H. GILSON CO., BOSTON
Music-Book Printing.

D. C. HEATH & CO., BOSTON
Voltaire's Prose. Edited by Adolphe Cohn and B. D. Woodward. $1.50.

HUNTER & WELBURN, NASHVILLE
Marks, Arthur Handly. Igerne and Other Writings.

LAMSON, WOLFFE & CO., BOSTON
Orderly Book of General George Washington. Kept at Valley Forge, 18 May-11 June, 1778. $1.

LONGMANS, GREEN & CO., NEW YORK
Vivian, Herbert. Servia, the Poor Man's Paradise. $4.
Farrar, F. W., D.D. The Life Story of Aner. 50 cts.
Webb, Sidney and Beatrice. Industrial Democracy. 2 Vols. $8.

THE MACMILLAN CO., NEW YORK
Dunning, William A. Essays on the Civil War and Reconstruction. $2.
The Modern Reader's Bible. St. Matthew and St. Mark and the General Epistles. Edited by R. G. Moulton. 50 cts.

THE PILGRIM PRESS, BOSTON
Memorial of the Rev. N. G. Clark, D.D.

G. P. PUTNAM'S SONS, NEW YORK
The Encyclopædia of Sport. Edited by the Earl of Suffolk and Berkshire, Hedley Peek, and F. G. Aflalo. Parts IX., X., and XI. $1 each.

ROBERTS BROS., BOSTON
Bell, Mackenzie. Christina Rossetti. $2.50.
Caine, T. Hall. Recollections of Dante Gabriel Rossetti. $1.50.

CHARLES SCRIBNER'S SONS, NEW YORK
Riley, James Whitcomb. Afterwhiles and Sketches in Prose. Vols. II. and III. (Homestead Edition.)

SHEAF PRINT, WARREN, MINN.
Darling, C. D. Poems.

SILVER, BURDETT & CO., BOSTON
Arnold, Sarah L., and C. B. Gilbert. Stepping-Stones to Literature. (Fourth Reader.) 60 cts.

SMALL, MAYNARD & CO., BOSTON
Whitman, Walt. The Wound Dresser. Edited by R. M. Bucke, M.D. $1.50.

FREDERICK WARNE & CO., NEW YORK
Masters, Caroline. The World's Coarse Thumb. $1.25.

BRADLEE WHIDDEN, BOSTON
Wiley, F. B. Flowers that Never Fade. 35 cts.

THOMAS WHITTAKER, NEW YORK
Huntington, William R., D.D. A Short History of the Book of Common Prayer. 25 cts.

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The Religious World

New Secretary of Home Missions

The last General Assembly of the Presbyterian Church of the United States decided that the methods of administration of the home mission work of the Church should be so reorganized that there should be but one Secretary for Home Missions. There were formerly two Secretaries, viz., the Rev. W. C. Roberts, D.D., and the Rev. D. J. McMillan, D.D. Some months ago the latter resigned, leaving Dr. Roberts the sole official in charge. On Tuesday, January 25, the Board of Home Missions elected the Rev. Charles L. Thompson, D.D., of the Madison Avenue Presbyterian Church in New York City, to be Secretary. The new Secretary is one of the most prominent ministers in his denomination. He has held pastorates in Cincinnati, Chicago, Pittsburg, and Kansas City. He was Moderator of the Centennial General Assembly in Philadelphia in May, 1888, and the same year came to his pastorate in New York. He has for some years been a leader in institutional church work. We are not very familiar with the details of the duties to which Dr. Thompson has been called, but know enough of them to be sure that they are numerous enough to test the ability and strength of any two ordinary men. Dr. Thompson is admirably fitted for the position, and will do all that any man could do in similar circumstances.

Workers for China

Just as the American Board's Deputation to China is preparing to start for that country there comes an urgent call for more laborers in that field. It is fifty-one years since the first missionary reached Foochow. In that city there has been a marvelous growth in the work of the last two years. In 1895 there were 926 converts, 35 preaching-places, 81 native agents, and native contributions of $1,390.90; in 1897 the converts numbered 1,440, preaching-places 62, native agents 117, and contributions $5,531.97. But the force of workers has steadily decreased during that time. In 1895 there were 27 adults, in 1896 only 23, and in 1897 only 16. During the last few years three have died, and eight out of the thirteen who have returned to the United States have been broken in health because of overwork. For the immense and constantly increasing evangelistic work of the Foochow Mission there are available at present but three able-bodied men. Of the others, one is past seventy years of age, and, although still vigorous, asks as much relief as possible; another has charge of the Scientific Institute with its 150 students; two others are doctors; another is in America sick; while two others are sick and will soon return to America. Where there were formerly seven missionaries, now, with greatly increased need, there are but three. In the force of women workers there is equal need, and the work is correspondingly hampered. While the women of China have more liberty than those of India or Turkey, they are, nevertheless, looked down upon and ignored. They have been neglected, and it is hard for them to learn; there is a national prejudice which makes even the native preachers loth to exhort and teach women. This is work that women alone can do, and the American Board has not a single woman available for this province. In the call for missionaries several different mission stations in the province are mentioned and their needs specified, the Foochow station among the rest. We summarize the requirements as follows: four missionaries, two physicians and their wives, and nearly a dozen young ladies, two of whom shall be physicians and two kindergartners. Six of these young ladies are needed for new work, but all the others, and three of the missionaries and the two physicians, are simply to take the places of others who have dropped out, or whose strength is failing, so that their return to work is doubtful.

Distinctive Views of Baptists

We have read with much interest a sermon on the above subject which was preached in the Emmanuel Baptist Church of Albany by its pastor, the Rev. Wallace Buttrick, D.D. Dr. Buttrick is one of the strong yet liberal men of his denomination. He properly began his sermon by emphasizing the fact that "We stand with our sister churches in holding the great doctrines of the Reformation. Our points of agreement and concord are many more than our points of difference and discord. But we stand, as other communions do, for certain *distinctive* beliefs and prac-

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tices." It was characteristic of the preacher that he should have insisted that the points of agreement and concord are more than those of difference and discord, and that he should treat the whole subject in a Christian rather than a polemical way. He found the distinctive views of the Baptists to be as follows:

1. The standard of Christian truth and duty, or the seat of religious authority.
2. The polity of the Church, *i. e.*, its system or method of government.
3. The nature and office of the Christian ministry.
4. The subjects and the form of baptism.

Baptists, and most Congregationalists, are content to rest their beliefs on the Scriptures, without saying just what the Scriptures do teach. Most other denominations have their authoritative creeds. Dr. Buttrick says: "It is not less than preposterous to say that they [the makers of the old creeds] were prepared to give to the Christians of this day or of any day 'a sufficient statement of the teachings of the Bible.'" He emphasizes strongly the position that the Baptists hold, that the truth is in the Scriptures rather than in any statement of it, and that "the attempt to reduce the teachings of the Bible to logical order, or to express them in the terms of formal philosophy, is untrue to the *method* of Scripture." In regard to polity the Baptists are Congregational. The government and control are absolutely in the hands of all the members. In regard to the ministry they reject the distinction between the clergy and laity as having no foundation. The pastor is simply the first among equals, and by the choice and at the will of the whole church. As to the subjects and form of baptism, Baptists hold that it is valid only when the person baptized is capable of making an intelligent confession of faith in Jesus Christ as Saviour and Lord; consequently they reject infant baptism. Dr. Buttrick says they regard the question of the *subjects* of baptism as more important than the *form* of baptism. In regard to the form, of course, his position is the universal position of Baptists—namely, that it should be by immersion. The sermon is an admirable and generous presentation of the position of the Baptist churches, entirely free from a certain spirit of intolerance which often characterizes utterances on this subject. The relative importance of the question as to the subjects of baptism and the mode of baptism is well worthy of more general consideration than it has received even among Baptists.

A Wise Course

The daily press reports that at a recent meeting of the Pastors' Conference of Grand Rapids the ministers united in an effort to promote reform in the conduct of funerals, and adopted a series of resolutions to be read in their respective churches. The resolutions recommended that no Sunday funerals be held; that the customary mourning attire be discarded; that funerals be more private; that public display be avoided; that expenditure be carefully limited to the ability of the people; and that the custom of preaching extended sermons on such occasions is not wise. Funeral customs differ with localities and with congregations. In the Episcopal Church sermons, and even remarks, are seldom heard. In the East, and in the vicinity of large cities, among other than Episcopal churches, the sermon has given place to a few appropriate remarks. With the general purpose of these reported resolutions we are in hearty sympathy. Ministers can do much to help in a needed reform. In England, funeral extravagance has gone so far that systematic steps have been taken to limit expenditure. The wrong of Sunday funerals, as a rule, ought to appeal to all who will consider the facts. At the best, Sunday is a very busy day for all ministers. When one or two funerals are added, it becomes, not simply a wearying, but literally a killing, day. There may be more difference of opinion in regard to the wearing of mourning. Many years ago Mr. Beecher in a public address spoke strongly against the habit of wearing mourning. He was followed by Dr. Budington, who said, and truly, that the wearing of mourning was in itself a protection, and that it did not indicate a lack of the Christian spirit, but only the consciousness of a human loss. Within proper limitations we give our approval to the reported action of the Grand Rapids Pastors' Conference.

Professor Henry Preserved Smith

While the manlier and more consistent members of the Presbyterian Church of the United States are humiliated by the inconsistency of a policy which continues under sentence of suspension two such able Professors as Charles A. Briggs and Henry Preserved Smith, the men themselves are continuing their work as modestly and as faithfully as if the Church of which they are still members were honoring instead of trying to dishonor

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them. Both are welcomed into the pulpits of other denominations, both are treated by their brethren in the Old World as if no charges had ever been made against them, and both are recognized as among the loftiest and truest Christians of our time. These facts have been especially called to our attention as we have seen Professor Henry Preserved Smith in the discharge of his duties in the position to which he has recently been elected at Amherst College. He is now the Professor of Biblical Literature in that institution, than which no other in the country has a fairer reputation for its Christian ideals and achievement. In a quiet and unassuming way he has taken up his work. It was a happy inspiration of President Gates to secure him for this place. The students at Amherst have now for their Professor of Biblical Literature a scholar who in character, ability, and attainments is worthy to be ranked with the distinguished occupants of other chairs in that or any college. That is a distinct step forward. When Biblical literature is taught by Professors as eminent and enthusiastic in their departments as those who teach Greek, Latin, and modern literature, students will turn to that study with an eagerness and unanimity which could hardly have been expected under other conditions. Professor Smith has been lifted into a position of loftier usefulness and honor by the actions of his prosecutors.

The Pundita Ramabai

Pundita Ramabai has sailed from India for London, January 15, and after a short stay in England will come to this country, where she is expected to arrive in time to be present at the annual meeting of the Ramabai National Association in Boston, about the middle of March. She has now three hundred and fifty girls under her care. Owing to the continuance of the plague at Poonah, they have been removed to the farm at the Redgaun, about thirty-four miles distant. They are all doing well and are happy. The ten years for which the Ramabai Circles were organized will expire in March. A little more than the amount of money pledged by them has been raised and expended in support of Ramabai; but the continuance of her school will depend upon the question whether either these Circles will continue their work, or some other organization will take it up and carry it on. Ramabai has become, as our readers know, more definitely, though not more earnestly, Christian during the last few years, and while the fullest religious liberty is accorded to her pupils, the result of her personal influence is such that many have become Christians, and have been baptized. The school can no longer be called purely secular, though it is not a missionary school nor, in any propagandist or proselyting sense, even Christian, and it is wholly unsectarian. These facts have been communicated to the Circles, and a majority of them have signified their readiness to go on with the work for another term. Ramabai has many friends in America, and will receive a warm welcome on her arrival here.

Principal Fairbairn, the Haskell Lecturer

We have before referred to the proposal to make Principal Fairbairn, of Oxford, the next Haskell Lecturer. He has been elected, and, as reported in the daily press, has accepted. That means that he will proceed to India, and possibly to other countries, to lecture on Christianity, under the auspices of the University of Chicago. We believe that this is the best election that could possibly have been made. No man who speaks the English language is more widely known or universally honored for his scholarship and ability. He will be heeded in the Orient as no other Christian teacher. The value of the work that he will be able to do is beyond estimate. The University of Chicago is wisely taking up the work which the missionary societies ought to have undertaken long ago. A recent letter from the Rev. J. L. Deering, a Baptist minister in Japan, calls for a lectureship in Japan. This is only what was recommended by the Deputation to Japan two years ago. In this time lecturers of such eminence as Principal Fairbairn can do incalculable good in such countries as India and Japan. A procession of such missionaries ought to be kept in constant motion around the world.

Society for Promoting Christian Knowledge

The English papers mention the approaching bicentenary of the Society for Promoting Christian Knowledge, which is to take place on March 8, the anniversary of the day on which the Society was founded in 1698. A circular-letter, signed by the Archbishops of Canterbury and York, is about to be issued, which will bring to the notice of Church peo-

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ple the needs and claims of the Society. The letter says: "This was the first society to care for the religious education of the poor, the first to send missionaries to India, the first to circulate wholesome literature both at home and abroad, the first to undertake the translation of the Bible and Prayer-Book into foreign languages." It has had two offshoots—the Society for the Propagation of the Gospel, in 1701, and the National Society, in 1811. At present the Society makes grants of its books to poor parishes and Church schools; it gives training for schoolmistresses and lay workers, and assists the building of Sunday-schools and mission-rooms in England and Wales. It has helped toward the endowment of fifty-four colonial and missionary sees. It has given toward church-building in the colonies. It cares for emigrants on the high seas, helps medical missions, and works to train up a native clergy. At the bicentenary celebration the Archbishop of Canterbury is to preach at a special service to be held in St. Paul's Cathedral; and the Lord Mayor of London will preside over a gathering at the Guildhall, when the Primate and the Bishop of London are expected to be among the speakers.

The One Hundred and Fifty-first Psalm

The Rev. A. A. Brockway, Secretary of the Egyptian Exploration Fund, has written an interesting article for the New York "Times," describing the discovery of the One Hundred and Fifty-first Psalm in Egypt and its translation from the Koptic. We learn that the Koptic Church—that strange and significant relic of Christianity—has preserved the One Hundred and Fifty-first Psalm in its Psalter. In our Lord's time the Koptic language was spoken in Egypt by the descendants of the early Egyptians. This Koptic work is the oldest Eastern manuscript which includes any portion of the Psalter; in fact, it is the only known entire Book of Psalms inscribed in an ancient dialect. The conflict over the One Hundred and Fifty-first Psalm resulted in its being finally adjudged not to be authentic, and hence it is not included in our canonical Scriptures; nevertheless, here, in the oldest Oriental manuscript containing any portion of the Psalter, we find the discredited Psalm in its entirety, having long been honored as authoritative. The context indicates David as the writer of the description of his victorious encounter with Goliath. The entire Koptic Psalter is being translated by Dr. Budge, the Keeper of Assyrian and Egyptian antiquities in the British Museum. The dialect is that of Upper Egypt, and Dr. Budge declares the work to rank with the greatest of the recent great "finds" in Egypt. Mr. Brockway tells us that the manuscript was found by peasants who were carrying off some soil from over the ruins of an old Koptic monastery. They came down to a stone box containing two books in strong leather covers and wrapped in coarse linen. The volumes had undoubtedly been prepared for and used in the old monastic church. Perhaps during the incursions of foreign invaders the books were hidden away. Dr. Budge thinks that the copy was transcribed at the end of the sixth century, but that it was concealed at a much later date. It may be known that we have Koptic versions of the sacred writings in various dialects extending back as far as the second century A.D. The text of the One Hundred and Fifty-first Psalm is as follows:

I was small among my brethren and youngest in my father's house. I tended my father's sheep.

My hands formed a musical instrument and my fingers turned a psaltery.

And who shall tell my Lord?

The Lord himself, he himself hears. He sent forth his angel and took me from my father's sheep, and he anointed me with the oil of his anointing.

My brothers were handsome and tall; but the Lord did not take pleasure in them.

I went forth to meet the Philistine, and he cursed me by his idols.

But I drew my own sword and beheaded him, and removed reproach from the children of Israel.

A Pastor for the Broadway Tabernacle

It is announced that the committee which was appointed by the members of the Broadway Tabernacle of New York City to select and recommend a pastor has unanimously decided in favor of recommending the extension of a call to the Rev. Dr. Charles Jefferson, the First Congregational Church of Chelsea, Mass. A meeting of the church and society was on Monday called for Wednesday evening at the Tabernacle to receive the report of this committee and to take definite action upon it. As The Outlook goes to press before the meeting takes place, we cannot report its action, but it is generally understood to be almost certain that the action of the committee will be approved, and that the call, if made, will be accepted.

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Correspondence

Are These Coincidences?

To the Editors of The Outlook:

I am following Dr. Abbott's papers on the life and writings of Paul with great interest. They are illuminating and suggestive, and his references to the intellectual atmosphere in which the Apostle was reared are calculated to stimulate further inquiry regarding the educational advantages which a strict Jew would be likely to receive in a university town like Tarsus. As to the likelihood of Paul being conversant with the writings of Plato, not long ago, when reading the Apology, Phædo, and Crito, I seemed to be reminded (in occasional passages) of Pauline phraseology; and, after reading Dr. Abbott's paper on the Conversion of Paul, in which he expresses a doubt as to whether the Apostle had any acquaintance with Plato, it occurred to me to refer again to the matter. I give you the result herewith in parallel columns. Of course these quotations may be mere coincidences:

PLATO	PAUL
Now if death is like this, I say that to die is gain.	For me to live is Christ, and to die is gain.
The hour of departure has arrived, and we go our ways, I to die and you to live—which is better God only knows.	I am now ready to be offered, and the time of my departure is at hand. To be with Christ, which is far better.
I am very far from admitting that he who contemplates existences through the medium of thought sees them only "through a glass, darkly," any more than he who sees them in their working effects.	For now we see through a glass, darkly, but then face to face.
Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him.	See that none render evil for evil unto any man.
But necessity was laid upon me—the word of God I thought ought to be considered first.	For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!
I am a man, and, like other men, a creature of flesh and blood, and not of "wood or stone," as Homer says.	We also are men of like passions with you.
I speak because I am convinced that I never intentionally wronged any one.	We have wronged no man; we have corrupted no man; we have defrauded no man.
The life which is unexamined is not worth living.	Examine yourselves whether ye be in the faith.

The same pathetic chord seems to vibrate through the so-called Apology of Socrates and the last utterances of the Apostle to his beloved son in the faith, Timothy; and I hope it is not over-fanciful to indulge in the thought that at least Luke—Paul's sole companion in the prison where he lay awaiting martyrdom—was able to cheer the Apostle with recalling the incidents attending the condemnation and death of his fellow-countryman, who, like Paul, was offered up as a victim of State tyranny and religious persecution.

J. C.

Orange, N. J.

The Pre-Existence of Christ

To the Editors of The Outlook:

Referring to the editorial (January 8) on "The Person of Christ," may it not be an allowable exegesis to say that wherever Jesus refers to his pre-existence he does not do it as indicating a previously existing self-conscious personality, but the presence in the Deity of the *Christ Principle*, "the Lamb slain from the foundation of the world," that aspect of God, in his love, graciousness, humaneness, which was historically manifested in the life of Jesus, but which is the essential nature of the Father—the cross eternal in his heart? Was not his pre-existence, not as a definite individuality, but as the Word which was with God because it was God, and which afterwards became flesh—incarnating thus the divine nature, the Christ nature, which was from all eternity? This is the explanation which has appealed to me.

L. G.

The Other Side

To the Editors of The Outlook:

I have just read Dr. Abbott's account of the organization of "the early Church." Will you kindly allow me to say that I earnestly hope that those who are interested in the subject will really read at least one of the opposing accounts to which Dr. Abbott has referred by note. That certain of the scholars of the Episcopal Church have freely agreed with some of his opinions shows not only that expressions upon this subject are untrammeled among us, but that (for this very reason) the men who maintain the institutional conception of the Church maintain their standpoint upon the ground of history and reason. In my judgment, the volume by

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Canon Gore on "The Church and the Ministry" has fully met, by anticipation, all of the more significant statements of Dr. Abbott; and I can hardly believe that this opinion is due, in my case, to the eccentric perversity of the personal equation. Those who have been interested in Dr. A. V. G. Allen's recent book on "Christian Institutions" should read Canon Gore's review of that book in the "Churchman" for January 22. For the judgment of Bishop Lightfoot I beg to refer your readers not merely to the one essay mentioned by Dr. Abbott, but to the summary of his later expressions given in the preface to Canon MacColl's volume on "Christianity in Relation to Science and Morals."

E. G. M.

Kingston, N. Y

The Short Way Out of a False Position

To the Editors of The Outlook:

The statement of Dr. Haydn in the "Independent" as to the unhappy position in which the Presbyterian Church finds itself before the world, and the consequent decline of church enthusiasm and beneficence, is timely and just. The case was not too strongly put; the charge of unfairness in suspending two men for views held by hundreds has been fully sustained; is to-day the talk of a wondering public, nay, of all Christendom. The conviction that the whole prosecution was a mistake, however brought about, and that it has put the Church in a false position, out of which it must sooner or later come by some concession and retraction, is deepening in the hearts of many who at first favored the proceeding.

In view of this state of things, the question, What is to be done? is on the minds and lips of multitudes. Almost every mail brings appeal, remonstrance, suggestion, demand, that something be done to relieve the unnatural and unhealthful situation. New York is indignant over the suspension of one of her best scholars and most eminently Christian spirits. Ohio resents the wrong done to one of her noblest, purest sons and ripest scholars. The injustice, the unfairness of the Church's position rankles and creates unrest; the finer sentiment of our people is outraged, and the first result is that gifts are withheld; charities are sensitive, and they tell unerringly when there is mischief within. Shall this state of things go on indefinitely working evil until it has done its worst, or shall it be taken resolutely in hand and treated in a just and summary way? Is there not a shorter way out of the present false position of our Church than to wait for one generation to die off and a new one to come in and correct their acknowledged blunders?

One thing is settled already and finally—that we will have no more trials for heresy on the grounds of the late prosecutions. The Church will not suffer it. Even the most daring of the prosecutors would not venture it; and if they did, the Church would silence them without ceremony. This is everywhere conceded. If the old trials are to be repeated, the men that make them will have to go off by themselves to do it. The Church, as to-day constituted, would repudiate such conduct, would repress such a spirit.

What, then, is simpler than for the Presbyteries immediately concerned to express their confidence in the men who have been condemned? New York was absolutely overridden by an excited and distinctly passionate as well as partisan Assembly. Cincinnati never had a fair majority against the Lane professor, and the Synod was carried by the passionate impulse that swept over the Church, jumped the Synod of New York, and plucked a man violently out of the hands of his Presbytery and the fellowship of his brethren. The open door is before these two Presbyteries. Let them quietly begin the movement in the direction of justice, as they have a right to do. They need not immediately restore the suspended men to membership; but they can by vote express confidence in them and contrition for the wrong done to them and to the Church through them. Such a vote, with any degree of unanimity, would immediately relieve the stress and strain of our present false and unrighteous position. We do not believe that either Presbytery would be called in question for such a vote. We do believe that such a vote, fairly put and in the right light, could be carried by a fair majority in Cincinnati, and with reasonable certainty in New York. And we know that the effect of such a motion in either Presbytery, even if it failed, would be wholesome; an assurance that living men were ready to do justice without waiting for death to help them to achieve their purpose. These brethren have not left the Church. They are ours still. Not one of their prosecutors hopes to keep them out of the Church for long, except they leave for another connection. Hence the urgency of so many suggestions that they make haste to get into

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other churches. One is implored to join the Episcopal, the other is advised to go to the Congregational, body. The latter replies, with discretion and right, that he "will never ask for a letter from the Presbytery that would discredit him." This is manful, and inexpugnably correct. The Church that is theirs by birthright will sooner or later open her arms to receive them as they are, not as they might be. And the way to hasten this consummation is for the Presbyteries to take the initiative by just, generous, and immediate, if tentative, action.

ROLLIN A. SAWYER.

The Church and Society

To the Editors of The Outlook:

The article in your issue for January 15 seems to me to be almost an ideal statement of the position of "The Church in Modern Society." It seems to me that the facts stated strongly suggest that there is but one solution of the problem presented. That solution is that the "characteristic action of Christianity as an institution" must radically change, or the institution must perish. Not only pleasure, but business, not only the recreation of the individual, but the very life of society, are fast coming to demand that the Sabbath shall be as other days. While the millions are going out of our cities on summer Sabbaths for pleasure, there are the thousands who run the pleasure trains, the regular trains, the street-cars, the cabs and the drays, who attend heating, lighting, and water works, who deliver milk and ice, who patrol the streets, and do many other things which the social body must have done for it on the Sabbath as well as on Wednesday. Life-blood must run seven days in the week, and society can no longer afford to give up one-seventh of its time to unproductive pursuits, even if the complex social machinery *could* suspend work one day in seven. It is safe to predict that the work, the actual business, the plain performance of duty on the Sabbath day, the year round, will continue and increase, whether the rush for recreation continues or not. If so, may not the Church in time be obliged to face the charge of a neglected seventh, as it has only too lately come to think seriously for the "submerged tenth"? What can the Church, even to-day, say in defense of its neglect of those who serve society on that one day which it has set apart as "the Lord's Day"?

If the Church is to meet present problems, it must recognize that once for all it has lost its claim to *rule*. Henceforth it serves. The Church must be the servant of the people, for it is more important that there be a people than that there be either a congregation, a church, a Book of Common Prayer, a creed, or a ministry. In thus serving it must be guided by the real needs of the people, and only as it rightly interprets those needs can it speak as with authority. The Church must no longer "attempt to bring its people together on Sunday," but it must offer its ministration seven days in the week, and morning, noon, and night of every day. There is no more ghastly thing in our country to-day than the churches standing stock-still, blank, deaf, dumb, and cold on our streets six days in the week, opened only on Sunday for their people to enter and breathe the foul air tightly boxed up since the week before! And who can imagine a more awful parody on the ever-open, ever-helpful, all-inclusive gospel of the Son of Man, who was "Lord also of the Sabbath"?

J. B. JOHNSTON.

Ann Arbor, Mich.

The Lobby as Well as the Primary Must be Captured

To the Editors of The Outlook:

The two houses of government, in reality though not in the books, are the primary and the lobby. These determine the election before and after.

Selection, election, direction.

To change the figure, the primary and the lobby are the two handles of politics; both in bad hands now, which are dragging it down; both to be taken hold of by good hands if politics is ever to be lifted. The Outlook makes much of the primary as the fundamental fact and force in politics; but too little, it seems to me, of the lobby, which is no less influential, no less essential to government by the people. By lobby I do not mean the vestibule of legislation alone. The post-office is an extension of the lobby, and all should lobby by letters who cannot see their "Representative" at the Capital or at his home. Most people strangely forget that the ballot-box expresses public opinion only on one dominant political issue. On the other issues, which run into hundreds and thousands, the mail-box is the only reliable organ of public opinion—badly played now because the good players neglect it. The legislator will not and ought not to pass laws not demanded by public sentiment, and he has abso-

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lutely no reliable means of knowing what laws the public desire and will sustain except petitions and letters. Certainly newspapers cannot be relied on, for Mayors have recently been elected both in New York and Chicago against whom the newspapers had almost unanimously voted. Americans talk of the "referendum" and Canadians of the "plebiscite" as if they were far-off, costly luxuries that could not be had without elaborate legislation. The mail-box is a daily plebiscite, a constant referendum. I have never known a legislative body to refuse a measure for which an adequate vote was given in the mail-box.

Lazy goodness is all too ready to catch up the interested cry of politicians that petitions have no influence. A little petitioning, like a little learning, is of little use. But no reasonable measure is likely to fail for which a majority or even a considerable minority of the people vote in the mail-box, by petitions, well supported by personal letters, which are yet more effective, and by personal deputations, which are best of all.

Legislators rightly find fault when letters are discourteous, and letters may also fail by too great length; but there is no force that can be so immediately and effectively applied in politics as the plebiscite of courteous, one-page letters, which should be sent by all citizens every time an important measure (not voted on in the ballot-box) is before their "Representatives," stating the constituent's opinion whether the bill should be killed, passed, or amended. I do not believe a legislator should be bound against his judgment—certainly not against his conscience—by such a plebiscite, but it affords him two important aids in deciding his course: first, a knowledge of the state of public opinion; second, new arguments that he would not himself have thought out.

Our schools ought to teach not only how to address business letters, but also how the sovereign citizen may address his government by petition or letter. Very few even of the preachers and reform leaders know how to do this, and the Reform Bureau has great demand for its "pattern." The churches might well teach this practical duty also, especially to the new converts now being gathered, who, without such aid, will only swell the ranks of idlers in religion and politics alike. These recruits should be organized and drilled to defend themselves and attack the foes of society. Let the churches adopt the Salvation Army's double programme: 1. Improve the man. 2. Improve his environment. For this last we must secure better laws.

WILBUR F. CRAFTS,
Superintendent of the Reform Bureau.
Washington, D. C.

About People

—The oldest officer on the British navy list, Commander Henry James, has just died, at the age of ninety-nine years.

—Professor Hugo Münsterberg, the eminent German investigator of mind phenomena, is to give a course in Psychology at the Harvard Summer School this year.

—The only woman in the world holding the position of harbor mistress is said to be Miss Fay Fuller, of Tacoma. Miss Fuller has also the distinction of being the first woman to ascend Mount Tacoma.

—Queen Victoria has created a total of two hundred and eighty-four new peerages. Of these Lord Melbourne was responsible for twenty-six, Sir Robert Peel for five, Earl Russell for twenty-one, Lord Palmerston for twenty-two, Lord Derby for fifteen, Disraeli for thirty-one, Gladstone for seventy-four, Lord Rosebery for nine, and Lord Salisbury for eight.

—Mr. William Coolidge Lane, the new Librarian at Harvard, is only thirty-nine years old, and was graduated from the University in 1881. Since 1886 he has been the Librarian of the Boston Athenæum. He has the advantage of having received his library training from the late Justin Winsor—an indication that Harvard traditions and regulations are to be preserved under the new management.

—Of the Rev. Dr. J. Houston Eccleston, of Baltimore, who has been elected Dean of the Episcopal Theological Seminary of Virginia, the Baltimore "Sun" says: "He is one of the most widely known clergymen of the Episcopal Church. Twice he has declined a bishopric. The first time was in 1875, by the Diocese of Iowa. There arose some question of the validity of his selection, and he refused to accept. When West Virginia was cut out into a separate diocese from Virginia, in 1877, the Rev. Dr. Eccleston was first chosen."

—Says the Boston "Transcript:" "The Rev. Dr. McVickar, of Philadelphia, who in

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a few months will be Bishop-Coadjutor of Rhode Island, is at the Brunswick. He spent a day in Providence before coming here. It would be some time, Dr. McVickar said, before he could enter upon his new duties at Providence, probably not until March. The Philadelphia clergyman is the successor of Phillips Brooks in the church once occupied by the latter in Philadelphia, and he has continued to officiate in that church since Dr. Brooks left it twenty-two years ago. It was Dr. McVickar who was with Phillips Brooks on the famous occasion when an English lecturer was telling his hearers that Americans were a puny, degenerate race, and were losing their Anglo-Saxon vigor. When the two American giants arose to announce that they belonged to this puny race, it caused the lecturer considerable embarrassment."

—A writer in the New York "Evening Post" says:

Count Tolstoï is fond of music, but refuses to attend any entertainment for which an admission fee is demanded. A member of the Bohemian Quartet of Vienna relates that last season Tolstoï attended one of their concerts at Moscow, remaining, however, in the artist room as a special guest. He afterwards invited the club to play at his house, and sent his own sleigh for them. They were treated to a splendid dinner, with the best of wines, while the Count and his two handsome daughters contented themselves with a few vegetarian dishes. After the club had played quartets by Haydn, Schubert, and Beethoven, the Count, who speaks German slowly but correctly, gave them some of his opinions on music and other things. "I love music passionately," he said. "It is erroneously said that because I wrote the 'Kreutzer Sonata' I did not admire that piece. Nothing could be more unjust to me than doubting my great love of music. Beethoven, old Haydn, and Schubert are my favorites. Everything written since Beethoven, in Russia as well as elsewhere, is a mere hill compared to that Chimborazo."

—Mrs. Henry M. Stanley has written to the Paris "Figaro" in opposition to the recent article in that journal by M. Labadie Lagrave on the African pygmies. M. Lagrave had compared Mr. Stanley to Pizarro and Cortez. Mrs. Stanley declares this comparison to be a fresh proof that M. Labadie Lagrave knows nothing of Mr. Stanley and of his work in Africa. She adds: "Whoever has read Mr. Stanley's book must feel the profound pity and the consideration which he cherishes for the Africans, without distinction of stature or tribe. It is owing to Mr. Stanley, who was the first to ask England for missionaries, that Uganda is to-day a Christian country, with cathedrals, churches, and schools. It is owing to Mr. Stanley that the banks of the Congo, once infested by horrible cannibals, are inhabited now by a peaceful and civilized people. Mr. Stanley was the pioneer of that happy civilization so magnificently propagated by the King of the Belgians, who has put an end forever to the slave trade in his Congo State."

January Necrology

January 4.—Sir Edward Augustus Bond. Born 1815. Recently Librarian of the British Museum.

January 8.—Major Moses Purnell Handy. Born 1847. United States Commissioner to the Paris Exposition of 1900, and a well-known journalist.

January 8.—Ernest Hart. Born 1836. Editor of the "British Medical Journal."

January 9.—Sir Robert Henry Meade. Born 1835. Permanent Under-Secretary of State for the British Colonies.

January 10.—Sir Charles Hutton Gregory. Born 1817. A well-known English engineer and a former President of the Institution of Civil Engineers.

January 10.—Henry Stacy Marks. Born 1829. A noted British painter of *genre* and mediæval subjects.

January 12.—Mary Cowden Clarke. Born 1809. Author of a Shakespeare Concordance and other Shakespeare books. See page 207.

January 12.—The Rev. Charles Lutwidge Dodgson. Born 1832. Better known by his pen name, "Lewis Carroll." See page 207.

January 15.—Sir Polydore de Keyser. Born 1832. Late Lord Mayor of London.

January 16.—The Rt. Hon. Charles Pelham Villiers, M.P. Born 1801. "Father of Free Trade" and "Father of the House of Commons." See page 206.

January 16.—Benjamin Butterworth. Born 1822. United States Commissioner of Patents. See page 212.

January 18.—Ernesto Nicolini. Born 1834. A noted tenor, and husband of Mme. Patti.

January 19.—The Very Rev. Henry George Liddell. Born 1811. Formerly Dean of Christ Church, Oxford. See page 256.

January 20.—Professor Ernst Ludwig Taschenberg. Born 1818. An eminent entomologist.

January 25.—General Sir Frederick Middleton. Born 1825. Commander of the forces during the Riel rebellion in Canada.

January 26.—Count Ludwig Tisza. Born 1832. A distinguished Hungarian statesman.

January 30.—Rear-Admiral Daniel Lawrence Braine, U.S.N. Born 1829.

January 31.—Harris M. Plaisted. Born 1828. Governor of Maine, 1881–1883.

Sin and unrest is like fever in a man. The sufferer rolls from one side to another, forgetting that so long as fever is in him he can find no rest.—*Alex. McKenzie.*

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The Home Club

What is True Philanthropy?

Too often our impression of philanthropic effort resolves itself into an executive board, the necessary complement of officers, and a series of committee meetings. The word philanthropy has to many become an obnoxious word. It has been so abused in its application that many who have not found a substitute for it are repelled by its use. Doubtless one of the common mistakes of those who are trying to reduce the sum total of human misery is the unwillingness to see clearly that every problem presented, whether of the family or the individual, has features peculiar to itself; that no general law can be evolved for the treatment of any number of human beings that will be equally efficacious in each case.

For instance, in a small town is a woman with three children and an inefficient, dissipated husband. Her case has been duly presented by an energetic friend to others. The woman herself does not wish to become an object of charity. She prefers working, is truthful, has a certain amount of capability, and could doubtless support her family in comfort in this particular town if she were trained, because the service that can be hired in this town is nearly all unskilled. The woman is strong; she could do washing and ironing. If she could do finer ironing, she would relieve a good many households of problems. But, alas! she cannot. The painful part of it is that her own standards are so low that she is not conscious of how inefficient she is the moment she is taken from the lowest plane of laundry work. Every woman who has had the advantage of being trained to household work in New England, or by a true New England woman, knows that poor indeed was the New England housekeeper who could not do fine ironing, and that even to-day in parts of New England women of social position will be found who would not for a moment consider the sending out of the house the laces or the curtains or the fine handkerchiefs belonging to the family. Those who are familiar with the methods of ironing in this fine laundry work know that in ironing, if an accident has happened, it is necessary that the ironer should be most careful to hold the severed parts so that the threads will run in the same direction, and to hold the edges together so that they may shrink back to their natural position. The poor unskilled woman referred to, not having been trained to do this, irons each side of a break at different angles. For instance, in a lace curtain, she stretches the one edge one way and the other the other, making it an impossible thing to darn those two edges together properly.

True philanthropy would be for some woman who knew how to train her, to go to her unskilled neighbor, using the word in its broadest sense, and teach her how to do dainty ironing. This would be a far wiser course than putting one's hand in one's pocket to make up deficiencies; or, if unable to do this, having one's mind and heart racked as to how the woman could be helped. She prefers work herself, but who is to teach her, that she may become an expert in the only field of employment open to her? If the town in which she lived had a body of housekeepers organized to secure theoretical and practical training in domestic science, with a teacher coming to give demonstrations in all departments of work, how easy it would be to put this woman under the care of a trained teacher for even an hour a week! What she has accomplished shows that what she needs is expert training; what she does know she has learned by practice, for there was no one to teach her.

The woman used here as an illustration can be duplicated probably twenty times in every small town throughout the whole country. She furnishes the subject for debate at the meetings of the would-be philanthropists; she is the endless problem never solved, and left as an inheritance to the next generation; and yet all that she needs is that philanthropy shall see clearly and provide the means to give her what she wants—the skill necessary to be entirely self-supporting.

Newspapers in Schools

The State Superintendent of Public Instruction in Mississippi, in his biennial report to the Legislature, urges that the newspaper be used for the teaching of history in the public schools. Without doubt the Superintendent would select the kind of newspapers chosen. Certainly the newspaper is the history of to-day, and to teach any child how to use that history to increase his vocabulary;

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to increase his knowledge of the affairs of the present and the past (for the event of to-day is linked to that of the past); to show him how to read market reports, study and compare them; how to read the legal affairs as told in the newspapers, so that he may gain a certain amount of knowledge of his legal rights and disabilities; how to compare the philanthropic reports that find their way constantly into the daily papers; how to study economic relations by watching disinterestedly the conflicts and the relations of labor and capital, is quite possible if the right paper is chosen and the right teacher is the guide. It seems rather absurd for a boy to study ancient history, and probably rank high in it, who does not know that a franchise has been granted in his own city worth millions of dollars, under conditions which mean that his taxes when he gets to be a householder will be increased rather than diminished because of the conditions governing that franchise. Nowhere in life is it so possible to create an intelligent interest about citizenship as in the school where the daily events of the community may be dispassionately discussed, under intelligent guidance. In some private schools newspapers are used to study history, and supplementary reading courses are laid out.

Schools and Teachers

Dr. Charles B. Gilbert, Superintendent of Schools in Newark, N. J., in an address before the Schoolmasters' Association on "The Transition from the Grammar School to the High School," made what will be to many an entirely new suggestion—that there should be frequent conferences between the high-school and the grammar-school teachers, and that there should be a psychological record started for each child in the grammar school that should be transferred from class to class through both the grammar and the high schools. He claims, what every one knows, that such a record would be an immense help both to the child and the teacher. That children have been most unjustly treated by teachers, because misunderstood, needs no proof. Frequently a child who has progressed well under one teacher, because she understood that the child was diffident, has been treated as a dullard by the next teacher, because she lacked psychological insight. We have grown so accustomed to the word teaching as a technical word, expressing the relation between teacher and pupil, that we have lost sight of the fundamental fact that it is child-training and not child-teaching that is the legitimate object of school work. Dr. Gilbert is perfectly right when he says that what our schools need most is the elimination of politics from them. The second great need, and the one probably which will be first accomplished, is higher salaries and an equalization of salaries. The teachers themselves will first have to see the justice of this, and when they see the justice they will educate the public to the idea, and it will then be an accomplished fact, and not till then.

Sanitation and Cookery

The New York Household Economic Association has issued a most interesting programme of lectures and meetings to be held on Friday afternoons at 4 P.M. in the New York Industrial Building, Lexington Avenue, corner of Forty-third Street. The subjects of these lectures are nearly all related to sanitation and scientific cookery. One lecture is devoted to domestic service. These conferences or lectures are open to non-members on the payment of twenty-five cents per lecture. The Secretary of the New York Household Economic Association is Mrs. J. A. Wotton, 226 West Seventy-fifth Street, New York City.

With the increased knowledge, theoretical and practical, of cookery, the training in keeping of household accounts, and a larger knowledge on the subject of sanitary conditions, American homes will at no distant day have come as near as human institutions ever can come to perfection.

A New Economy of Space

An experiment has been tried in Europe successfully. Tomato plants have been grafted upon potato stalks just above the ground, and have proved to do better than on their own roots, while the potatoes underneath were unimpaired, and some claim much better than before their own tops had been cut down. This experiment has been made in Troyes. It was first attempted because of the economy of space.

Kindergarten Conference

The National Kindergarten Union will meet in Philadelphia, February 18 and 19. Dr. Lyman Abbott, Dr. Nicholas Murray Butler, Mrs. Alice Putnam, Miss Susan Blow, and other leading lights in the educational world will address the conference.

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The Outlook

Published Every Saturday

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THE offices of The Outlook Company are being removed this week from No. 13 Astor Place to No. 287 Fourth Avenue, at the corner of Twenty-second Street, and the new address will be, The Outlook Company, No. 287 Fourth Avenue; to which address all future communications should be directed. The United Charities Building, on the seventh floor of which the new offices are located, is one of the most attractive and convenient buildings in the city, and its location is most accessible from all directions. The Outlook Company is to occupy somewhat more than half of the seventh floor, which has been very attractively arranged for its uses. In a few days The Outlook will be settled in its new home, and its friends, both in the city and from a distance, are cordially invited to inspect its new quarters at their convenience. The growth of the paper has made larger space necessary.

After a week of comparative calm, the agitation in France has entered upon another stage, which is likely to be the most dramatic in its history. The moment Zola stepped into the arena and threw down the gauntlet to the Government, he became the protagonist in the drama; for he stands for the rights of a hated race, and also for what he believes to be personal liberty and justice. In his open letter to the President of the Republic, it will be remembered, he charged in the most unequivocal language that Count Esterhazy was acquitted by the court martial under direction from the Government and contrary to justice, and brought definite accusations against certain Ministers and prominent army officials; his general charge being that the Government has deliberately acquitted a man whom it knew to be guilty in order not to reopen the proceedings which condemned a man whom it knew to be innocent—a man who was used to screen the real culprit. The novelist specifically declares that the Minister of War suppressed the proofs of Dreyfus's innocence; that several leading army officers were his accomplices in this act, and that the officers of the court martial co-operated. If Zola's charges are true, the French Government has been guilty of one of the most monstrous conspiracies against private rights and public justice in modern times. Whether he can substantiate his charges or not, the trial of Zola this week will concentrate the interest of the whole world upon Paris. Meanwhile, it is to be noted that the mystery of the Dreyfus trial is still a mystery; that the character of the document upon which he was convicted has not been made public. It is possible either that Russia purchased information, directly or indirectly, from Captain Dreyfus, and that, for reasons of state which are apparent, the Government does not wish the fact to be known, and is willing to take any risks rather than make it known, or else that the curious officialism which is traditional in France has led the Ministry into a ridiculous and dangerous position from which it has not had the courage to extricate itself by frankness. Zola has declared his intention to call many of the foremost public men in France as witnesses, including a number of foreign diplomatists and army officers. The Minister of War has also declared that he will not permit the army officers to testify, which would be another mystifying and misleading step.

During the past week the situation in China has passed out of the hands of the diplomatists into those of the newspapers, and accordingly has become even more uncertain and confused than before. The diplomatists know what they want, although they do not know whether they will succeed in accomplishing their purposes; the newspapers neither know what the diplomatists intend nor what they are likely to achieve. The

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public is, therefore, for the present in double darkness. It was widely reported early in the week that the English Government had retreated from its strong and dignified insistence upon the opening of the Chinese ports to the trade of the world. This announcement was followed by a sharp criticism of the Government by the Liberal papers in England, and even by some of the Conservative journals, and in this country by the usual and well-worn comments on English duplicity and selfishness. It now appears that nobody had any authority for stating any change of programme, and that no change of programme is probable. Indeed, if Lord Salisbury wished to make a change, there is grave doubt whether he could effect it without involving the fall of the Ministry, for English public opinion is not only aroused, but appears to be unanimous that English trade privileges in the East must be preserved. As it was well put last week by an English public man, "we would better fight than starve;" to shut England out from trade means the ultimate destruction of the Empire. The meeting of Parliament on Tuesday of this week is not likely to bring out any new facts, since the Government will keep its policy secret until it has reached some final agreement. There is still every reason to believe that the loan of £12,000,000 will be made by the English to the Chinese on such conditions as will make the loan a desirable investment for England.

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Although public interest has moved from Greece to the Yellow Sea, disquieting reports continue to come from the former quarter. Thessaly appears to be in a condition of anarchy, Turkish troops coming into constant conflict with the peasantry, and the accounts of the state of affairs in that country from those who are on the ground indicate that a reign of terror exists wherever the Turkish forces are in control. Special interest, however, is centered just now in Crete. Russia is strongly urging Prince George of Greece as Governor of the island. Indeed, if reports are to be trusted, she is insisting upon his appointment. It is believed that Great Britain and France are acting with her in this matter, and that Germany and Austria are strongly opposing the appointment. The Sultan will do his best to avoid acceding to the demands of Russia, but it is very doubtful whether he can evade them if Russia chooses to press them to the end. The Cretan Assembly, which has been in session, has, if correctly reported, enthusiastically indorsed the candidature of Prince George; but this action of the Assembly may mean very little, for the Assembly itself has meant very little in the political life of the island. There has been a good deal of speculation with regard to the reasons which have influenced Russia to back Prince George for this position after having deserted Greece in the struggle with Turkey. There is, of course, the relationship between the two royal families; but relationship does not count for much when Russian foreign policy is in question.

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The oppression of Christian subjects in Macedonia is of very long standing, and has caused much of the friction between Bulgaria and Turkey. The fact that many Bulgarian Christians are under Turkish rule in Macedonia seemed reason enough for Bulgaria to ask for the creation of Bulgarian bishoprics there. In 1890 the late Stefan Stambuloff obtained Turkish berats (patents of privilege granted by an Oriental monarch) for the appointment of two Bulgarian bishops in Macedonia. In 1894 he not only obtained two more, but also induced the Porte to give the same rights to the Bulgarian schools in Macedonia as the Greek schools enjoy there. When the Greek war broke out, and a united rising of the Greeks and Bulgarians in Macedonia was feared, Turkey tried to pacify Bulgaria by promising three additional berats. Turkey well knew that this action would tend to disunite the mutually jealous Bulgarians and Greeks in that province. Both Bulgaria and Greece covet the possession of Macedonia, to which both have historic claims. Of course the disastrous war last year has hurt the Greek cause; on the other hand, the recent advantage gained by Bulgaria has helped the cause of the latter country. According to the "Frankfürter Zeitung," the Porte did not yield to Bulgaria's demand until informed that, unless the promised berats were immediately granted, Bulgaria would declare her independence. After having thus been bullied into some justice—the only way to deal with the Porte—that Power has been revenging itself in true Turkish style on the unhappy Macedonian Christians. The reports state that six hundred of them have been suddenly arrested on the charge of storing arms; that many have already been tortured to death;

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that women and girls have been outraged, and that numbers of these are dying in consequence. We are glad to note that the Bulgarian Agent has had the firmness to demand an immediate cessation of the oppression, the withdrawal of the military surrounding particular localities, the transfer of all the prisoners to the town of Uskub for trial, and the dismissal of certain officials. In its turn the Porte itself has now put forth protests, the alleged Bulgarian military activity along the border forming a convenient pretext. The Turkish Minister of War, Riza Pasha, hopes to strike terror in the north by announcing that he is preparing eighty regiments, each with a minimum strength of seven hundred men, for service in Rumelia next spring.

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It is generally believed that Russia now stands behind any demand made by Bulgaria. If this be so, Russia has two means of bringing the Porte to terms, since the Damocles sword of the Russo-Turkish war indemnity always hangs over the Porte. That indemnity amounts to about a hundred and forty million dollars. Russian support of Bulgaria is said to have been purchased at the well-nigh incredible price involved in the latter's restoring to their full rank in the Bulgarian army those officers convicted of being in the pay of Russia, and of kidnapping their late noble ruler, Prince Alexander of Battenberg. These brigands agreed to carry the Bulgarian monarch out of his country, and, in case of resistance, to kill him. In order to obtain a half-recognition of his authority, the contemptible princeling at present guiding the Bulgarian ship of state changed his religion and that of his children from Roman to Greek Catholicism, but he seems now to have gone a step further in fawning on those who had dethroned his predecessor. He has apparently turned over his army to the hirelings already convicted of treason. The "Big Bulgaria" of which Ferdinand dreams, even if gained at the cost both of Turkish possession and Greek ambition, is likely to be but another name for one of Russia's glacial moves. That vast Empire is slowly but surely gaining ground westward through Manchuria and Korea to the Pacific, and southward through Persia to the Indian Ocean, and we may well fear that the same seemingly irresistible mass is quietly moving through the Balkans to the Ægean or the Adriatic—perhaps to both. A year ago one might have said that Austria would check a Russo-Bulgarian movement, but Russia has found a new opportunity in the recent loosening of the ties which bind together the many nationalities united under the name Austria-Hungary. The pressure of Austrian advance towards Salonika removed, Russia fills the breach with a more powerful pressure.

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The approach of the Imperial Jubilee in the Austrian Empire may have had some weight in calming the passions which have been raging throughout that perturbed State. At any rate, a truce seems to have been agreed upon. The financial arrangement between Austria and Hungary is to be continued, so far as Austria is concerned, by an imperial decree, and in Hungary by the passage of a bill, by a heavy majority, in the Lower House, only twenty voting against the measure. Some concessions were made to the Radical Nationalists; precisely what does not appear. The sense of the nation is clearly against the small but active group of irreconcilables, who believe that now is the time to make Hungary an independent State. As a matter of fact, Hungary enjoys all the freedom of an independent State without incurring the very grave perils which, owing to her geographical and race position, she would incur if she stood alone. Circumstances have made her the controlling partner in the partnership between the two countries, and it lies in her hand to control the policy of the Dual Empire. The practical advantages of this position far outweigh the theoretical advantages of entire independence. The feeling between the races is, however, very intense. In the Bohemian Diet the Germans and the Bohemians are arrayed against each other in the most bitter opposition, and in Prague the feeling has become so bitter that Germans are in danger of personal violence. The Germans, with what seems at this distance absurd short-sightedness, demand the repeal of the order establishing equality between the languages, and the Slavs are equally determined that that order shall continue. Meanwhile, through all this discussion about languages and this intense animosity between races, Socialism is making rapid headway in Austria, and constitutes, in the belief of many careful observers, a very serious peril in the near future. It may not improbably come to be the case that race questions will become insignificant in comparison.

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Another illustration has just been afforded of the fact that it is American competition that is peculiarly dreaded by the protectionists of Continental Europe. Germany, which a few years ago adopted regulations for the exclusion of our pork products on account of their alleged dangers to health, last week formulated an order prohibiting the further importation of American fresh fruit. As at first announced the prohibition was sweeping, but a later decision made by the Federal Council limits the exclusion to fruits suspected of containing a parasite known as the San José scale. This week Austria adopted the same regulation. At first the measure seemed to be protectionism pure and simple. Our own Secretary of Agriculture, however, states that the parasite in question may easily be transferred to the orchards of new districts. The professed anxiety for the health of the German people and the safety of German orchards was, therefore, doubtless genuine, though probably it was greatly intensified by the agrarian hostility to American competition. In the German cities where the American fruits are eaten there is no such feeling in favor of their exclusion. It is stated that a regulation against the importation of American horses is shortly to be expected, on the ground that these horses are likely to bring with them some peculiar form of influenza. The German nations seem to be carrying forward the programme recently recommended by the Austrian Premier, that European farmers should unite themselves against American competition. Sanitary restrictions can apply to the products of a single country, while tariff restrictions must apply to the products of all countries alike, or be in violation of treaty obligations. It is somewhat curious to note that Germany, with wages exceptionally low, cares especially for protection against America, where wages are exceptionally high.

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January reports of commercial progress show that bank clearings increased over one-third more than those of January a year ago, and railway earnings about one-sixth. The latter increase is largely due to the phenomenal exports of wheat and corn. Recent exports of wheat have never been equaled but once; those of corn are without precedent. The price of wheat advanced to the highest point since February, 1892. Corn is also higher in price. Cotton exports for January were one-seventh greater than those of the like month a year ago; the price has advanced slightly. Sales of wool have not been as large as those in January, 1897; prices are higher. The production of iron continues at an unexampled pace, it being now in excess of the demand, but not enough to cause decline in prices. Quotations and volume of business in stocks and bonds showed a strong advancing tendency; indeed, the monthly total in bonds was nearly three times as great as that for January, 1897, and has been exceeded but once in our history. Best of all is the encouraging report as to business failures. According to "Dun's Review," only 1,355 traders succumbed last month, as against 1,621 in January, 1897, and 1,685 in the corresponding month of 1896; the amount was slightly over ten million dollars, as against over eighteen millions for January, 1897, and nearly twenty-two millions for January, 1896. The failures last month were smaller than in any other January since 1881.

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The most talked-of event in the business world last week was the official announcement of the consolidation of the New York Central and Lake Shore Railways. The directors of the former road authorized the issue of one-hundred-year, gold-collateral, three-and-a-half-per-cent., trust-mortgage bonds to be exchanged for Lake Shore stock on the basis of one one-thousand-dollar bond for five shares of the stock. As members of the Vanderbilt family hold more than three-quarters of the Lake Shore stock, Mr. W. K. Vanderbilt finds himself in a position to deal with the matter single-handed. The consolidation was not a surprise, as uncontradicted reports had been rife for a fortnight previous. In consequence of these reports New York Central stock rose from 105 to 119, and Lake Shore from 170 to 194. In consequence of like rumors concerning the consolidation of Michigan Central and Canada Southern with the New York Central, the stock of the first named rose to 113, and that of Canada Southern to 57. The consolidation which has already taken place will be of undoubted financial benefit to both companies, as the roads will be operated under a single management instead of under two. The physical location of the roads is also such as to make the consolidation an advantageous one. The new system includes an aggregate of about five thousand miles, of which about one-fifth

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represents controlled roads. Other but very different recent consolidations have been the Paper Trust, with a capitalization of $45,000,000, and the Wire Trust, with a capitalization of $87,000,000. This latter organization is certainly a notable one. Trusts of its kind do not always lower the price of the commodity to consumers. According to the Cleveland "Leader," the rate was put up last week over a dollar a ton beyond what it was previous to the recent temporary drop, and three to five dollars a ton over some prices for wire which were reported as having been made the week before. Another advance is announced for March. The Cleveland journal declares that this is not only the largest undertaking that the iron industry of the world has ever witnessed, but that it is more than an ordinary agreement, pool, or trust; it is an absolute absorption of all the establishments of the country with which wire-rod mills are connected.

The resignation of the cashier of the Chemical National Bank in this city was a matter of more than commercial interest. The name of the Chemical Bank is a synonym for the best business management. Its shares of stock, with a par value of $100, sell for upward of $4,000. Yet the cashier of this institution, who has handled paper aggregating into the hundreds of millions, and who has drawn a very much larger salary than most bank cashiers, has recently lent nearly $400,000 to two promoters of Western companies on securities almost absolutely worthless. He had, furthermore, kept these loans from the knowledge of the President of the bank. Charges of downright dishonesty are not brought against him, but it appears that at one time he was given a few shares of stock in one of the companies in which these promoters were interested. One of the promoters, Mr. Grable, was prominently interested in land companies along the line of the Burlington road, and is said to have been greatly helped in laying out his paper cities by his nearness to the managers of the road. These land companies were often profitable, but to them he added manufacturing companies of different sorts until he was loaded down with more enterprises than a dozen men could have really looked after. He had, however, the faculty of getting an indefinite number of people of business standing to take stock in his schemes, and the sufferers from their collapse are scattered all over the country. That the Chemical Bank of all others should be the most prominent sufferer gives a peculiar jar to public confidence. Morally, however, the situation is not nearly so bad as that revealed by the recent Chestnut Street National Bank failure in Philadelphia. In that case the President of the bank is reported to have lent himself several hundred thousand dollars more of the bank's funds than the National banking law permits; and the recent Comptroller of the Currency, Mr. Eckels, declares that he knew of the bank's rottenness two years ago, but did not expose it for fear of a panic. Such precautions, while they may seem to be expedient, cause the very disquietude they attempt to prevent, and are as bad in their financial results as they are in law and in morals. The two instances of unsound management in the two great Eastern cities give concrete illustration of the causes of the fact stated by "Bradstreet," that the defalcations in this country last year amounted to $12,000,000—or one dollar in every thousand of the aggregate income of the people.

The re-election of Mr. Henry Truelsen as Mayor of Duluth on Tuesday of last week was an indorsement of his long fight for municipal ownership of gas and water works. In the past seven years the people of Duluth have voted seven times on the establishment of municipal water-works, and almost as many times on the ownership of the gas-works. During the whole period the people have been strongly in favor of municipal ownership, the real questions at issue being: (1) Whether the city should buy out the Duluth Gas and Water Company, or build independent works; and (2) in case of purchase, what the price should be. The first of the seven elections named above was held in August, 1891, when the people voted to build independent works; but the sale of the bonds then voted was successfully opposed by the friends of the Company, by means of a suit and otherwise. Three months later the people voted against buying the existing gas and water works for $1,950,000; but three years later the people voted to buy them for $2,100,000. At this juncture Mr. Truelsen, then a private citizen, began his fight. He held that the price was excessive and the election invalid, and, after appealing to the Supreme Court, established the latter point. His work in this affair led to his election as Mayor.

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In December, 1895, the people voted to expend $1,800,000 for the construction of a new water-works plant that would be needed in any event, especially for the securing of a new and purer water supply. The year following the City Council declared that the Company had forfeited its franchise through furnishing impure water and because of deficient pressure. Proceedings to annul the franchise were brought in the Supreme Court, but about this time the Company reduced its price for both plants to $1,695,000, and the Council passed over Mayor Truelsen's veto an ordinance calling an election to vote on the proposition. The Mayor urged that engineers employed by the city had estimated that the Company's works could be duplicated for about $1,100,000, and when the vote was declared to be in favor of the purchase, he again succeeded in having the election invalidated. In the fall of 1897 the negotiations between the city and the Gas and Water Company were resumed. After several offers and counter-offers, an agreement was reached for the sale of both the gas and the water works to the city for $1,250,000—a reduction of $850,000 over the price the people had voted to pay when Mr. Truelsen began his fight. This agreement was ratified by a popular vote of four to one a month ago, and the Mayor whose ability and public spirit had saved the city from extortion has been re-elected as a fit mark of approval.

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The report submitted to the Massachusetts Legislature last week by the committee appointed to consider the relations between cities and towns and street railway companies is a notable contribution to the discussion of this subject. The Chairman of the committee is Charles Francis Adams; the other members are ex-Congressman W. W. Crapo, of New Bedford, and ex-Mayor Elihu B. Hayes, of Lynn. Mr. Adams conducted personally the investigation in Europe on the part of the committee, while Messrs. Crapo and Hayes visited about twenty cities in this country and Canada. The recommendations of the committee come in the form of two bills. One of them puts upon the street railway companies a certain portion of the expense of paving and altering streets, and requires them to pay a State tax of an amount equal to whatever they may pay over eight per cent. in annual dividends. Local taxation in the cities and towns is to be on a sliding scale according to the gross receipts per mile of track. Power to regulate fares is given to the local authorities, with an appeal by the corporation to the Railroad Commissioners. The second bill provides for municipal ownership of the tracks, but not for municipal operation of the business. In the second bill is found the essential recommendation of the report. The committee is distinctly against municipal ownership and operation of street railways, and as distinctly in favor of municipal ownership of the tracks, with operation by a corporation. It denies that municipal operation has been so successful in Europe as has been commonly reported. It says that "at the present time the municipalization of the street railways is not accepted as by any means indisputably desirable in Great Britain, while in Germany it is regarded unfavorably." In Germany, however, it adds, the objection is that the existence of so many public employees, in addition to those now on the list, would lead to overmuch officialism.

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The fundamental proposition laid down by the committee is that street-cars are simply improved omnibuses running on an improved pavement. This idea is at the basis of the recommendation that the municipality own the tracks and license a corporation to run cars upon them. The municipality, in that case, keeps the control of the streets just as it always has done. It has a right to impose terms upon the licensee, and to demand that, after reasonable profits have been made, the public should have some benefit from the receipts of the company. The practical difficulties in the way of entire municipalization of the service are reviewed, particularly the fact that the tracks of one company sometimes lie in many different municipalities, and harmonious operation under municipal management would be very complex. By the plan proposed, there is large recognition of the rights of the municipality. The committee would give the municipalities the right to buy in existing street railway track at the cost of replacing it, and to construct new track or extensions as the public convenience may dictate. If the public owns the tracks, bids for street-car service may be secured from competing companies. Here is a step of decided progress, recommended by competent men after the most thoroughgoing investigation of facts which has ever been made. This

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committee is conservative by nature, at least two of the three members distinctly disapproving of the different forms of social agitation which mark the progress of the times. Considering the conservatism which has drawn the report, it is a positive sign of the times that such a clear departure from the present practice is recommended. It is safe to take this step at present in any city. After that has been done, then further discussion will be timely regarding the complete municipalization of street railways. Experiments under the proposed system will throw light on the practical solution of the problem.

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Governor Pingree, whatever his limitations —or rather his lack of limitations—as a thinker, is a man who achieves results. The Michigan Legislature in 1891 passed a law compelling railroads with a profitable traffic (more than $3,000 a mile) to issue thousand-mile tickets good for all members of a family at the rate of two cents a mile. The Michigan Central road, which controls a large part of the railroad mileage of Michigan, rendered this statute almost valueless by refusing to obey, on the ground that its special charter, issued forty-two years ago, gave it perpetual right to fix its own rates. Governor Pingree, when refused a thousand-mile ticket at the legal rate, entered suit against the Company to require it to obey the law. The decision in the Circuit Court last Saturday supports him. The Court cites the decision of the United States Supreme Court in which Chief Justice Waite laid down the doctrine that when one devotes property to a public use he must be controlled by the public laws. The right of any chartered company to fix fares, says the Court, is subject to the State regulation that the fare shall be reasonable. The Court further holds that the Michigan Central Company, through its consolidation of several separate railways, is in law a new company, and says: "The holdings of the Company are so vast that eventually the Company must control the State railway system or that function must remain in the State. In my view, the road is the servant and the State is the master." This decision is so closely upon the lines laid down by the United States Supreme Court that its reversal is not probable, and the patrons of the road who have been deprived of their legal rights for the last seven years are henceforth likely to enjoy them.

The revolt against the Republican machine in Pennsylvania, which expressed itself at the last election in a plurality for the Prohibition candidate in many counties, shows no signs of disappearance. Last week a great meeting was held in Philadelphia, attended by prominent Republicans from all parts of the State, at which a campaign was organized to free the party from its present rulers. The spirit of the meeting was shown in the defiant platform adopted. Here are a few of the charges brought against the present order:

> We call attention to the disgraceful condition of politics in our State, brought about by the prodigal expenditure of money to corrupt and debauch the voter.
>
> The dispassionate observer of the political situation is forced to admit with humiliation that the Republican party of our State is now dominated, controlled, and used for the political and financial aggrandizement of one man and those whom he has chosen to participate in the spoils.
>
> A large majority of the members of the General Assembly of 1897 were nominated and elected by questionable methods, the chief end in view being the election of United States Senator in accord with the dominating influence in State politics, but the corrupt bargain carried with it the absolute control of legislation for all purposes.
>
> So numerous were the places that had been promised for the support of their candidate that they padded the pay-roll with so-called officials without the authority of any law, and appropriations for payment of such officials only failed of becoming laws by the interposition of the executive veto.

Shameless extravagance in appropriations favored by the machine, shameless economy in appropriations for the public schools, and finally the insolent (though often effective) demand that disgraced legislators should be "vindicated" by Federal appointments, are also charged against Senator Quay's administration of his party. The meeting indorsed Mr. Wanamaker for leader of the anti-machine Republicans in the next gubernatorial contest.

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Decided encouragement for Civil Service Reformers may be found in the Civil Service Bill introduced into the House of Representatives last week by Mr. Dockery, of Missouri, and the recent speech of Mr. McGuire, of California, before the same body. Mr. Dockery and Mr. McGuire are prominent leaders of the Silver Democrats, and their position is perhaps representative. Both members are ardent advocates of the Chicago platform, yet Mr. Dockery's bill, instead of proposing to re-establish the spoils system, as was feared, simply provides that all appoint-

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ments shall be for definite periods of six years, and that officials shall be re-examined before reappointment. Mr. McGuire's speech is even more explicit in favor of the moral principles of Civil Service Reform than Mr. Dockery's bill. Mr. McGuire was a member of the Committee on Resolutions of the Chicago Convention, and approved of its civil service plank. Respecting it he says: "The meaning of that plank was not that the civil service laws should be repealed, nor that we should return to the spoils system of appointing public servants; but that all laws providing for the life tenure of public offices should be so amended as to limit the tenure of such offices, and all offices, to specified terms." Regarding his own opposition to the present Civil Service Law Mr. McGuire spoke as follows:

> I am opposed to life tenure in any office, and opposed to the civil pension list that we now have. . . . Yet, while I am opposed to all provisions of the law establishing life tenure in office, I am strongly opposed to a return to the corruption and iniquities of the spoils system. The spoils system is a barrier to political progress. It subordinates the great principles for which parties should stand to the purely personal interests of political mercenaries. It places partisanship above patriotism, and degrades and corrupts the public service. The people of this country do not want a return to it, and they will not tolerate its restoration.

When a leading spokesman of the party largely excluded from the civil service speaks in this way of the popular opposition to a return of the spoils system, Civil Service Reformers have no reason for discouragement respecting the results of their agitation.

Last week the War Department received dispatches from Captain Ray, the army officer sent to the Yukon by Secretary Alger to report upon conditions there. Though the dispatches bore a date so far back as that of December 16, the information contained in them was extremely interesting and impressive. Captain Ray, who was at Fort Yukon, had, in the name of the Government, seized all the supplies of the Alaska Commercial Company and of the North America Trading Company. He was issuing these supplies to the people, selling at the companies' prices to those who could afford to pay and giving to those unable to pay. At Fort Yukon there were at that time about six hundred persons. Captain Ray asked the Government for five hundred soldiers to be stationed in the vicinity of Circle City. He also reported that no discovery of any new placers had taken place. Later information, however, tends to contradict this report. Those miners who have most recently come from Dawson say that there is no starvation there, but that there is likely to be a food famine in the spring. Major Rucker, the agent of the War Department at Dyea, has planned to send the Government relief parties in three sections. Equipments and forage have already gone from our Pacific ports to Dyea for these expeditions. General Merriam, commanding the Department of the Columbia, has decided that the expeditions shall be pushed forward over the Chilkoot Pass. He has notified the Chicago Snow and Ice Transportation Company, which has the contract to transport the supplies, that its train must be ready to receive freight at Dyea by February 15. He is reported as saying that a greater expedition will be needed next winter than this, as hundreds of miners are already embarking for the gold fields without more than sufficient supplies to last during the summer's prospecting. General Merriam has also been instructed by the Secretary of War to organize and send an exploring expedition over the Copper River route in order to ascertain whether a practicable road, entirely within our own territory, may not be found from the coast to the mining regions on the Yukon. As the natives of the Copper River valley have been reported as aggressive, the officers in charge may have a double duty to perform.

Dr. Nansen, in his interesting article on "The Future of North Pole Exploration" in the current "McClure's Magazine," tells plainly the strongest motive for the quest of the North Pole. "It is," he says, "below the dignity of man to erect a goal and then give in before it is reached." Moreover, he reasons, until this goal of centuries is attained and the race for the Pole is out of men's minds, absolutely scientific exploration will not be carried on as it should be. In short, he thinks that the thing must be done, and the sooner it is over with the better. The prospects of attaining the goal within the next three or four years are certainly promising. Five Arctic expeditions are now planned: Lieutenant Peary sails in July to Cape York, whence with his Eskimo colony he will move north on the west Greenland

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coast, form permanent stations, and some time in the next two or three years make a dash at the Pole with dog-sledges and one or two companions; Mr. Walter Wellman, who also sails in July, has a similar plan, but will make his base of operations Franz Josef Land, and instead of Eskimos will have Norwegian seal and walrus hunters as companions; Mr. Jackson, who welcomed Nansen at Franz Josef Lard, is to head a sailing expedition through Baffin's Bay, Jones Sound, and unexplored regions west of Nares's "Farthest North;" Nansen's famous ship, the Fram, goes north once more, under the command of Captain Sverdrup; finally, a Swedish expedition under Dr. Nathorst is to explore the east side of Spitzbergen and the seas and islands beyond. Only the first two named of these five plans aim directly at the Pole; both are considered by Nansen to have an excellent chance; he still, however, believes that the most satisfactory way of attacking the Pole is to drive a specially built ship like the Fram into the ice and let it drift. In the light of his experience he now thinks that the best route would be through Behring Strait, to enter the ice in a northerly or northeasterly direction between 160 and 170 degrees west longitude. If this were done, and five years' time allowed for the expedition, he feels confident that the vessel would pass much nearer to the Pole than did the Fram, and emerge on the east coast of Greenland. Five years is a long time to be banished from civilization, but Nansen's last expedition showed that health, work, and enjoyment may all be maintained on a well-equipped and well-ordered ship.

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The State Factory Inspector's Report to the New York State Legislature has just been issued, and contains some illuminating facts. The work of this department is one attended by very great difficulties, the first being the need of more deputies to thoroughly do the work. Under the law the department must investigate the condition of every mill, factory, workshop, tenement, apartment, or dwelling-house in which articles may be manufactured, and every bakeshop, mine, or business establishment of any description which is defined by the statute covering the activities of this department. The investigation of the conditions of the bakeshops began but two years ago. The department has issued over 15,000 orders against separate manufactories and over 3,000 orders against separate bakeshops. It is organized to investigate complaints made by any citizen who finds conditions in any workshop, factory, mill, or bakeshop contrary to the law. The Inspector states that "not one complaint in every hundred received by the bureau gives specific or even correct information." He refers to the tremendous loss and waste of time caused the department by this carelessness on the part of citizens. The department suggests that workingmen sending complaints should send them through the medium of their Assembly or Union, and state the facts correctly and plainly. In the employment of child labor the improvement, the Inspector states, is very great. Twelve years ago the passage of the first law controlling the employment and regulating the hours of labor of children was most bitterly fought; this antagonism came principally from that class in the community whose children were injured through such employment. One firm at that time employed 3,200 persons, 1,200 of whom were under sixteen years of age; that firm to-day employs 3,000 people, and there are only 181 children under sixteen years of age employed by them, no illiterate children, and no child under the statutory age of fourteen years. In the bakeshops the Inspector reports very great improvements. In this part of its work the deputies have had the assistance of the Boss Bakers' Association of Brooklyn and New York.

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In the clothing industry, the industry the conditions of which have been best brought to public notice, for the first time figures are given as to the number of places in which clothing is manufactured and the number employed. In the entire State over 7,000 places were visited where clothing was manufactured, and in these were employed 98,395 persons. Not all the places visited were sweatshops. Of this total number employed, over 45,000 were females, and over 1,000 were under sixteen years of age; only eighty-seven children under fourteen years of age were employed. Of the total number of clothing workshops visited, over 5,000 were in the city of New York alone, and in these 5,000 workshops 66,500 persons were employed, seventy-five per cent. of whom were Jews. The greatest number of sweat-shops were found in Brooklyn, and these were concentrated at three points, employing over 12,000 people. The

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Inspector states that the sweat-shop is typical of the foreign method of working; that in the American factory cleanliness and every accommodation for the health, comfort, and convenience of the workmen is provided. There is no task system; wages are paid by the day or week, and the work commences and ends at certain hours; machines are run by steam or other power, and not by foot-power, as in the sweat-shops. But this American method of doing business cannot compete with the sweat-shop system. The result is that the sweat-shops are found in the greatest numbers in the boroughs of Manhattan and Brooklyn. Brooklyn sweat-shops are rapidly increasing in number.

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The Legal Aid Society of New York, whose attorney is Mr. Robert Goeller, at 239 Broadway, during the year covered by its last report has collected for 7,473 poor clients about nine dollars and a half each—$71,257 in all. The need of such an aid to public justice appears in its statement that "the amount actually recovered is but a small portion of the amount . . . wrongfully withheld, taken from the helpless." Organized by some of our first citizens, and standing between the weak and the strong, its final object has been to create a more equitable conduct on the part of such employers as need to be restrained from injustice by fear. Considerations of public welfare as well as of private philanthropy require this intervention. Legal aid ought to be as obtainable by the poorest as medical aid. Disease may spread if healing is not to be had. So if the redress of wrongs is denied to poverty, anarchistic passion may kindle. The poor man is more bitter at being defrauded of a small sum than the rich at much greater loss. Quite as important as the work of redress is the work of education done by such a society for those who are ignorant both of law and equity, as is the case especially with many of the foreign born. Many of this sort, unreasonably fancying themselves wronged, apply for justice, who need enlightenment as to what justice is. To disabuse their minds of foolish notions and give them truer ideas of the rights and duties of their position is eminently conducive to good citizenship. The judges of all our courts declare that the Legal Aid Society has done much to lighten the burdens of the courts by its careful investigation of the merits of the cases presented to it. In view of its demonstrated public utility many think that the burden which private liberality has now borne for twenty-one years might fairly be borne in part henceforth by a small public appropriation. The resources of the Society are quite inadequate for the urgent needs of its work even in New York as it was, to which its work has been limited. For Brooklyn and other parts of the new city it is wholly unable as yet to undertake any organized operations.

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France and the Jews

It is fortunate for France that no Pretender is now in the field, and that no General in the army stands out conspicuously enough to become a popular hero. The time is ripe for a Louis Napoleon, or even for a Boulanger, but fortunately there seems to be no man who can take advantage of the hour. Nothing is so dangerous to a government as loss of confidence. Politicians may say what they choose; the moral sense of a community must, after all, support a stable government, and when that moral sense has been shocked, as it has been in France, the very foundations of government are disturbed. If the present régime survives the tempest through which it is now passing, it will be mainly because the French people do not see their way to any immediate change which will satisfy their aspirations. The loss of faith in the governing forces of society, in the Ministry, the magistracy, and the army, is tragical in its moral effects. Unfortunately, the Church in any form has almost ceased to be a great authority in France, so that the country is now drifting with the tides of passion.

That passion instead of reason rules the hour is evident from the fury with which, in its anger and panic, the whole nation has turned upon the Jew. The fact that Dreyfus is a Jew, and that the Jews stand by him, is, of course, not the cause, but the occasion, of this outbreak of fury. In France the Jews have the full privileges of citizenship, and are subject to all the duties which citizenship imposes. All the professions are open to them; they are liable to conscription; they may fill any office in the army or in the State; their religious teachers, like those of other churches, are paid by the State. It would appear at this distance as if they had conducted themselves like orderly citizens; for the Jew is by instinct a law-keeper and an indefatigable worker. The trouble with him is that, in a

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sense, he detaches himself from the society in which he is; and the pathos of his position lies in the fact that the more he strives to identify himself with a society, the more completely he brings out his own isolation. This is partly the result of tradition, partly the result of his own temperament, and partly the result of the prejudices of modern society.

In France, for one reason or another, all classes are arrayed against the Jew. The peasantry all over Europe distrust and dislike the Jew because he lends them money, takes interest from them, and profits by their own lack of intelligence or business sense, or by their bad luck. Among the people at large the Jew stands for wealth, and the distrust of wealth among a certain class in France, as elsewhere, is bitter and outspoken. There is growing up, too, among all classes, the feeling that the Jews are the financial governors of Europe, and that the governments are altogether too dependent upon them. The Jews are suspected of controlling the diplomacy of Europe, of determining whether there shall be peace or war; in a word, it is believed that a comparatively small group of men, in private positions, without public responsibility, have practically taken Europe by the throat; and there has grown up, as the fruit of this feeling, a deep-seated and sullen rage against a tyranny which is irresponsible, but which is believed to be almost absolute. That there is a certain amount of truth in this belief that the Jews control Europe is beyond question, for in these days Governments are compelled to consider money resources with great care; but the feeling is grossly exaggerated, and if the Jews have attained this position they have secured it by virtue of natural abilities, against which it is idle to entertain animosity.

If the Jew is going to the front in finance, in scholarship, in literature, and in the professions, it is idle to fight him with the weapons of prejudice. The modern world is becoming every day more and more an open field for the free exercise of all kinds of talent. If the Jew has superior abilities, he is going to make himself one of the masters in this field, and he can be met only on his own ground; that is to say, education and ability must be pitted against education and ability. It is not only base but idle to attempt to neutralize education and ability by race prejudice.

Moreover, if popular passion is to have free play, it will not content itself with revenge upon one race. If France gives way to one of those outbreaks of nervous fear or of primitive savagery to which she has given way before, the popular passion will not content itself with wrecking the houses and fortunes of the Jew; it will speedily turn against any group of persons who are believed to stand in antagonism to the people. A fire once started cannot be confined in one section of a house; the whole structure is in danger of being consumed. An outbreak against the Jews would probably mean Anarchy. The Government has evidently chosen to face the dangers of the situation rather than disclose the evidence on which Captain Dreyfus was tried. The opinion steadily gains ground that if he sold information concerning the situation in France, he sold it to Russia and not to Germany, and that the reason why his transactions are surrounded with such secrecy is the dislike of the Government to disturb in any way relations between France and Russia. If this is the fact (and it is the only intelligible explanation of the policy of the Government), it would seem at this distance as if the Ministry were making a great blunder.

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The Gift of Serenity

The autobiography of Mrs. Mary Cowden Clarke, which was published not long ago, ought to be circulated as a tract in behalf of serenity and cheerfulness. Mrs. Clarke, whose death was reported in these columns a week or two ago, lived to be almost ninety years of age, maintaining to the very end of her life the sunny quality which had characterized her as a girl, and her power of affection, her vivacity, and her sympathy gave her a kind of radiating power. Wherever she came she brought sunshine; and a thousand sensitive and delicate qualities and confidences which could never have come to light in a harsher atmosphere were revealed to her because she drew them out. There were sorrows in her long life, as there must be in every life which covers nine decades, but she bore them patiently, or rather she drew from them, not only consolation, but inspiration. So unaffected was her devotion to others, and so complete, that death hardly seemed to interrupt it. It is the habit of most men and women to count only intellectual gifts as being positive talents, but such a temper as Mrs. Clarke possessed is a kind of genius—a gift as true and distinctive as a gift of

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expression in verse or with the pencil. It is a gift, not only for one who possesses it, but for every one who comes within its range. To Mrs. Clarke it was a gift of longevity and of happiness, for there is no doubt that life is prolonged by cheerfulness and serenity, as it is shortened and darkened by sullenness, melancholy, and anxiety. In this age, when so many find it easy to take depressed views of things, and when cheerfulness, buoyancy, and vivacity are, so to speak, out of fashion among the most cultivated, Mrs. Clarke's autobiography is thoroughly healthful reading. It makes us aware that the depression of mood so sedulously cultivated by many people to-day is a passing thing, a fad of the hour, indicating on their part either mental, moral, or physical exhaustion; that life always blossoms into cheerfulness and buoyancy, and that depression, instead of being exploited, as it constantly is, is a thing to conceal just as much as disease.

It is a significant fact that the great poets of our time—Tennyson and Browning in England, Emerson and Lowell in America—have been preachers and examples of cheerfulness and serenity, and that it has been reserved for the minor poets, and generally the very minor poets, to do the wailing and the weeping. Presently depression will go out of fashion. It is the mood only of the diseased or the imitative; it is never the mood of the healthful and the original; and when it goes out of fashion, people will look back and smile at the importance which has been attached to certain manifestations of the pessimistic temper in our time.

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Culture and Work

Work as Self-Expression

The higher the kind and quality of a man's work, the more completely does it express his personality. There are forms of work so rudimentary that the touch of individuality is almost entirely absent, and there are forms of work so distinctive and spiritual that they are instantly and finally associated with one man. The degree in which a man individualizes his work and gives it the quality of his own mind and spirit is, therefore, the measure of his success in giving his nature free and full expression. For work, in this large sense, is the expression of the man; and as the range and significance of all kinds of expression depend upon the scope and meaning of the ideas, forces, skills, and qualities expressed, so the dignity and permanence of work depend upon the power and insight of the worker. All sound work is true and genuine self-expression, but work has as many gradations of quality and significance as has character or ability. Dealing with essentially the same materials, each man in each generation has the opportunity of adding to the common material that touch of originality in temperament, insight, or skill which is his only possible contribution to civilization.

The spiritual nature of work and its relation to character are seen in the diversity of work which the different races have done, and in the unmistakable stamp which the work of each race bears. First as a matter of instinct, and later as a matter of intelligence, each race has followed, in its activities, the lines of least resistance, and put its energies forth in ways which were most attractive because they offered the freest range and were nearest at hand. The attempt of some historians of a philosophical turn of mind to fit each race into a category and to give each race a sharply defined sphere of influence has been carried too far, and has discredited the effort to interpret arbitrarily the genius of the different races and to assign arbitrarily their functions. It remains true, however, that, in a broad sense, each race has had a peculiar quality of mind and spirit which may be called its genius, and each has followed certain general lines and kept within certain general limits in doing its work. The people who lived on the great plains of Central Asia worked in a different temper and with wide divergence of manner from the people who lived on the banks of the Nile; and the Jew, the Greek, and the Roman showed their racial differences as distinctly in the form and quality of their work as in the temper of their mind and character. And thus, on a great historical scale, the significance of work as an expression of character is unmistakably disclosed.

In this sense work is practically inclusive of every force and kind of life; since every real worker puts into it all that is most distinctive in his nature. The moral quality contributes sincerity, veracity, solidity of structure; the intellectual quality is disclosed in order, lucidity, and grasp of thought; the artistic quality is seen in symmetry, proportion, beauty of construction and of detail; the spiritual quality is revealed in depth of insight and the scope of relationships brought

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into view between the specific work and the world in which it is done. In work of the finer order, dealing with the more impressionable material, there are discoverable not only the character and quality of the worker, but the conditions under which he lives; the stage of civilization, the vigor of languor of vital energy, the richness or poverty of social life, the character of the soil and of the landscape, the pallor or the bloom of vegetation, the shining or the veiling of the skies. So genuinely and deeply does a man put himself into the thing he does that whatever affects him affects it, and all that flows into him of spiritual, human, and natural influence flows into and is conserved by it. A bit of work of the highest quality is a key to a man's life because it is the product of that life, and it brings to light what is hidden in the man as truly as the flower lays bare to the sun what was folded in the seed. What a man does is, therefore, an authentic revelation of what he is, and by their works men are fairly and rightly judged.

For this reason no man can live in any real sense who fails to give his personality expression through some form of activity. For action in some field is the final stage of development; and to stop short of action, to rest in emotion or thought, is to miss the higher fruits of living and to evade one's responsibility to himself as well as to society. The man whose artistic instinct is deep cannot be content with those visions which arise out of the deeps of the imagination and wait for that expression which shall give them objective reality; the vision brings with it a moral necessity which cannot be evaded without serious loss. Indeed, the vitality of the imagination depends largely upon the fidelity with which its images are first realized in thought and then embodied by the hand. To comprehend what life means in the way of truth and power one must act as well as think and feel. For action itself is a process of revelation, and the sincerity and power with which a man puts forth that which is disclosed to him determine the scope of the disclosure of truth which he receives. To comprehend all that life involves of experience or offers of power one must give full play to all the force that is in him. It is significant that the men of creative genius are, as a rule, men of the greatest productive power. One marvels at the magnitude of the work of such men as Michelangelo and Rembrandt, as Beethoven and Wagner, as Shakespeare, Balzac, Thackeray, Carlyle, and Browning; not discerning that, as these master workers gave form and substance to their visions and insight, the power to see and to understand deepened and expanded apace with their achievements.

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Shall Missionaries be Protected by Government?

To the Editors of The Outlook:

The frequent occurrence of international trouble in Asia, growing out of attacks on missionaries or the destruction of mission property, must present to the Christian mind and conscience a painful anomaly. Missionaries in China, for instance, know that their presence is exciting violent animosity in a fanatical sect, but instead of retiring, they remain, and riot, incendiarism, and bloodshed follow. A European government steps in and demands redress. A number of heads are cut off—probably not those of the actual culprits.

Again, some German Roman Catholic missionaries are killed, and their death is made the pretext for seizing and holding an important Chinese port. Or missionary school property is destroyed in Armenia, and threats are made to enforce redress and restitution at the cannon's mouth.

None of these methods are such as the Master would have approved of. That, I think, every Christian denomination or missionary will admit. And these were not the methods in vogue centuries ago, when, it is allowed, the Roman Catholic missionaries in the Far East won more converts to Christianity than have since been enrolled as members by all the Christian denominations taken together. The inconsistencies between the teaching of Christian missionaries and the practice of Christian governments must be fatal to the spread of Christianity. The missionaries go out ostensibly with their lives in their hands, and profess to be as willing to be martyrs as were the Apostles of old. But when they suffer for their principles, the Christian government steps in and insists on the infliction of punishment on somebody. The missionary preaches the doctrine of forgiveness; the missionary's government practices the doctrine of revenge. As long as the missionary is a citizen, his government cannot but resent and demand redress for injury to its citizen and breach of treaty rights. The missionary himself and the society he represents may be averse to such measures of violence as the civil government, regardless of the sufferer's wishes, feels compelled to take in vindication of its national rights. Yet, in the eyes of the heathen or the Mohammedan, the missionary must be regarded as the instigator of the punishment.

The situation is painful from every point of view, especially to the Christian citizens of this country who disavow all connection between Church and State.

One can see no other remedy than voluntary relinquishment of citizenship by every missionary

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as soon as he enters on his mission work, and the disavowal by every missionary society of any relation to any civil government and right of protection. If such a course could be pursued, with the concurrence of all Christian governments, and without detriment to the commercial rights of their citizens or the security of secular property, Christianity would be relieved of one of the most flagrant hindrances to its spread in non-Christian lands, and Christian missionaries would be looked up to with much more admiration than they now excite in Christian lands; for, when serious international complications arise, especially if they have been occasioned by the indiscretion or over-zeal of male or female missionaries, the world at large does not make charitable allowances for all the circumstances.

J. D.

There are two questions which this letter carefully discriminates, and which ought to be carefully discriminated by the public: What is the duty of the State? What is the duty of the Church?

It is the function of government to protect its citizens, by force if need be. We do not argue this proposition; we assume its truth. The doctrine that government must not exercise force is tantamount to the doctrine that there must be no government at all. This is the philosophy of Anarchism. We use this word, not for the purpose of condemnation, but of description. We are not Anarchists. We believe in government—that is, in the use of force—for the protection of human rights. So long as the American Government assumes to protect American citizens in foreign countries, it is bound to protect American citizens in Turkey, provided they are pursuing a lawful calling in a lawful manner; and in Turkey teaching and preaching are lawful callings and have been pursued in a lawful manner. It is, therefore, the duty of the Government to protect American teachers and missionaries in Turkey. It might, indeed, abandon all pretense of protecting American citizens in foreign countries. Probably the little State of Switzerland would not attempt to protect a Swiss in Turkey. It has neither navy nor army adequate for such a purpose. It could remonstrate, but it could do nothing to re-enforce its remonstrances. A great nation like America might adopt this as its policy, openly, publicly, avowedly. In that case it should act upon it consistently. If it is not going to protect teachers and preachers, neither ought it to protect merchants and tradesmen. If it does protect merchants and tradesmen, it ought to offer protection to teachers and preachers.

The question which our correspondent raises is not, however, as to the duty of the Government, but as to the duty, or perhaps we should say the Christian policy, of the Church; and this is, we conceive, a very serious one. If all the missionaries of all the Christian churches of all Christian lands would unite in relinquishing their citizenship as soon as they entered on their mission work, the moral influence of such action would be very great and very widespread. But such united action it would be quite chimerical to expect. If all the Christian churches in America were to unite in such a policy, the effect would be both profound and widespread. But such union is also chimerical. What would be the effect supposing the American Board were to adopt this policy? Supposing it were to announce that hereafter missionaries going out under its charge would go wholly at their own hazard, without protection from the civil government? It would probably, for one thing, secure as missionaries only those men who are willing to lay down their lives for the sake of the Gospel. It would put upon them the necessity of both courage and tact in their dealings with barbaric and semi-civilized peoples. It would certainly have to face some awful tragedies, though none more awful than have been faced by the Christian Church and Christian missionaries in past times. It would probably appeal with a new kind of spiritual eloquence to a large class in the American churches; but it would also lose some sympathy and some support from men unwilling to put money into property which might at any time be destroyed without redress. It would have to give adequate notice of any such change in policy, to enable those missionaries who did not wish to continue their labor under the changed conditions to come home. The net result it is perhaps difficult to forecast. We are inclined to think that the immediate result would be disappointing, if not disastrous; but that the ultimate result, if the Church had the patience of faith to pursue it to the end, would be inspiring and victorious.

But this is looking at the question from the point of view of policy. What does Christian principle require? The example of Paul, so far as Apostolic example has weight upon such a question, is distinctly in favor of the right of a Christian minister to claim the protection of law. More than once he announced himself a Roman citizen, and so avoided the peril which would have befallen him as a Jew. From the machinations of his

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enemies in Jerusalem he escaped by the aid of a military guard, and from their continued machinations by an appeal to Cæsar. On the other hand, Christ never appealed to civil government for protection in his ministry. When he was arrested, he declared that it would have been possible for him to summon angel hosts for his deliverance; but this he would not do; yet this may be regarded rather as his refusal to take exceptional advantage of his miraculous powers, than a refusal to avail himself of governmental provision for human protection against lawless violence. On the whole, we cannot think it inconsistent with the teachings of Christ for a Christian to demand and receive government protection from fraud or open violence; but whether the moral effect of such a refusal by the Christian Church would be wholesome or the reverse cannot be easily answered. Certainly the question which our correspondent raises is a serious one, not to be cavalierly dismissed. His proposition appeals to our sympathies, but our reason is not yet ready to pass judgment upon it.

In the Blizzard

[Editorial Correspondence]

On Monday, January 31, with three delightful companions, I started at seven o'clock in the evening from the Union Station in Boston for Portland over the Eastern Division of the Boston and Maine Railroad. It had been snowing all day and was still snowing. Not only was there no immediate prospect of a cessation, but the evening papers announced that the heaviest storm of several years was coming along the coast from the northeast. We were afterward told that the Weather Bureau had its storm signals out, and that warning of the approaching storm had been sent to all the railroads centering in Boston. We had a heavy train—a mail-car, two or three baggage-cars, two sleepers, a palace-car, and two day coaches. The train was well filled, though not crowded. One locomotive was deemed by the authorities sufficient to draw this load through a storm which had prevailed all day and promised to increase during the night. We reached Portsmouth, on the borders of New Hampshire, about three-quarters of an hour late. A second locomotive was there attached to our train; but though the next day the yard was full of locomotives and snow-plows, and though it is a central point on the Boston and Maine system, where there are said to be railroad shops and abundant equipment for exigencies, no snow-plow was sent ahead of us, and apparently no provision made for possible encounter with drifts. The wind had increased to a gale; the snow was falling fast, and drifting as it fell. Naturally enough, eight or ten miles out of Portsmouth we stuck fast. Two or three vigorous attempts were made to push our way through the constantly increasing bank of snow; then the whole train balked and stood hopelessly still.

It seems—at least so we were subsequently told—that the engineer had a suspicion that the railroad authorities might send a snow-plow from Portland to clear the track. The suspicion proved to be unfounded, for apparently no attempt was made from either east or west to clear the track till nearly noon of the next day; but the suspicion was not unnatural. No flagman could have remained out in that blinding and really terrible storm to guard the train; he could not have survived the night. So the engineer wisely decided to cut the train in two, run the baggage-cars up a mile or so to a siding, then return for the passenger-cars and sidetrack them also; and there wait for day. For a snow-plow coming down the track is a peril which engineers dread. Throwing the snow high in air, it obscures all lights and hides all obstructions on the track. But though the engineer's plan was wise, it proved impracticable. The two engines were inadequate even to draw the baggage-cars; a mile beyond their starting-point engines and cars were stalled, and presently, in the backing and pushing to get on, one wheel of one of the tenders ran off the track, and fastened that section of the train firmly for the night. As our parlor-car depended wholly on the locomotive for heat, and as the thermometer was in the vicinity of zero or below it, and the wind was fierce and searching, our car soon grew cold. The parlor-car conductor did all that could be done; brought blankets from the sleeper and wrapped us up; and in chairs and on a lounge we slept as well as we could a troubled and not too restful sleep. If the conductor of the train had told us what had happened, our party might have found refuge in the unoccupied stateroom of the sleeper; but no one told us. Every half-hour a trainman walked through our car with impatient

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step and eager face; we struggled up out of an uneasy nap expecting the train to start, and then fell back disappointed to sleep again. Not until the next morning did we know what had happened.

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There was neither buffet nor dining car on our train, and apparently it did not occur to our train officials that eating is a necessity of comfortable existence. Happily, that did occur to some of our passengers and an enterprising newsboy. These plowed their way through the drifted snow to farm-houses in the vicinity, and brought thence, first some bread and butter, then some pie—pie for breakfast!—and coffee, and later two big pails of milk. About eleven o'clock three men appeared on the scene, sent by the railroad company, with the contents of a baker-shop three miles away at North Berwick. They passed through the train carrying shoe-boxes filled with a miscellaneous stock—doughnuts, ginger-snaps, sponge-cake, etc., etc. Meanwhile the porters had found fuel in a neighboring rail fence and had started a wood fire in the Baker heater of the sleeper, which took the edge off its zero climate, and we retreated thither from the arctic atmosphere of the parlor-car.

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I kept no accurate account of time; but it was after noon before any rescue party appeared in sight. Then two locomotives plowed their way, apparently without difficulty, to us, and, after delays not easy for us to understand, landed us about three o'clock in the afternoon at Portsmouth—not in the station, but in the yard, from which ladies could find egress only by a difficult if not dangerous tramp along the railroad track, with snow heaped up on either side. There we remained six or seven hours longer, waiting first for our locomotives to be put back on the track, then for one of them to receive some repairs. The delay was not made any less exasperating by the fact that an accommodation train, which had started from Boston fourteen hours after we did, was allowed to pass us and go on with our mail-car attached, reaching Portland, as we afterwards learned, two or three hours before we did. We arrived at Portland at half-past twelve Tuesday night. The running time of the train is three hours and a half. We had been twenty-nine hours and a half. Our party are not railroad experts, and we do not know; but we could not help wondering:

Why the train was allowed to start from Boston in such a storm with but one locomotive?

Why no snow-plow was sent out to clear the track before us from Portsmouth?

Why, when the conductor of our train knew that we were stalled for the night, he did not tell us so, that we might have made for ourselves more comfortable provision in the sleeping-car?

Why we were left fourteen hours with apparently no endeavor even to get us back to Portsmouth, less than ten miles distant?

Why, when we got there, a sound locomotive was not attached to our train and we sent on, instead of waiting two or three hours for our locomotive to be repaired?

Why an accommodation train was given precedence over a fast express? and why, when it was given that right of way, opportunity was not offered to the belated passengers to transfer from one train to the other?—as some did, walking an eighth of a mile through a busy yard for the purpose, which ladies could not wisely do.

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We were going to an installation service in Maine, not far from the White Mountains. We could not but think that if some of the ministers who attended that Council had been in charge of the Eastern Division of the Boston and Maine Railroad, affairs would have been better managed. One of these ministers plowed his way through snow four feet on the level, before daylight, breaking the path himself, to reach the train which was to take him to the station. Another rode five miles through a heavy road and walked four along the snow-covered railroad track. A third walked ten miles. And the Council was held on time. L. A.

A Turkish View

Extract from a Constantinople letter (December 20): "Last week one of the Turkish papers contained a paragraph purporting to be taken from the 'Journal' (I suppose, New York), saying that Minister Angell had reported the appearance of American brigands (*sic*) on the eastern border of Turkey, aided by an American lady teacher, and saying that this would trouble the American missionaries, as it was at their request that the priest Angell was sent out as minister."

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The American Revision of the Bible

By James M. Whiton

THE present sales of the Revised Version of the Bible are very small, and are variously estimated at from five to ten per cent. of the sales of the common version. Who the buyers are is a question which leads to interesting results. First, the ministers use it rather than the people. Careful preachers do not take texts from the common version without consulting the Revised Version also. People may say that the common version is good enough for practical purposes. There is truth in the remark, but the minister or teacher who does not look up the text in the Revised Version is frequently exposed to discredit. Second, the churches which insist on the inerrancy of the Bible, and in consistency should favor the version most true to the original, stick closest to the common version with all its acknowledged errors. In view of their respective beliefs as to the authority of the Bible, it is a curious anomaly that the Revised Version, while commonly found in Unitarian pulpits, is found in comparatively few Presbyterian pulpits.

Investigation shows that the Revised Version has obtained use in the pulpits of the denominations here specified in the following order: Unitarian, Congregational, Baptist, Disciples, Presbyterian, Methodist. According to the testimony of correspondents, it is found in a large majority of Unitarian pulpits, and in hardly any Methodist. A large minority of Congregational pulpits use it—estimated by some as one-third. Baptists compete with Congregationalists in hospitality to it. Early indorsement was given to it by the Baptist Convention at Saratoga, and by the General Association of the Congregational Churches of Connecticut, one of the oldest bodies as well as most respectable for learning in this country. The Baptist Publication Society has issued an edition of the New Testament which adopts most of the renderings of the Revised Version. Among the Disciples the use of the Revised Version is reported as increasing.

In view of such facts as the foregoing, one may quote Bishop Westcott's remark,[1] "The revisers have no reason to complain of the reception which their labors have found; . . . the Revised Version is more commonly used by preachers now than the 'Authorized' Version was after the same period of trial." The fact that the Episcopal Church still adheres to the "Authorized" Version, though it was by Episcopal authority that the Revised Version was prepared, seems to be due to doubt whether it is lawful to read the Revised Version in churches until it also has been officially "authorized." As to this, Bishop Westcott shows that the authorization of King James's version was not exclusive, but permissive. "If," says he, "the use of the Revised Version is welcomed by a congregation, I do not think that a bishop has any power, even if he had the will, to prohibit it. For a long time . . . the Great Bible, the Genevan Bible, the Bishops' Bible, and the 'Authorized' Bible were used concurrently, and at last the 'fittest' prevailed."

All things considered, the reception of the Revised Version thus far can hardly be considered creditable either to the intelligence of Christian people or to the consistency of orthodox churches with their beliefs as to the importance of "the pure Word of God" Creeds are not revised without cause, neither is a book so venerable as the English Bible. What years of critical discussion compelled so conservative a body as the Convocation of Canterbury to authorize the revision! What labor for fourteen years of unpaid toil by a hundred of the most competent scholars on both sides of the sea produced the revision! What hungry curiosity awaited it—telegraphing the entire New Testament from New York to Chicago to anticipate the mail by a few hours! Then, after a nine days' wonder, what apathy and neglect! And on what grounds! It was not chopped up into separate verses like the old version. Some venerable phrases were missed. People misliked the altered wording of the Lord's Prayer, forgetting that Matthew and Luke word it differently, and the changed form of the chant of the angels of the Nativity. Yet, since the changed translation was enforced by correction of the original Greek text, rejection of it for the version made from an incorrect text is simply preferring error to truth. Dislike to part with a faulty version is on a par with the regret of a child at

[1] "Some Lessons of the Revised Version of the New Testament."

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finding that "Robinson Crusoe" is not a true history.

The criticisms made upon the Revised Version are entitled to respect. Equal respect is due to the statements both of the British and the American revisers, that every one of these criticisms was offered and discussed in their meetings, and finally overruled by a two-thirds vote. As the case stands between the critics and the revisers, it is a trial by newspaper compared with a trial in court. The criticism most frequently urged is against the English style of the Revised Version—which is largely a matter of individual predilection. As to this, a private letter from an eminent scholar says: "The majority of the criticisms in this line will, I think, by *study* be shown to have originated either in haste or in ignorance." In translations it is required first, as St. Paul says of stewards, "that a man be found faithful," not musical. It is passing strange that men who insist on corrected text-books for school-rooms should see no inconsistency in continuing to read from pulpits, "Take no thought for the morrow;" "Be careful for nothing;" "The love of money is the root of all evil." One should look, as Bishop Westcott observes, "with something more than suspicion upon the criticisms of scholars who appear to find nothing better than solemn music in the English version of words of life, and to admit no hope of riper knowledge from the discipline of two centuries and a half."

It is time for the American churches to reconsider their attitude to the Revised Version. In about a year and a half it will be presented to their suffrages in an improved form. The readings and renderings preferred by the American revisers, twenty-four pages of which now stand inconveniently in appendices to the British editions, will then stand in the text. Even in England a belief has been strongly entertained that many of these should have been adopted by the British revisers. The present number of these in the Old Testament will be increased. The American Company were not allowed the stipulated time to pass upon the final revision sent them. From the haste thus enforced there resulted many omissions and imperfections. These defects will now be made good. A few corrections of unimportant "inadvertencies" will also appear, and the book will be published as the "American Standard Bible." Due stipulations have been made to maintain its integrity as the standard text. A work whose distinctive excellence is American will naturally appeal somewhat to national feeling in addition to Christian interests.

What welcome this great work will receive among the churches is a matter of deep interest to scholars who know its merits better than the people as yet know them. Less doubt would be felt were it not for the powerful influence of the American Bible Society, thus far exclusively devoted to the older and faultier version, which it offers at one-fifth the cost of the Revised Version. Constitutional and legal impediments are alleged to excuse the Society's inhospitality to the Revised Version. *They* are bound, it seems, though St. Paul says that "the Word of God is not bound." If those excuses are to be taken seriously, they mean, first, that the Society's constitution is much more difficult to amend than those of other benevolent societies, and, second, that funds given to circulate the common version *when* it was the best, and *because* it was the best, cannot be legally used except to circulate it when it is not the best, and to obstruct its being bettered.

Be this as it may. Some things are certain. The common version is what the Society professes to circulate, but even this it does not circulate except in a mutilated form. The marginal or alternative renderings are an essential part of the common version, as of the Revised Version, but these the Society omits in all its issues. Moreover, the Society states on the title-page of its imprint for the present year that "former translations" have been "diligently compared and revised." This has not been true for its New Testaments since 1881, and for its Bibles since 1885. The reader of that title-page of 1897 might ask, "Is there not a lie in my right hand?" Revision ought to begin there, even if it should end there. It is also certain that the Society's Committee on Versions is charged with the duty of examining new versions with regard to their "fidelity to the original," and recommending such as they approve. New versions in foreign tongues made by missionaries are from time to time thus introduced. Thus a certain power of initiative is exercised by the Society in the common interest of all the Protestant churches. And so it is that much depends for the circulation of an improved version of the Bible among the common people upon the attitude of the Society toward it.

Whatever criticism may be deserved for the past, there is willingness to let bygones be

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bygones. But in the future there will not be an equal willingness to sustain the Society in a policy toward the American Standard Bible of 1899 which would have been fatal to King James's revision of 1611. The only policy consistent with its principles is to equalize as far as possible the conditions of that competition between the two versions by which the field should ultimately be assigned to the better. The time is at hand when donors to the Society's treasury should consider whether their gifts should not be made with this object in view. Certain it is that the forthcoming of what will be no more merely "the English," but distinctively the *American*, Bible, is a call to the churches, and to the Society which represents both their interest and their responsibility, to deal with it as best comports with their professions of the importance of a pure Bible, and of the duty of those who have it in their power to give or to withhold.

The Difference

By Helen Ray Kent

THE great prima donna stood bowing to the right and left, smiling with pleasure at the thunderous applause. She had not been a prima donna long enough for the recalls and encores to bore her to the extent of a half-column interview in the Sunday newspapers, so she felt a thrill of almost girlish delight in her success. And this particular triumph was exceptionally sweet to her. After years of patient, persevering study—patience and perseverance such as none but ambitious, struggling singers know—she had become the rage of Europe. From St. Petersburg to London, she had traveled as a queen—a veritable queen of song. In Berlin the enthusiastic students had drawn her carriage from the opera-house to her hotel, shouting like madmen in her honor. Across her breast in dazzling rows hung the "decorations" which royalties had bestowed upon her. But all these successes had not filled her with such a sense of exhilaration as the hearty hand-clappings of the country audience before her; and not one of the jewels on her breast had given her such a strange feeling of pride and humility as the huge bunch of yellow autumn daisies handed up to her by an awkward, grinning boy.

She glanced at the group of friends who had come over from New York with her for the occasion, "to see how she stood on her own ground," and smiled a little defiantly. Then she scanned the eager, upturned faces filling the house, searching for a chance recognition of some one she knew. Fifteen years ago she had been a school-girl in this little New England village. Now she stood there in her satins, laces, and jewels—a personage from the great outside world, come to give them an hour's enjoyment at the dedication of their new "opera-house."

Truly time works its miracles. She wondered why she had come—why accepted this invitation, given half-fearfully, with a willful insistence that had caused her manager to shrug his shoulders and comment in amazement upon this sudden whim. She was not given to freaks and fancies. But somehow the engraved card—badly engraved—with its gilt edges and execrable form, had touched her. An invisible chord, long silent, vibrated keenly. Go she would!

How long ago it seemed! Fifteen years! Almost anything might have happened in that time, *had* happened; and her heart gave a sudden throb as she saw him half-way back in the audience, a trifle stouter, perhaps, but otherwise looking much as he did before she went away. What a foolish creature she was to come back, imagining she had forgotten—could forget—him. She glanced again at her party of friends, and even waved one hand a little at one of the gentlemen who was eying her with an expression a man wears but once in a lifetime, and for one woman. Then she walked towards the wings, while the applause redoubled. Evidently they would not let her go without one more song.

The whole affair passed through her mind as vividly as if it had occurred yesterday. It was a simple little story. They had been playmates, schoolmates, and then—well, then, perhaps they would have been life-mates, had it not been for a newer, prettier face. There was nothing broken—unless one heart—for there had been no promises, no engagement. Just a gradual withering of the dear old friendship, until she could bear it no longer, and had one day asked him, in her impulsive,

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girlish way, what was the cause. How her cheeks burned at the recollection! Ah! the great world had not then taught her that the pride which helps us endure in silence is often life's greatest blessing. He had answered, in his kind, embarrassed way, that there was "nothing that he knew of;" and then asked awkwardly for her congratulations on his happiness. And she had given them with a volubility that perhaps hid her wound. Then had come death and change in her own household; the chance meeting with a musician who raved over the undeveloped beauties of her sweet, strong voice; ambition to take the place of her strangled affection; study, travel, and—this!

The accompanist approached her hesitatingly.

"What will Mademoiselle sing?" he asked, apologetically. "The people are ravenous. They will not let you go without another song. Shall I—"

"No, no; you are very good," interrupted the prima donna, with a sudden impulse. "But I will sing this time without any accompaniment. Something I used to sing here before—before I went away. They will like that. And you might be seeing to the things. You know the train leaves at midnight."

Then she walked back to the empty stage, holding up her hand to command silence; a regal figure, with her shimmering pink gown, her beautiful white neck, and the fine, thoughtful face crowned with masses of brown hair sparkling with gems. Yes, she would sing it—the dear old song he had begged for so many times, and called hers. The one she had sung at the graduating exercises of her class; after which they had walked home together in the beautiful summer moonlight, her hand clasped tightly in his, and—

She held her head a little higher, as she began, in those melting, liquid, sympathetic tones that had gone straight to the heart of two continents:

I want no stars in heav'n to guide me,
I need no moon, no sun to shine,
While I have you, sweetheart, beside me,
While I know that you are mine.
I need not fear whate'er betide me, for straight and sweet my pathway lies;
I want no stars in heav'n to guide me, while I gaze in your dear eyes;
I want no stars in heav'n to guide me, while I gaze in your dear eyes.

I hear no birds at twilight calling,
I catch no music in the streams,
While your golden words are falling,
While you whisper in my dreams.
Ev'ry sound of joy enthralling speaks in your dear voice alone,
While I hear your fond lips calling, while you speak to me, mine own,
While I hear your fond lips calling, while you speak to me, mine own.

I want no kingdom where thou art, love,
I want no throne to make me blest,
While within thy tender heart, love,
Thou wilt take my heart to rest.
Kings must play a weary part, love; thrones must ring with wild alarms;
But the kingdom of my heart, love, lies within thy loving arms,
But the kingdom of my heart, love, lies within thy loving arms.

And how she sang it! Not a programme rustled; nobody coughed. One could have heard a pin drop in any part of the building. Even when she had finished and bowed herself off the stage there was silence, as if the spell were still upon them. The man who had not cared to marry her felt some dim, forgotten incidents stir in his dull brain. The man who wished to marry her felt the tears in his eyes. Rising abruptly, and setting the example to those about him, he made his way to the dressing-room.

"Oh, darling, you must know—you must know," he whispered hurriedly before the others came thronging in upon them. "Won't you—" He stopped suddenly, reading the answer in her face.

Tears stood in her eyes as she looked up at him. It would have been so easy to love him, but for the memory of the other one. She did not realize that this other was not what she fancied him—had idealized. Love never realizes; love only loves. "I'm so sorry—yes, I understand. *But I can't.*"

The large audience was moving slowly to the doors, freely criticising the hall, concert, and singer. It was curious to hear the hushed tones with which they spoke of her. Evidently the papers had not exaggerated. What a voice! Even the dullest felt its power to sway souls.

"It don't seem possible she ever could 'a' lived *here*," remarked one woman to her husband on their way home. "Did you ever see so many diamonds in all your life? I just wish every one of the children could have heard her. I don't remember her much, myself. She went away just a little while after we come here. You used to know her real well, didn't you? And look at her now! Didn't you know her?" she repeated, sharply.

"Oh, yes, I used to know her," answered

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the husband, suppressing a yawn, and looking down at the faded face and stout, ungainly figure of his wife half-regretfully, half-humorously. "The fact is, we used to be pretty sweet on each other—let me see—about fifteen years ago."

The Life and Letters of Paul

VII.—Paul's First Letter to the Corinthians

By Lyman Abbott

THE First Epistle to the Corinthians was written from Ephesus, three or four years after Paul's departure from Corinth, in answer to a letter sent to Paul from the Corinthians, which brought him some sad news and some interesting and suggestive inquiries. In his response Paul deals with five topics:

1. Certain factions which had arisen in the Corinthian church.
2. Certain immoralities which had entered into and threatened to destroy it.
3. Certain specific questions addressed to him by the church.
4. Problems growing out of varieties of spiritual gifts possessed or claimed by different members.
5. The question of immortality and resurrection.

We will consider Paul's treatment of these topics severally, and in the order in which he treats them.

I.—THE FACTIONS

There had already arisen, by the middle of the first century, in the primitive Church, those sectarian divisions which have been the curse of the Church of Christ from that day to this. Sometimes they have conducted war with one another, dividing a Church which still preserved a formal unity, as they did in the battle between Jansenist and Jesuit in the Roman Catholic Church in the seventeenth century. Sometimes they have broken the Church up into separate and hostile sects, which have divided their energies between fighting one another and fighting sin and ignorance in the world without. There were, it seems, in the church at Corinth, four such sects, calling themselves respectively by the names of Paul, Apollos, Peter, and Christ. While we cannot give a definite and positive account of these four parties, neither are we left wholly to surmise; the subsequent history of the Church, throwing its light back upon this earlier period, indicates their probable essential characteristics.

Christianity had grown out of Judaism, and there was a large and at first dominant party in the Church, with headquarters at Jerusalem, which held that Christianity was a phase of Judaism; that the pagan must become a Jew before he could become a Christian; that the laws of Moses were of perpetual and universal obligation, and that the Church of Christ was subject to them.[1] This party insisted, therefore, that converts from paganism must be circumcised, that they must not eat meat offered to idols, that they must not intermarry with pagans, and if already intermarried must separate, that they must observe the Jewish feast-days, especially the Sabbaths, and that, in a word, they must be conscientious Jews. They cited chapter and verse from the Old Testament in support of their contention, and might have coupled therewith the declaration of Christ in the Sermon on the Mount that not "one jot or tittle of the law should pass away until all was fulfilled." They took the name of Peter as their leader, because he was in some special measure an apostle to the Jews, and had remained pre-eminent in the Jewish Church; but there is small reason to believe that he personally sanctioned their principles, their policy, or their spirit. The analogue of this Jewish or Petrine faction is the conservative party in our own time, the Puritan of the sixteenth and seventeenth centuries, the Covenanters of Scotland, the Huguenots of France, and the most scrupulous and observant in the Roman Church in all ages. In short, this party is analogous to that which regards the Christian religion as a law of God, and obedience to that law the chief characteristic of the Christian life.

The second faction was born of and supplied by the Gentile element in the Christian Church. The Gentiles knew nothing of Judaism, and cared nothing for it. Its feast-days and fast-days, its sacrificial system, its

[1] This party and its normal development in the Church will be described more fully in the chapter on Paul's Epistle to the Galatians.

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regulations concerning clean and unclean, its practice of circumcision, were all nothing to them, and to these they were naturally indifferent. But this was not all; the Greeks and Romans were not accustomed to identify morality with religion. The idea that God is a righteous God, and demands righteousness of his children, which is the fundamental doctrine of Mosaism, was a novel doctrine to them. They were more ready to accept the hope of a present emancipation from galling bondage, ecclesiastical and civil, or an expectation of a great enfranchisement in the future with the second coming of the Messiah, than they were to accept such a change of character as would make them truthful, pure, generous, self-sacrificing. They disregarded the Levitical law, and were quite ready to disregard also the moral law. They claimed Paul as their leader, though it is certain that Paul, as we shall see in this First Epistle to the Corinthians, repudiated very vigorously their repudiation of the moral law, and their separation of morality and religion. The analogue of this Pauline party is to be found in history in the liberal and progressive party in the Church in our own time, in the Cavaliers of the seventeenth century, in the more lax and careless spirits in court circles in the Roman Church in the Middle Ages, and in the Antinomians and Anabaptists of Germany in the time of Luther.

The third party grew out of an endeavor, which had been made previous to Christ, to unite Grecian philosophy with the Jewish religion. This endeavor had given rise to an Alexandrine school, Greco-Jewish in its character, and deriving its name from Alexandria, where its chief activity was seen. This school, by a process not necessary to describe here, endeavored, by allegorizing the Old Testament Scriptures, so to explain them, or to explain them away, as to make them appear rational, and consonant with Grecian philosophy. Apollos had come from Alexandria; and this Greco-Jewish school, importing its allegorical and rationalistic spirit into the Christian Church, called itself after the name of Apollos. The analogue of this school is to be found in what is called the New Theology of our time, and in the Schoolmen of the Middle Ages.

Finally, there was a party which claimed to be no party, which put aside Peter and Paul and Apollos, and with them the Old Testament Scriptures, and such New Testament records and traditions as existed, or gave to them a wholly secondary place, and claimed direct and immediate fellowship with Christ, and inspiration from him. It called itself, therefore, by his name, and claimed preeminently to derive its principles and its authority from him. It was the mystical, the sanctified, the holiness party of the first century. It has its analogue in that party in more modern times which discards all traditions, including the Scriptures of the Old and New Testaments, which recognizes no other authority than what is called the inward witness of the spirit, and which assumes pre-eminence in vision and faith. It is historically illustrated by the Brethren of the Common Life, the Illuminati, the Quietists, and other similar mystical sects.

If the reader thinks that in these characterizations essential distinctions are ignored, and incongruous qualities are strangely intermixed in a blurred picture, he must remember that distinctions are thus ignored and qualities are thus intermingled in actual history. Loyalty to conscience merges by insensible degrees into a despotic and dwarfing literalism, liberty into a dangerous and self-indulgent license, intellectual activity into confounding dogma with truth and creed with life, the spirit of faith and hope into a disembodied religion, incapable, because disembodied, of effective warfare in this world. Each of the four parties which Paul entitles by the names of the leaders which they had respectively chosen possessed, it may safely be assumed, both the virtues and the vices of analogous parties in subsequent times. They possessed severally the excellencies and the defects, the truths and the errors of the more modern forms of conservatism, liberalism, intellectualism, and mysticism.

Thus there were four nascent factions in the Corinthian Church: the conservative, or legal, or Puritan; the radical, or liberal, or Gentile; the philosophical, or scholastic, or Alexandrine; and the mystical, or transcendental. Each took the name of a leader famous in the Church. None of them, probably, had his authority for so doing. Each of them constituted a faction within the Church, separating itself from the others. History repeats itself; and the process of sectarianism, begun in Corinth, has been repeated in subsequent Church history. So exact has been the imitation that subsequent factions, like the early ones, have taken the name of some famous leader in the Church, and appropriated it to themselves. Thus we

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have had Augustinians, Lutherans, Calvinists, Arminians, Wesleyans, Brownists; and in this country three separate sects, disavowing sectarian principles and sectarian creeds, and calling themselves by the name of Christ. We may substitute for the ancient names of Peter and Apollos and Paul more modern names; and, with this substitution, Paul's rebuke of sectarianism in Corinth will not need the change of any other word to make it immediately applicable to the sects and parties in our own time:

For it hath been declared unto me of you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now, this I say, that every one of you saith, I am of Luther; and I of Calvin; and I of Wesley; and I of Christ. Christ is divided. Was Paul crucified for you? or were you baptized in the name of Paul? . . . For while one said, I am of Luther; and another, I am of Calvin, are ye not carnal? Who then is Luther, and who is Calvin, but ministers by whom ye believed, even as the Lord gave to every man? Luther has planted, Calvin watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are *God's* husbandry; ye are *God's* building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. . . . Therefore, let no man glory in men; for all things are yours; whether Luther, or Calvin, or Wesley, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

How would Paul meet these sectarian divisions in our time? How did he meet them in his own time?

He would not meet them now, for he did not meet them then, by calling on the people to unite in agreement on the Bible. Indeed, he could not do so, for the Bible did not exist. The Old Testament existed, but he could not have called upon them to unite upon the Old Testament, because he said over and over again in his Epistles that Christians were not bound by the laws of the Old Testament; they were freed from the law. And the law constituted a large part of the Old Testament. He could not, therefore, have united them on the basis of their acceptance of the Old Testament as a final and absolute authority. And he certainly could not have united them on the acceptance of the New Testament as a final and absolute authority, for the New Testament did not exist. He was himself, in this very letter, writing a part of the New Testament. Its books were not brought together in one collection, whose authority was recognized by the Church, until the second or third century. He did not make, and indeed he could not have made, their unity dependent upon acceptance of one ecclesiastical organization; for there was no such ecclesiastical organization. There was neither Pope, Bishopric, General Assembly, nor Synod. There were different organizations in different localities, constructed upon different ecclesiastical principles. And in this letter he says nothing about any ecclesiastical principles, and urges no form of organization upon the hostile factions. He might perhaps have made a common acceptance of the Sacraments a basis of union, but he did not do so. He does not mention the Lord's Supper in this connection at all, and though he mentions baptism, it is to dismiss it as a matter of wholly secondary importance. "I thank God," he says, "that I baptized none of you but Crispus and Gaius, lest any one should say that I baptized in my own name. And I baptized also the household of Stephanus. Besides I know not that I baptized any other, for Christ sent me not to baptize, but to preach the Gospel." And certainly he did not attempt to secure Christian union by uniting these factions upon a common creed. This he very explicitly disavows. He declares that it is not by wisdom of words, not by excellency of speech or of wisdom—not, that is, by a philosophy or a phrasing of a philosophy in some common symbol—that the Church can be made one. Finally, he would not say, as sometimes is said in our time, that denominations are a blessing, and that we must have Congregational and Baptist and Methodist and Episcopal and Presbyterian and Roman Catholic bodies, to the number of a hundred and twenty-five or a hundred and thirty separate and often rival and contending sects, besides independent congregations, in this country. This division of the Church into separate parties he vigorously condemns. It is the result, he says, of earthliness. It is produced by envy; it leads to strife. By such sectarianism Christ is divided. The human leader is treated as though he were the Master who had been crucified for the world. The body of Christ must not be thus divided; it must not be rent in sunder; there must not be in it factions and parties.

His cure for sectarianism, his basis of

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Christian union, is very simple. There is one foundation, Jesus Christ. Other foundation can no man lay. Loyalty to Christ, not to a creed about Christ, not to a sacrament in honor of Christ, not to a Church which Christ has founded, not to a Book which tells about him, but loyalty to Christ, is the basis, and the only basis of union which Paul recognizes. "I beseech you, brethren," he says, "by the name [that is, in the authority] of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same judgment." "That ye speak the same thing"—you have one message to give; it is the message of a Christ who came into the world, lived, suffered, died, rose from the dead, will come again. Give that message. "Be perfectly joined together in the same mind"—perceive him, see him, understand him, let your perception of him, your understanding of him, your loyalty to him, unite you; and "in the same judgment"—the same fundamental purpose, the same object, the same great end, the bringing of the kingdom of Christ upon the earth; thus "bringing into captivity every thought to the obedience of Christ."

II.—THE IMMORALITIES IN THE CHURCH

Gross immoralities had entered the Christian church in Corinth. They had been fostered by that spirit which in Greece, but by no means confined to Greece, dissociated ethical principles from religion. The object of pagan religion in Greece and Rome was not to make men better. Indeed, it may be said, almost without exception, that the object of pagan religion has never been to make men better. It has generally been either to placate an angry God or to bribe a corrupt one; and the angry God must be placated, and the corrupt one bribed, without regard to the moral character of the worshiper. Thus the forms of pagan worship have generally been, not only dissociated from morality, but often themselves grossly immoral. The worship of Ashtoreth among the Phœnicians, and of Astarte among the Greeks and Romans, was accompanied with immoralities so gross that they cannot even be mentioned in modern literature. These gross immoralities connected with the pagan temples and worship of Corinth had crept into the Christian Church. The arguments for them were such as have been often heard since: "The body is a mere transient dwelling-place; the man is not soiled because the body is soiled; a white soul may live in an evil body. As a man is not made leprous because the house is leprous, so he is not made leprous because his body is leprous." That was the argument then, and it has been often repeated since. Something nearly approximating it has been taught by representatives of pagan religions, impliedly if not explicitly, in American cities within our own times. The apologists for immorality cited Paul himself. "Christianity," they said, "is freedom; we are free from the law: therefore there is no longer any law: Thou shalt not steal, and Thou shalt not commit adultery, are abolished; we are free to do what we will." A similar separation of religion and morality has been not uncommon in later history. An ancient record thus characterizes Cardinal Lorraine, of France: "He is not much beloved; he is far from truthful; naturally deceitful and covetous, but full of religion." And there is no reason to think that the chronicler intended a satire. Criminals have sometimes been excessively religious, if religion consists, not in doing righteously, as the only method of being acceptable to a righteous God, but in paying devotions to a God who cares not for character so long as he receives what is due to himself.

Paul meets this incursion of immorality into the Christian Church with fiery indignation. He never suggests that the Church shall excommunicate a man for false opinion, for heresy, for untrue creed, nor even for schism and self-separation from the Church. He never suggests to excommunicate any one because he does not agree with his brethren on a doubtful question of ethics. The followers of Paul and the followers of Peter, the men who eat meat offered to idols, and the men who think it wicked to do so, are to live together in fellowship in the same Christian Church. But he who is openly and frankly immoral, Paul insists shall be at once excommunicated. With such a one Christians are to have no social relations. "Are ye not aware," he says, "that a little leaven imparts its character to the whole lump?" A little corruption in the Church is sufficient to taint the whole body. "You are not," he says, "to keep company with fornicators. No, not so much as to eat with them." Yet even in this indignation he illustrates that practical common sense which in this extraordinary man is so singularly intermingled with his uncompromising fidelity to principle. "You are not," he says, "to separate yourself under all

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circumstances from the fornicators of this world, for in that case you would have to go out of the world; but if one of your own brethren gives himself up to a vicious life, with such a one you can have no social relations."

III.—SOME PRACTICAL QUESTIONS

Paul next comes to certain questions which have been asked him. The first of these relates to marriage. In reading what Paul says about marriage we must remember two things. Marriage in that age was very different from marriage in ours. There was no religious ceremony and no enduring bond. Under the Roman Empire, in the first century, the man and woman entered into partnership, lived together as long as both of them liked to live together, then separated. The bond could be dissolved at the pleasure of either one. How readily it was dissolved is illustrated by an instance related by St. Jerome, who tells us that in his time "there existed a wife who was married to her twenty-third husband, she herself being his twenty-first wife."[1] When, therefore, Paul talks about marriage, he talks about the advisability of a woman's entering into such a commercial and easily dissoluble relationship with some man —something very different from marriage in a Christian community formed under the influence of an Anglo-Saxon civilization and Christian teaching. We must remember, too, that Paul, when he wrote this letter to the Corinthians, believed the world was soon to come to an end; that there was great distress, and many persecutions; that the perils to the Church were likely to grow greater rather than less; and that thus the condition of the times rendered marriage, especially to the Christian, inexpedient. His advice, which is, on the whole, against marriage rather than in favor of it, is such as a Puritan might have given in the times of Charles the First, or a Huguenot in the time of Catherine de Medici. His judgment in favor of virginity is based on the fact of "the present distress." Upon the other question, of separation, he is more explicit. Ezra, five hundred years before, had required the people to put away their pagan wives. Paul discards this precedent without even referring to it. "Unto the married," he says, "I command, yet not I, but the Lord, Let not the wife depart from her husband, and let not the husband put away his wife." His authority is the explicit teaching of the Master: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."[1]

The second question asked of Paul relates to meat offered to idols. The worship of idols was a sacrificial worship. Cattle were offered in great numbers on pagan altars. The blood having been poured out as a libation to the gods, the meat was afterwards sold in open market, presumably for the benefit of the priesthood and the temple service. The Jews thought that, by eating meat which had once been offered to idols, they participated in the idolatrous worship; and the Jewish Christians held the same view. The Gentile Christians, on the other hand, saw no harm in buying and eating such meat as they had always been accustomed to do. They even seem sometimes to have eaten in the idolatrous temple, thus sharing in the pagan and semi-religious feasts.[2] The question was addressed to Paul, "May we eat meat offered to idols?" In reply he declares that an idol is nothing in the world. There is none other God but one. Meat offered to an idol is offered to a nonentity. You are as free to eat such meat as to eat any other. In estimating the radicalism of this utterance, the reader must remember that no less a body than the Council at Jerusalem had issued a formal resolution counseling Christians to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."[3] They had thus treated the ceremonial and the moral obligations of Moses as of equal force. Paul quietly, though without referring to it, sets this resolution of the Ecclesiastical Council at Jerusalem one side, and, having vigorously condemned the fornicator, declares that meat is not polluted because the animal from which it is taken has first been sacrificed in a pagan temple. But, he goes on to say, All men will not understand this principle, nor recognize it. Some will think it is wrong to eat such meat, and if they think it is wrong, to them it will be wrong. For it is always wrong to violate one's conscience in order to indulge one's appetite. Therefore do not eat if by so doing

[1] Lecky's "European Morals," Vol. II., page 325. He furnishes also other striking illustrations of the effect of this liberty of divorce.

[1] I see no reason for thinking that the phrase "not I, but the Lord," indicates a special revelation to Paul. It is his recognition of the authority of the teaching of Christ on this subject, which he had learned either by tradition or through one of the Gospels already written.

[2] I Cor. viii., 10.

[3] Acts xv., 20.

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you will entice others less intelligent than yourself to violate their consciences. And he declares for himself, "If food entices my brother into sin, I will eat no flesh throughout all time, lest I entice my brother into sin."

There are no more idols, and the Christian is no more perplexed respecting meat offered in sacrifice; but there is perhaps no text in the Bible more frequently quoted or more often misused than the famous text just quoted. It cannot be taken out of its relation to what has gone before, without being misinterpreted and misapplied. Two principles Paul lays down; and the second is dependent upon the first. First, liberty; second, how to use liberty. He puts them together clearly in Galatians: "Brethren, ye are called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another." One may not pick out one of these principles and omit the other, and think that he has Paul as an authority. He cannot say, I am a free man; I may do what I like, no matter how it affects others. Neither can he say, No man may do what he likes, because I think it will injure another. The one interpretation is as false as the other. The fundamental principle is this: Every man has conscience given him to be his own lawgiver; not to be a lawgiver for his neighbor. He has no right to lay down the law for another; but the liberty which his conscience allows himself he must use in the spirit of love to others. The Christian is indeed urged by Paul to surrender his liberty for the sake of his weaker brother, but he cannot surrender what he does not possess. If, for example, he is not free to drink a glass of wine, he has no power to surrender his freedom to drink a glass of wine. Freedom is essential to temperance, for temperance is self-control, and if one is not allowed to control himself, he cannot be truly temperate. A convict in the State prison, while he is under the control of the warden and his food is measured out to him, may be undergoing a training which will prepare him to exercise temperance when he is discharged; but while he is in the prison he cannot exercise temperance, because temperance is *self*-control, and he is not allowed to control himself.

These two principles, liberty and love, are of universal application. When, as in our times, men, sometimes individually and sometimes collectively, through resolutions, platform addresses, and public journals supposedly edited in the interest of public morality, deny the liberty of the individual to determine for himself the principles of his own action and the methods of his own conduct, the first duty of the Church is to reaffirm with vigor and courage the Pauline principle of freedom. Law, that is, the collective action of the majority in a democratic community, may, and often must, prevent the individual from acts which interfere with the rights of his neighbor. But it may not interfere with the individual's liberty to follow the dictates of his own conscience in those matters which do not violate the rights of others. May I go to the theater? may I drink wine? may I play cards? may I walk, or ride, or boat, or call, or play games on the Sabbath? The first answer to these and all kindred questions is, Each individual must decide for himself. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." If ever there was a community in which the restrictions of law imposed from without were necessary, it was Corinth—the corruptest city of the corruptest State in its corruptest epoch. If ever there was a church which the religious teacher should surround with restrictions and prohibitions, to which he should have said, There are some places to which you must not go, some beverages you must not drink, some pictures you must not look at, some teachers you must not listen to, it was the infant church at Corinth. But Paul does not attempt thus to hedge them about with prohibitions. On the contrary, it is to the Corinthians he says, "All things are yours; whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." And this he says in the same letter in which he condemns them for dividing into parties, and following severally Paul and Apollos and Peter, and in which he condemns them for acquiescing in and countenancing, in one of their members, gross immorality. So Tertullian, when asked, May we visit the pagan theaters? replied, "Places do not contaminate but what is done in the places." So Gregory the Great told Augustine, missionary to Canterbury, not to destroy the pagan temples, but to consecrate them. So John Wesley said, "The devil has had the good music long enough." The method of Paul is consecration, not restriction; the liberty of love, not bondage to another man's conscience.

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But the exercise of this liberty is always to be subordinated to the higher law of love. The fundamental question for every Christian to ask himself is, How can he best serve the world?—that is, his world. He cannot serve it at all unless he is a free man. He will not serve it at all unless he uses this freedom in the spirit of love. He must be equally ready to employ his liberty for love, and to forego it for love. If he believes the glass of wine, the game of cards, attendance at the theater, Sunday recreation, will be innocent, harmless, even beneficial for himself, he has not yet given to his question a Christian answer. He must also ask and answer the question what the effect of his proposed act will be upon others. Sometimes he can serve others best by using his liberty, and teaching them that the Christian is free. Sometimes he can serve others best by foregoing his liberty, and teaching others that the Christian rejoices in self-limitation and self-sacrifice. In which way he can serve his brother, whether by using or by foregoing his liberty, is a question which each individual must decide for himself in each case as it arises. Though Paul said, "If food entice my brother into sin, I will eat no flesh," I doubt very much that he was all his life a vegetarian.

The third question specifically addressed to Paul respected the relation of women to the Church, and their place and conduct in its worshiping assemblies. In the city of Corinth the women of evil repute had liberty; women of good repute, none. To go into a public assembly of any kind unveiled, and to take public part in it, was at once to mark the one who did it as a woman of the town. But Paul believed, and later certainly said, perhaps had already said in Corinth, that in Christ Jesus there is neither male nor female; that woman also is God's child; that where the spirit of the Lord is, there is liberty; that, therefore, there is liberty in the Church of Christ. Some women, availing themselves of this, had come into church assemblies unveiled, and had taken part in them, and were bringing evil reputation upon themselves and upon their church. Paul argues at length that the women should always wear their veils in church, and should not speak in the church meetings. This is what he says:

> But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her."

A little later in the same letter he adds:

> Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

This counsel is an excellent illustration of Paul's oratorical temperament. He desires to prevent women from taking such a course in the Christian assemblies in Corinth as will bring disgrace upon them and upon the church, and he uses those arguments which he thinks will appeal to them, and which are suggested to him by his rabbinical training. His conclusion is one of practical common sense. Some of his arguments, few, if any, American readers believe to be sound. It is not true that woman was made for man. On the contrary, Genesis is perfectly explicit in the declaration that God made man in his own image, male and female; not man for woman, more than woman for man, but each for the other, and both for God.

> Self-reverent each, and reverencing each,
> Distinctive individualities, but like each other,
> Ev'n as those who love.

It is no longer true that it is a shame for a woman to be uncovered in church. Most preachers certainly would find the inspiration of their presence greatly lessened if the women auditors sat behind impenetrable veils. Whether there are angels looking on or not, it is not material to inquire. If we believe there are such unseen companions in our worship, their presence would be no reason why women should wear veils. And there is just as little reason for insisting that women may not speak in meeting because

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they could not do so in Corinth, as there is for insisting that all women in a Christian congregation shall go veiled in Oriental fashion because in the first century and in the city of Corinth the absence of the veil was a symbol of disgrace.

The subject of spiritual gifts and of resurrection I reserve for the next paper.

"Fidele's Grassy Tomb"[1]

By Henry Newbolt

THE Squire sat propped in a pillowed chair,
His eyes were alive and clear of care,
But well he knew that the hour was come
To bid good-by to his ancient home.

He looked on garden, wood, and hill,
He looked on the lake sunny and still;
The last of earth that his eyes could see
Was the island church of Orchardleigh.

The last that his heart could understand
Was the touch of the tongue that licked his hand.
"Bury the dog at my feet," he said,
And his voice dropped, and the Squire was dead.

Now the dog was a dog of Danish breed,
Stanch to love and strong at need;
He had dragged his master safe to shore
When the tide was ebbing at Elsinore.

From that day forth, as reason would,
He was named Fidele, and made it good:
When the last of the mourners left the door,
Fidele was dead on the chantry floor.

They buried him there at his master's feet,
And all that heard of it deemed it meet;
The story went the round for years,
Till it came at last to the Bishop's ears.

Bishop of Bath and Wells was he,
Lord of the lords of Orchardleigh,
And he wrote to the Parson the strongest screed
That Bishop may write or Parson read.

The sum of it was that a soulless hound
Was known to be buried in hallowed ground;
From scandal sore the Church to save
They must take the dog from his master's grave.

The heir was far in a foreign land,
The Parson was wax to my Lord's command;
He sent for the Sexton, and bade him make
A lonely grave by the shore of the lake.

The Sexton sat by the water's brink
Where he used to sit when he used to think;
He reasoned slow, but he reasoned it out,
And his argument left him free from doubt.

"A Bishop," he said, "is the top of his trade.
But there's others can give him a start with the spade;
Yon dog, he carried the Squire ashore.
And a Christian couldn't ha' done no more."

The grave was dug; the mason came
And carved on stone Fidele's name:
But the dog that the Sexton laid inside
Was a dog that never had lived or died.

So the Parson was praised and the scandal stayed,
Till, a long time after, the church decayed,
And, laying the floor anew, they found
In the tomb of the Squire the bones of a hound.

As for the Bishop of Bath and Wells,
No more of him the story tells;
Doubtless he lived as a Prelate and Prince,
And died and was buried a century since.

And whether his view was right or wrong
Has little to do with this my song;
Something we owe him, you must allow,
And perhaps he has changed his mind by now.

The Squire in the family chantry sleeps,
The marble still his memory keeps;
Remember, when the name you spell,
There rest Fidele's bones as well.

For the Sexton's grave you need not search,
'Tis a nameless mound by the island church:
An ignorant fellow, of humble lot—
But he knew one thing that a Bishop did not.

[1] Orchardleigh lies in the county of Somerset, England. The church and the park in which it stands date from the reign of Edward I. From the sixteenth to the eighteenth century Orchardleigh was the seat of the Champney family, one of whom is the Squire referred to. The dog's skeleton was found in the grave by Sir Gilbert Scott, R.A., when he restored the church in 1879. The sham monument, which stood in the park for nearly a century, is now destroyed.

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The Child's Place in the Home

By Katherine Beebe

TEACHERS and kindergartners who have no children of their own have been so frequently ridiculed by the newspapers, and those whose sentiments they express, that they can but feel a hesitancy in advancing ideas on what should be done in the home for the children whom they teach. They have such ideas, however, many of them, and I suppose they will have sufficient temerity to go on advancing them as long as there are Child Study Clubs, Mothers' Convocations, Teachers' Meetings and Magazines. The mothers, moreover, may always retain the privilege of saying to each other, "She does not really know anything about it. She may be a very good teacher, but when it comes to the management of children at home, of course, she can't be expected to know."

Most of us, however, in addition to having given the best hours of the day of the best years of our lives to the study and care of "other people's children," have had brothers, sisters, nieces, or nephews with whom we have lived and worked; so I dare to make known some of the things which I think about children outside of the kindergarten; and if any mother's experience leads her to reject my ideas as purely visionary, no harm has been done her, and I surely am the better for having thought at all on the subject.

Though I have no children of my own, and have only taken care of about fifty a year for twelve years, I am blessed with many friends and contemporaries who have one and sometimes more. A good part of my time is spent in their homes as friend, relative, guest, or visiting teacher, during which I have accumulated many opinions, some of which have crystallized into convictions. One of these is that our children live too much and too soon in the adult world, largely because a child's world is not provided for in the exigencies of modern housekeeping. What I mean is this: Wherever I go, whether to pay a formal call, to have a chat with a friend, to take luncheon or dinner, or to make a visit where naturally my object is to talk about the child with his mother, the children are always in evidence. Either there is no place away from parlor, sitting-room, or dining-room where they can be made comfortable, or, if there is, the mother has not the temerity to send them thither. On these occasions, having a trained kindergarten conscience, I feel that the conversation ought to be conducted to suit the exigencies of the situation, which means the presence of the child; but it never is. The questions, topics, and problems which engross the adult mind are discussed as if the child were not there, and he either makes the conversation a painful and fragmentary process, or sits quietly by, living for the time being in a grown-up world of thought, which is, nine times out of ten, as bad for him as turkey and mince pie would be for a teething baby. The tenth time he may be instructed and benefited.

A child's mind set to work in the directions suggested by such ideas and opinions as his elders necessarily hold, is naturally switched off the track of the childlike imaginings, plays, and occupations which would be so much more wholesome at that period. We are most of us scientific enough to know that the development of the human being has been in proportion to the prolongation of the period of infancy. By our commonly accepted practice of allowing our children to share as they do in the adult life about them, we shorten the period instead of assisting in its prolongation.

The forwardness, precocity, rudeness, and disrespect for elders which foreigners so criticise in American children are, to my mind, largely due to this cause. We brush the bloom off the grape; we destroy ideals; we do not, indeed, give time or opportunity for the formation of ideals. We have much to learn from a closer study of the simpler nursery life of English children, who grow into the finest men and women in the world.

Now, in what I know are only vain imaginings on my part, it seems to me that if I had a home-full of children, instead of a kindergarten-full, it would be as necessary for me to plan my life with the children as a central point as it is now; that if I had but one child, it would be even more necessary; that my first care in that home, as in my kindergarten, would be to provide a place for play, a place which should be to the child life of the household what the living-room is to the adult life. It should be a pleasant place, where the things the children really lived

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with should be collected, and to which small folks could retreat before an invasion of the "Olympians." This place should be their own, and arranged to meet their home needs as the kindergarten-room meets their kindergarten needs, and it should be really attractive.

The play-places assigned to the children at home, as far as I have observed them, are usually the whole house, part of a bedroom, or a play-room which has nothing in it but the litter of playthings. My ideal children's living-room has, of course, sunshine in it and an open fireplace; matting or hardwood on the floor, with a few rugs or one large one; only shades at the windows, or very unobtrusive curtains; there are a few good pictures and casts on the walls, a couch, comfortable chairs for both big folks and little folks, not many rockers to fall over, a big closet, bookshelves, and a good-sized low table. There are green growing things in the windows, and live creatures of the sort that are not too aggressive or offensive for indoor life. Sometimes it is a bird family, sometimes a cat and kittens, sometimes fish, and sometimes a dog —but I always draw the line at white rats. If we lose our interest in one kind of a family we get another, and if we become permanently attached to any we keep it right along.

To such a room as this children could be sent at a moment's notice, when callers, friends, or entertaining of any sort claimed the mother's attention. The chances are that it would soon become more of a family rendezvous than the downstairs living-room, and, at least, the two could claim an equal share of the family life. Surely here children would lead a much more wholesome and childlike life, with pets, books, pencils, scissors, paste, paper, and toys, than downstairs on the rounds of the mother's chair, listening to the proceedings of the last meeting of the Woman's Club, the gossip of the neighborhood, or the discussion of their own talents, achievements, ailments, and shortcomings.

Of course, with the most attractive upstairs living-room in the world, the child may still prefer the conversation and company below, for the sake of novelty, forbidden-fruit flavor, or capriciousness; but just here the older and presumably wiser judgment should decide the course of action, as it would if he should elect to go barefoot in winter or to eat a whole pie at a sitting.

I am far from meaning to say that children should not take an active and be a vital part of the family life. On the contrary, I hold the radical belief that they should share in the family work and family income as well. I believe that the home life, while they are "little children," should be planned and arranged differently from the home life possible before they come, when they are all in school, and after they are grown. A different plan of action must be necessary for each of these sets of conditions. I believe that father, mother, and children should live together as much as possible, and that the children should be led by the parents step by step towards an ideal adult life; but it is not in the least necessary, as a means to this end, that they should receive calls from their mother's friends, take part in dinners, luncheons, and card parties, attend meetings, lectures, and theatrical performances designed for their elders, or be present during conversations between their mother and her guest, even when that guest happens to be a relative, intimate friend, or the teacher.

One reason why kindergarten life is so serene is that the whole programme is arranged for a child's world. One reason why annoyance, discomfort, and sometimes absolute anarchy prevail in homes is that the whole programme there is arranged for an adult world, and the children are fitted into the cracks or not fitted at all. It seems to me that in arranging a home programme where there are children in the household, a provision should be made for the space and freedom necessary to a real child life, in order that the physical, mental, and ethical results of play might have a chance of doing their developing work. This is but justice to the child. On the other hand, it is only fair to the parents that they, too, have a place and a time for living undisturbed the adult life which is a part of every home's social obligation, but far beyond the obligations of children under fifteen years of age.

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One of the smallest but most interesting congregations in New York is the Armenian, in the Adams Memorial Chapel, 207 East Twentieth Street. Many of its members are refugees from Turkish fury. Their pastor, the Rev. H. Khagoyan, once pastor of the large Congregational church at Diarbekir, barely escaped with his life from the massacre at Harpoot, where so much American property was destroyed. This congregation numbers about one hundred and fifty, mostly young men, few women.

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Insect Cave-Dwellers

By C. F. Holder

IN strolling over the mesas and foot-hills of southern California, the careful observer sometimes sees a singular movement on a barren slope, as though a section of the soil as large as a silver half-dollar had been suddenly lifted, then dropped. Investigation will show that such is the case, and that a door leading into a subterranean tunnel has been lifted for a single second, then as suddenly closed and held in position by the unknown dweller within.

The door is made of clay, at least upon the outside, and fits so perfectly to its case that only a sharp knife-blade can be inserted in the crack. Some little effort is required in lifting it, and very soon it is seen that the occupant is working on the other side to hold the door against the invasion. Up it comes, and a glimpse is obtained of a sheeny, silvery interior and the legs of an ugly, hairy spider, its sharp mandibles penetrating the cover, its legs bracing back to give it the best leverage. As the trap-door is raised, the occupant, seeing that all is lost, releases its hold and retreats, and the marvelous door swings wide open, disclosing the home of one of the most interesting cave-dwellers of the insect world. Having opened the trap, the occupant may be driven out by pouring in a little water. It is found to be a large and bulky spider, but not the big tarantula that is popularly supposed to inhabit the trap.

The spider often chooses what is known as adobe ground in which to form its nest, the clay being firmer to work in and not so easily crumbled; but no especial location is selected. A low series of hills—the foot-hills of the Sierra Madre range, and five miles distant—I found a favorite ground, and every few yards the indicating line of a trap-door.

Lifting the cover and driving the spider back, the tunnel is seen to lead away for eight to twelve inches, at first straight, then turning slightly as though some obstruction had been met with. Sometimes the tunnel turns upward, but more often down. The greatest attention is paid to the upper portion, which is lined with a rich silken tapestry; but at the lower portion it disappears, and the living-room, at the very end of the tunnel, is without any adornment. Here the mother spider lives, and in April or May she will be found covered with minute, reddish young, which in due course of time, their mother having opened the door, escape and begin homes of their own, often near the parental abode, while many fall victims to the tarantula-hawks and various wasps which forage for such delicacies.

The cave-dwellers build in confinement, but as they work at night it is difficult to observe them. In specimens kept by the writer, they began by making an excavation with their mandibles, digging or cutting out the clay piece by piece, carrying the bits to the surface, and flinging them to a distance, so that they naturally spread around. In some cases the tunnel is sunk some distance, before the door is attempted; and again the labor is begun at once. As the tunnel is sunk it is lined, the wonderful arrangement of spinnerets working like so many hands; the spider turning around and around, tapping the wall with them, leaving everywhere a brilliant attachment of silken web that becomes beneath this continued patting a silvery tissue or tapestry. Finally the entire depth of the cave is reached; but long before, in all probability, the door, the marvelous ingenuity of which is beyond adequate description, is completed. In making this the spider exhibits something which is akin to remarkable intelligence, for closing the web-lined cave is a half-circle attached to the edge by a perfect hinge, and fitting it so perfectly that it is not only water-tight but often defies detection.

The door is rapidly constructed, and when removed by the ruthless experimenter, it will be replaced again and again. The methods of building are different. In the one observed by the writer, the spider first added to the silken rim of the entrance by touching it repeatedly with the spinnerets; then clay was taken from the interior of the cave, brought up and mixed with silk, placed against the upper side, and connected by cables and sheets of web. Silk was continually added to the hinge, the spider moving round and round, using the marvelous spinnerets so deftly that they molded the door into the exact shape of the entrance. When finally completed, there was no trace of clay on the lower portion; simply a surface of silk that

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continued to the wall on one side, forming the hinge.

In the course of construction the door is often attached on several sides by silken girders or cables; but these are severed when the work approaches completion, and are, in the main, accidental. The outer surface of the door is exact in its resemblance to the surrounding ground, and cannot be distinguished from it except by close scrutiny. The door is now complete, water-tight, inconspicuous, and furnished with a spring; in other words, it is self-closing; if lifted up from the outside or from within, the tendency is to close. On the silvery pad of the inner surface, which is convex like the crystal of a watch, will be found the marks of the claws or mandibles of the spider, which at the slightest alarm rushes up from below, seizes the door, and holds it firmly, bracing back against the sides. If the lifting is continued and an obstruction placed in the way, she carefully investigates and removes it. But she is a shy worker, a night-lover, coming out at this time and going abroad in search of sow-bugs, crickets, and other insects. This crepuscular habit is her salvation, as her plump body offers a target for various enemies. I once found a tarantula-hawk that had discovered a *Cteniza*, or trap-door spider, and found it almost impossible to drive it away. The spider was so completely aware of its danger that it paid no attention to me; when I lifted it by a stick the tarantula-hawk followed me a short distance, then returned to the place of original discovery and examined every nook and cranny with the greatest care, its antennæ vibrating violently; showing that the desire for game was fully aroused. When the spider was replaced on the ground, it retreated to a corner, opened its mandibles, and waited for the attack, which soon came. The wasp flew at it fiercely, then, retreating and coming up behind, pounced on her back. For several seconds the two rolled about in a fierce combat, and I could see that the fangs of the spider had pierced the side of the wasp. But the latter had plunged its poison-laden sting into some vulnerable portion, and the spider soon became helpless. The wasp then raised the spider in its mouth and feet and tried to carry it away, but, finding that impossible, buried it and flew off. Its object was, not to devour the spider, but to deposit an egg in the soft body; this would soon hatch into a grub, which would thus have an adequate food supply. For this reason, at least, these spiders are night workers and feeders, and are never, except by some accident, seen abroad during the daytime. They well represent the development of mechanical ingenuity among the lowest of animals.

Books and Authors

A History of Intellectual Development[1]

The present century has seen four notable endeavors to reduce the history of intellectual development to fixed laws. At the beginning of the century Hegel made his great attempt; but, as a sufficient body of historical facts was not then brought together, he was obliged to limit himself to the enunciation of a single general law for the whole field. It was impossible for the German philosopher to produce a number of more closely fitting laws for the separate divisions of intellectual growth. In his new work, the first volume of which has just appeared, Mr. John Beattie Crozier declares that Hegel's general law, while true of the movements of intelligence in the abstract, was nevertheless, like a hat too big for the head, too wide to be of any value for determining the line of evolution of the lesser divisions. When some of Hegel's followers, Strauss, for example, undertook to apply the abstract metaphysical law "to the evolution of a flesh-and-blood religion like Christianity," the result was ghastly in its absurdity.

Comte was the next great thinker who undertook to trace an orderly evolution in the history of intellectual development. Mr. Crozier declares that in Comte's law of the "three stages" (the theological, the metaphysical, and the positive) we have the most comprehensive, philosophical, and practically useful conception of the march of human progress which has yet appeared. Nevertheless, as was the case with Hegel, the very generality of Comte's law unfitted it for the purpose of scientific prevision.

Buckle was the next great thinker who

[1] *A History of Intellectual Development on the Lines of Modern Evolution.* By John Beattie Crozier, author of "Civilization and Progress," etc. Vol. I. Longmans, Green & Co., New York. $4.50.

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attempted to reduce the history of intellectual development to definite laws, but Mr. Crozier does not credit him with adding anything to Comte's classification. While the French philosopher applied his law to all the great intellectual periods, Buckle applied his own doctrine only to a certain period when science made its appearance as an antagonist of religious and metaphysical superstitions.

Mr. Herbert Spencer is the last of the great thinkers who have attempted to reduce the history of intellectual development to determinate evolution. Yet here again the law is too comprehensive to be valuable in special problems. Just as in the world of nebulæ and stars, says Mr. Crozier, so, too, in the intellectual and moral world, every new germ of thought, every new ideal of morality, will pass gradually from its first vague condition into a highly complex one; it will split itself into endless differentiations. Now this fact of endless differentiation, he proceeds, though a truth of prime importance in its bearings on our conception of the universe as a whole, is useless for the more limited purpose to which we here wish to put it: as the sky, though spanning the world, is useless to protect the homes of men from the wind and rain.

In his previous work, "Civilization and Progress," Mr. Crozier restricted himself to exhibiting the parts played in the complex movement of civilization by the cardinal factors of religion, government, science, and material and social conditions. In the present work the author applies the general principles there laid down to the detailed evolution of one of civilization's great factors—namely, intellectual development. The publication of this new work is an important event in the worlds of philosophy, science, and religion, the three departments included by him in the term "intellectual development." Mr. Crozier has already shown us that the progress of civilization consists in the gradual establishment among men of higher and higher ideals and moral codes. The important point in the present work, therefore, is not so much the Spencerian knowledge that a germ will unfold itself in endless differentiations, but of how the lower form develops into the higher.

The laws of civilization in general ought to hold good at any time and in any place, but in investigations into the laws determining the evolution of any single factor, an exact knowledge of historical sequences is of the very essence of proof. The question then arises, Have we a sufficient body of facts bearing on the history of intellectual development to justify the attempt to reduce them to scientific laws? The answer to this question is Mr. Crozier's book, and the answer is in the affirmative. According to him, the line of evolution of all the philosophical systems that have arisen and declined before the advent of physical science can be laid down with a large amount of scientific precision.

So much for philosophy. With religions, on the other hand, Mr. Crozier admits a change in the problem and in the method of solution. He would define philosophies as games of thought played by the abstract or logical intelligence, but he would define religions as games of thought played by the whole human mind—intellect, conscience, and heart. It would seem that an attempt to forecast the evolution of religions would be indefinitely more difficult; yet "the problem can still be undermined if it cannot be taken by direct assault." Furthermore, though the work pretends to be "A History of Intellectual Development on the Lines of Modern Evolution," Mr. Crozier is willing to go beyond ordinarily understood evolution. However satisfactorily evolution may account for the world's physical development, with regard to the human mind our author acknowledges that, after ordinary causes have done their best or worst in explaining phenomena, there still remains an unexplained residuum. This is some power which holds all the factors together and constrains them all to a definite and apparently predetermined end. In purely philosophical systems this power is not so plainly apparent; in religion it is not only apparent, but also clothes itself with certain definite attributes. It is a power "not ourselves, which makes steadily for moral ends." At the same time, Mr. Crozier does not allow this conclusion to interfere with the trend of evolutionary development. It is nowhere pressed upon the reader as a thing once for all demonstrated and done with; it is, instead, "left rather to his deeper moods with their finer and truer spiritual affinities and intuition."

Perhaps it is only natural that we should regard with some suspicion any attempt to reduce to law those products of thought or action which seem to depend on man's uncertain caprice. In the first part of this volume, however—a part dealing with Greek and Hindu thought—Mr. Crozier declares

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the reasons for the feasibility of that much of his enterprise to be simple and apparent. For instance, "in none of the ancient systems of philosophy is the curve of evolution liable to be deflected from its natural course, as it would be in modern times by the intrusion into the problem of the discoveries of physical science. . . . Again, as systems of pure philosophy, unconnected with action, they were not liable to be disturbed in their logical evolution by the capricious intervention of the human will. And, lastly, as it is only with the greatest thinkers that one has to deal, and as it is these who, like the great chess-players, follow most logically the moves necessitated by the complex game of their predecessors, there is no reason why the same human mind which has woven these airy flowing webs of speculation should not be able to interpret them." In some respects this first part is the most interesting of the work, although possibly some students might have liked it better if Hindu had preceded Greek philosophy in the arrangement. The latter philosophy is followed until it is run to earth in Christianity; in treating the Hindus, Mr. Crozier's most striking passages are those which explain why Buddhist civilization failed. A similar fate for modern Theosophy is prophesied.

In his chapters on Judaism our author apparently follows the best critics, and we find much of the same leadership in his treatment of Christianity. There have been two differences of method in civilization—the indirect and the direct, the method of the ancient and the method of the modern world. Mr. Crozier shows that the two causes of the use of the latter method are the scientific spirit and the spirit of the religion of Jesus. The Messianic element in Christianity is strongly emphasized. While primitive Jewish Christianity found as its keynote obedience, Pauline Christianity found its keynote in faith. Mr. Crozier evidently believes that every variation, even though a blind alley, was in some degree essential to the general success of Christian evolution. He follows that evolution carefully, especially in its relation to Gnosticism and other systems which were swept away by St. John's Gospel. Mr. Crozier stops with the shutting of the schools of Athens by Justinian (A.D. 529), the close of the ancient world. A valuable appendix on Platonism and Christianity closes the volume. We await its successors with keen interest.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending January 28. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND THEOLOGY

The New Puritanism (Fords, Howard & Hulbert, New York) is the title of a volume consisting of papers by Lyman Abbott, Amory H. Bradford, Charles A. Berry, George A. Gordon, Washington Gladden, and William J. Tucker, presented during the semi-centennial celebration of Plymouth Church, Brooklyn, N. Y., and an Introduction by Rossiter W. Raymond. In the first of these papers Dr. Abbott traces the history of the old Puritanism, describes the reaction against it, interpreted successively by the infidelity of the eighteenth century, by Methodism, by Unitarianism, and by the temperance and the anti-slavery reforms, and shows how the strength of the old Puritanism, without its narrowness, entered into the new Puritanism, of which Henry Ward Beecher was one of the most distinguished representatives. Dr. Bradford carries out this evolution of the new Puritanism in its social applications, and shows the necessity for its truth and its life in dealing with the civic and social evils of our time. Mr. Berry, in a paper whose breadth is scarcely adequately represented by its title, "Beecher's Influence upon Religious Thought in England," traces graphically and effectively the development of that thought, especially in its transference of emphasis from the traditional to the spiritual in theology. Dr. Gordon seems to us to save all that is best and noblest in the old Calvinism in his paper on the "Theological Problem for To-Day," presenting with great vigor the twofold conception of divine sovereignty, first as that of an immanent God, and secondly as the sovereignty of infinite love. Dr. Gladden's paper, though written entirely independently of Dr. Gordon's, might well have been founded upon it. It points out as the sole cure for the social problems of the future that brotherhood of humanity which is based upon the fatherhood of God. Dr. Tucker shows that the secret of church life and church power is its ability to lose itself in humanity. "Will the church learn to lose itself in the life of humanity? Will it at last catch the sublime secret of its master and make that its own? Who will venture to affirm so much? Who dares to hope for less?" It was a notable characteristic

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of the Plymouth Church centennial that the speakers all turned their faces toward the future; that they dealt with living problems rather than with past history; that their papers were prophetic rather than historical. It is continually charged against the new theology that it is critical, not constructive. "You are taking away our faith," it is said; "what will you give us in the place of it?" This book seems to us an admirable answer to this question. In the first essay Dr. Abbott shows that the old faith gave much less than it has been accredited with giving. In the other essays Drs. Bradford, Berry, Gordon, Gladden, and Tucker show what the new faith is giving in social order, religious thought, church and spiritual life. We do not know where the reader will find a better book to indicate the fundamental principles of what the Rev. David N. Beach has well called the "Newer Thinking," a better guideboard to indicate the direction in which that newer thinking is moving. If these interpreters are right, the new Puritanism promises to preserve, in the main, the virtues of the old Puritanism, and escape many of its errors and its vices.

St. Matthew, St. Mark, and the General Epistles make up the latest volume in "The Modern Reader's Bible." It is edited with an admirable introduction and notes by Dr. R. G. Moulton, Professor of English Literature in the University of Chicago. The plan for the New Testament is to include in a single number the Gospel of St. Luke with its continuation in the Acts of the Apostles, the Pauline Epistles in another number, and the writings of St. John in another. The present volume completes the plan. As a successful attempt to use all the devices of page-setting and printing in order that the reader may better catch the literary form of the text, this Bible series is praiseworthy indeed. The notes are merely explanatory, and attempt neither historical nor theological discussion. Our only regret is that they were not printed in small type at the bottom of the pages instead of at the end of the volume. (The Macmillan Company, New York.)

Nathaniel George Clark is a memorial of the late Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and has been prepared by his wife, Elizabeth S. Clark. (The Pilgrim Press, Boston.) For twenty-nine years Dr. Clark filled a position of great distinction in a great manner. His judicial temper was so marked that, as The Outlook has already said, it made him statesmanlike rather than ecclesiastical in all his policies. The publication of a selection from the admirable papers presented by Dr. Clark at the annual meetings of the American Board only emphasizes the true largeness of mind and largeness of vision which distinguished this remarkable man. Mrs. Clark's volume, however, is more than a mere memorial of her lamented husband; it is the record of a noble work in bringing about self-support by native mission churches, and in extending education. All friends of foreign missions will welcome this volume.

HISTORY AND ECONOMICS

Essays on the Civil War and Reconstruction, by Professor William A. Dunning, of Columbia, covers in a remarkably lucid way a period in our history which has received singularly little attention from historical students. Indeed, we do not know where else we could turn for a discussion of the events of the reconstruction era which would be at all satisfactory in comparison with the present volume. Most of the essays have previously been published in the "Political Science Quarterly" and similar journals, but these have been revised and supplemented by a comprehensive paper on "The Process of Reconstruction," giving symmetry and unity to the treatment. It is perhaps needless to say that it is the constitutional changes of this revolutionary period rather than the picturesque features of government and misgovernment at the South which receive Professor Dunning's attention. Two of the essays, "Are the States Equal?" and "American Political Philosophy," relate to questions other than those of our second revolutionary era, yet the first of these derives its chief interest from the restrictions laid upon the Southern commonwealths before they were readmitted to the rights of Statehood. Nearly all of these commonwealths,—Mississippi and South Carolina included—accepted as one of the conditions for readmission the stipulation that no citizen or class of citizens should ever be deprived of the right to vote except as a punishment for crime. Yet this restriction has been ignored, and no contest has ever been made in the Federal courts. As Professor Dunning says, whether or not the States are equal in theory, they are certainly equal in practice. (The Macmillan Company, New York.)

Industrial Democracy, by Sidney and

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Beatrice Webb, bears the same relation to their "History of Trades-Unionism" that the works of De Tocqueville and Bryce bear to those of Bancroft and Von Holst. The present volumes present an analysis of trades-union democracy instead of an account of its development. As interpreters of democracy Mr. and Mrs. Webb are often narrowly restricted by the present-day conceptions of upper-class thought in Great Britain, but they have investigated the workings of trades-unions with a thoroughness not approached by any other scholar, and a sympathy not surpassed by any member of trades-unions. For wealth of material and clearness of presentation there are few works on sociology to be compared with these volumes, and we reserve them for fuller treatment on a later occasion. (Longmans, Green & Co., New York.)

TRAVEL

There is an excess of enthusiasm in Mr. Herbert Vivian's interesting book *About Servia* which impels the reader frequently to discount his note of admiration. As a subtitle he uses the phrase "The Poor Man's Paradise;" and he declares that Servia "is an undeveloped country of extraordinary fertility and potential wealth, possessing a history more wonderful than any fairy tale, and a race of heroes and patriots who may one day set Europe by the ears." Although the author tells us that he has taken pains to curb his enthusiasm, and has even compelled himself to write in moments of depression in order "to dilute the rose color which plays upon this smiling land," we still fear that he comes to his subject with somewhat too brilliant an optimism. Despite this one fault, the author evidently has gone to and fro through Servia with wide-open eyes, and he gives us a somewhat undigested but extensive mass of information about the history of the country, its army, church, agriculture, literature, industry, commerce, and politics, which could not well be found elsewhere. It is undoubtedly true that Servia is growing in international political importance, and is also advancing in industrial and commercial relations. The author advises England to take an active part in the development of Servia, and it may well be thought that opportunities can be found there fully as well adapted for English commercial experiment as those of the unknown new African territory into which Great Britain is pouring so much treasure just now. (Longmans, Green & Co., New York.)

LITERATURE

A contribution to biography of considerable importance is Mr. Mackenzie Bell's *Christina Rossetti: A Biographical and Critical Study*. This is not the final account of this gifted and very interesting woman, but until that final account is given to the public this volume will have great interest for all readers of Miss Rossetti's verse. It is written from a very friendly and sympathetic standpoint, with the fullest knowledge of the details of the poet's life. That life was singularly uneventful. Miss Rossetti was a woman of the conventual type, absolutely devoted to her religion and her art. Twice she refused offers of marriage, which were not without attraction for her, because she feared that marriage would interfere with these two supreme interests. There was a nunlike quality in her. Her biographer needs, therefore, insight, delicate sensibility, and keen artistic perceptions, because he must record the life of an artist rather than write the biography of a woman. This Mr. Bell has not successfully done. The life of the woman he tells with the most minute detail; in fact, with so much detail that the light which shone from Miss Rossetti's spirit is sometimes obscured. It is a kind of inventory of the woman which he gives us rather than a clear picture of her nature. Nevertheless, in spite of defects, the woman comes out in all her loveliness, and the biography, while mainly external, does occasionally give us glimpses of a life which was essentially inward. (Roberts Brothers, Boston.)

Roberts Brothers (Boston) have brought out a new edition of Hall Caine's *Recollections of Dante Gabriel Rossetti*, which first appeared about fifteen years ago.

The most recent additions to the new edition of the works of James Whitcomb Riley now coming from the press of Charles Scribner's Sons are *Sketches in Prose*, and a volume of verse, *Afterwhiles*.

Extracts from *Voltaire's Prose* have been selected and edited by Professor Adolphe Cohn and Mr. B. D. Woodward, both of the Department of Romance Languages in Columbia University. The editors appropriately point out that the name Voltaire does not stand before the world as a great artist. He was rather a prime mover of ideas. No attempt is made in this volume to analyze Voltaire's ideas; the reader must acquaint himself with them by contact with Voltaire's own words. Well have the editors achieved their

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task to select only such extracts as will show what the apostle of liberty really achieved. (D. C. Heath & Co., Boston.)

MISCELLANEOUS

Under the title *The Wound-Dresser* there have been collected many letters written by Walt Whitman during the war-times, when he served as a volunteer nurse in the Washington hospitals. A few of these letters were prepared for newspaper use, but most of them were absolutely personal letters to Whitman's mother and brothers. The editor of the papers, Dr. Bucke, who was one of Whitman's literary executors, deprecates the criticism which he thinks may fall upon the book because it is not literature. Of course the letters are not literature, and were for the most part not intended for publication. Nevertheless, they have much good in them in two directions. In the first place, they show Whitman's character in many natural, simple lights; and in the second place, they give vivid and interesting pictures of hospital and war-time life. The very fact that Whitman wrote without the remotest idea of others than his immediate relatives seeing these letters makes them absolutely free from the affectation which is sometimes found in his poems. (Small, Maynard & Co., Boston.)

The author of *Igerne and Other Writings*, Arthur Handly Marks, was a young Tennessean, who died in 1892 at the age of twenty-eight. He had distinguished himself in college as an orator and writer, and this book contains a prize oration, one or two literary and imaginative essays, two or three addresses before reunions of Confederate soldiers, and a considerable number of sketches of travel. There is nothing in the book which will give it enduring life, although some of the bits of travel are pleasantly and agreeably written. (The De Vinne Press, New York.)

The Life Story of Aner: An Allegory, by Dean Farrar (Longmans, Green & Co., London), reports the struggle of a human soul with evil. The son of the King Elzar is sent to the far-away Purple Island, with his ring on his hand, and his law of life written in a book. Two brothers attend him—Hatob, who is the guide to all things good, and Hara, to all things evil. The son of the King is left free to follow whom he will. The struggles are many and the falls many, but the love for the King triumphs.

A most unnatural story by the author of "Unchaperoned" is entitled *Warren Hyde*. (R. F. Fenno & Co., New York.)——Two high-minded sons of two dishonest fathers are the heroes of *The World's Coarse Thumb*, by Caroline Masters, illustrated by Lancelot Speed. (Frederick Warne & Co., London.) The scene of the story is in an English factory town, and introduces slightly and lightly the struggle between capital and labor as represented in the son of a mill-owner who leaves his home to protect the rights of the workmen, and returns, accepting his father's conditions, that he may have money to help them. The working people despise him for this, and he is put out of the workingmen's club he had joined, and of which he is president. This is the most dramatic scene in the book. A love story, simply told, is interwoven in the story.

The Fourth Reader in the "Stepping-Stones to Literature Series" (Silver, Burdett & Co., New York), has just been issued. The editors, Miss Arnold and Dr. Charles B. Gilbert, have availed themselves of the best material in all literatures. The series has the advantage of being edited by practical teachers, who know the needs of the school-room.

Literary Notes

—The German Admiralty has ordered that a translation of Captain Mahan's "Influence of Sea-Power upon History" be supplied to all the public libraries, schools, and government institutions.

—The new novel by M. Maurice Barrès is entitled "Les Déracinés." It has to do with the outbreak of Boulangism. The author does not describe the culmination of that movement, but brings his work to a conclusion with the death of Victor Hugo.

—"Mrs. Mary Cowden-Clarke," says the London "Daily Chronicle," "for the last fifty years of her life never permitted any change in the style of her dress, and invariably wore the picturesque and old-fashioned gowns which were in vogue in the late forties. These were always made of the richest silks and satins, and opened in front to display a dainty underskirt, flounced with fine old Honiton lace. She adhered, also, to the good old-fashioned caps, with a big rosette of ribbon, just above the forehead, and tied under the chin, so well beloved by our grandmothers. Her manners were also quite of the old school."

—Some gentlemen of Plymouth Church propose, in response to many requests, to print Dr. Lyman Abbott's morning sermons in

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pamphlet form, to the number of twenty-five for the year 1898, mailed, postage prepaid, to the subscriber, at $2 per set. When 300 subscribers are obtained, the publication will be commenced, beginning with the sermon of January 2, "The Secret and Revealed Things." If a sufficient number of subscribers should not be obtained to warrant the publication, the money will be returned. The matter is in the hands of Mr. R. G. Brown, 158 Montague Street, Brooklyn, N. Y., to whom subscriptions may be sent, or letters addressed for further information.

—Dr. Alfred Russel Wallace has been long engaged on a new book to be named "The Wonderful Century: Its Successes and Its Failures." He says concerning it:

I have sketched the material and scientific progress of the century, and also the progress in ideas and principles. The distinctive feature of the book is that, while I make more of the successes of the century than I believe any other writer has done, yet I show that the failures have been quite as great as the successes."

Of the author "The Bookman" says:

Dr. Wallace continues to contribute occasionally to the reviews and magazines. He usually does his writing in the forenoon. He believes in taking plenty of recreation, and has several hobbies, gardening among others. For many years he has cultivated every plant that he can get to grow in his garden. In his conservatory he has a great variety of orchids. His indoor hobby is chess. He likes music, but only very grand music. To a remark that evidently the faculty of appreciation has not died out at all in him, as it did to some extent in Darwin, Dr. Wallace responded: "Darwin was a continuous worker at his one great subject; I am not. I should not be happy without some work, but I vary it with gardening, walking, or novel-reading. Even when in the midst of writing a book I never cease to read light literature."

It is stated that the new work is the outcome of a lecture delivered by Dr. Wallace at Davos, Switzerland, in 1896, for one of Dr. Lunn's courses.

—The latest work of Alphonse Daudet, "Soutien de Famille," has just been begun in "L'Illustration." M. Sherard, a friend of the dead novelist, thus explains the first chapters:

In 1884 there lived in the Marais quarter an excellent lady, of charitable disposition, who had as one of her tenants a worthy dealer in bronzes, whose affairs were in a very bad way—so bad, indeed, that he could not pay any rent. The landlady bore with him because she knew that he was a man of excellent intentions, and because she had a real attachment for his wife and children. When she died, in the same year—1884—the house went by her will to her nephew, who was one of the Under-Secretaries of State. This Under-Secretary of State was pre-eminently a business man, and wished to hear nothing about worthy tenants who had excellent intentions but did not pay their rent. So the dealer in bronzes received peremptory notice to quit. He quitted in the most effective fashion that he could devise; that is to say, he went and drowned himself in the neighboring Canal Saint-Martin. He, too, left a will, by which he bequeathed his two children to a friend of his, a novelist, who lived in the same Marais quarter, and whose name was Alphonse Daudet. On receipt of his friend's letter Daudet rushed off to his house, found that the wretched man had carried out his intention of committing suicide, took the two orphans by the hand, and hurried to the house of the Under-Secretary of State, M. Félix Faure. M. Faure was dining peacefully when the fiery Meridional arrived, and was terribly distressed at the news of what his late tenant had done, and at the way in which it was imparted. There was a scene in the full acceptance of the word; M. Faure promised that everything that was in his power should be done for the unfortunate children, and very loyally kept his word, for they were educated at his cost. And Alphonse Daudet also kept his word, the word which was "le mot de la fin" of the scene in M. Faure's hall: "Le romancier n'oubliera jamais."

It is probable that "Soutien de Famille" has no more interested reader than the ex-Under-Secretary, now President of the French Republic.

Books Received

For the week ending February 4

AMERICAN BOOK CO., NEW YORK
Todd, David P. A New Astronomy for Beginners. $1.30.

THE CHRISTIAN LITERATURE CO., NEW YORK
Wells, Charles L. The Age of Charlemagne. $2.

CUMBERLAND PRESBYTERIAN PUBLISHING HOUSE, NASHVILLE
Yonaw, Rev. Isaac Malek. Persian Women.

R. F. FENNO & CO., NEW YORK
Walworth, Jeannette H. On the Winning Side. $1.25.

FUNK & WAGNALLS CO., NEW YORK
The New Dispensation. Translated by Robert D. Weekes. $2.25.

D. C. HEATH & CO., BOSTON
Zschokke, Heinrich. Der Zerbrochene Krug. Edited by E. S. Joynes. 25 cts.

HUDSON, KIMBERLY PUBLISHING CO., KANSAS CITY, MO.
Griffith, William. Trialogues. $1.

LONGMANS, GREEN & CO., NEW YORK
Weyman, Stanley J. Shrewsbury. $1.50.

THE MACMILLAN CO., NEW YORK
Younghusband, Captain Francis. South Africa of To-Day. $3.50.
Heine, Heinrich. Lieder und Gedichte. Selected by C. A. Buchheim. $1.
Titchener, Edward B. A Primer of Psychology. $1.
Crowninshield, Mrs. Schuyler. Where the Trade-Wind Blows. $1.50.

CHARLES WELLS MOULTON, BUFFALO
Yates, John H. Ballads and Poems. $1.50.

F. TENNYSON NEELY, NEW YORK
Hall, Bolton. Even as You and I.

PERI HELLADOS PUBLICATION OFFICE, NEW YORK
Rose, Dr. Achilles. Christian Greece and Living Greek.

G. P. PUTNAM'S SONS, NEW YORK
Brooke, Emma. The Confession of Stephen Whapshare. $1.
Belmont, Perry. Republican Responsibility for Present Currency Perils. 50 cts.

BYRON STEVENS, BRUNSWICK, ME.
Johnson, Henry. Where Beauty Is, and Other Poems. $1.25.

FREDERICK A. STOKES CO., NEW YORK
Gissing, George. The Whirlpool. $1.25.

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The Religious World

Dr. Hall and the Fifth Avenue Presbyterian Church

It is a misfortune that churches cannot conduct their own affairs without the interference of newspapers and the consequent exaggeration and distortion of facts. The situation in the Fifth Avenue Presbyterian Church, of which the Rev. Dr. John Hall has been pastor for thirty years, is, if we understand it aright a very simple one. Dr. Hall's ministry has been, as every one knows, eminently successful. The church has been filled for many years and the congregation has been entirely harmonious, devoted to its pastor and to the work of the church. But Dr. Hall has lived a very laborious life, performing all the duties of the pastorate, preaching incessantly for a great many years. The strain has become too great for a man of his years to bear, and, as a natural and inevitable consequence, during the last five years the church has been declining, the congregations have diminished in size, contributions have fallen off, prices of pews have been lowered. Under the circumstances the Session of the church, an unusually strong body of men in point of character, ability, and position, has, we judge, endeavored to treat the situation in a wise and Christian way; it recognized the eminent success of a long pastorate and the affection of the people for their minister, and at the same time the necessity of keeping the activity and interest of the church at the highest point. As the result of careful deliberation, the Session finally brought the facts before Dr. Hall, and Dr. Hall decided to present his resignation. If events had been allowed to take their natural course, there would have been no feeling; Dr. Hall would have become pastor emeritus of the church, with the most generous provision; the church would have associated with him some younger man who could have assisted him in the pastorate and eventually succeeded him. This would have conserved both the interests of the great congregation and of their honored pastor. Unfortunately, if we understand the situation, some members of the congregation permitted sentiment instead of reason to control their action, and, out of a mistaken loyalty to their pastor, took a course which has placed both him and the church in a very difficult position. The congregation refused to accept the resignation. Dr. Hall then withdrew his resignation; and now eight members of the Session, together with all the Trustees, have resigned. These gentlemen have made no statement, and have borne hostile comments with dignity and in silence. What they proposed to do in an open, Christian, friendly way must sooner or later be done by the church, and we cannot but regard it as a misfortune both for Dr. Hall and for the church that the plan of action outlined by the Session was not followed to the end.

The Confession of Dr. C. O. Brown

In our last issue we made no reference to the confession of the Rev. C. O. Brown, D.D., late of San Francisco, because there have been so many rumors concerning the case that we wished to have our facts from headquarters, and that required time. Now that we have them, we find the reports as they were telegraphed to have been correct. Our readers will remember that about two years ago Dr. Brown was charged with gross misconduct. A council to consider the rumors was held, but it could not get all the facts and did not pass a final judgment. He resigned from his pastorate, and was suspended from membership in the Bay Association. Later, against the protest of the Association in California, he was received into membership in an Association in Iowa, and still later called to a church in Chicago. We do not need to go into details. The story is a sad one, and the case was still under consideration when Dr. Brown suddenly appeared before the Association in California, withdrew his previous denial of the charges against him, and made a confession—which was not very explicit, but explicit enough to indicate the nature of his sin. He not only confessed to wrong-doing, but expressed deep penitence, and besought pardon from all whom he had injured. Here we must leave the case. Dr. Brown is an able and brilliant man, and notwithstanding his fall, if he proves that his confession was the voice of true repentance, he will find that those whom he has regarded as his persecutors will be his best and most loyal friends. No sin is beyond forgiveness, but some sins and some circumstances require

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more conclusive evidence of genuine repentance than others. This we earnestly hope Dr. Brown in time will be able to give.

The New Pastor for the Tabernacle

As was indicated in The Outlook last week, the Broadway Tabernacle, by a practically unanimous vote, has called to its pastorate the Rev. Charles E. Jefferson, of the Central Congregational Church in Chelsea, Mass. Mr. Jefferson was born in Cambridge, Ohio, in 1860, and is therefore thirty-eight years old at the present time. He graduated at the Ohio Wesleyan University, spent some time in educational work, and then studied law in Ohio. Afterward he went to Boston to continue his studies, and there came under the influence of Phillips Brooks, which led him to give up the law and study for the ministry. He is a graduate of the Boston School of Theology. He has been pastor of the Central Church of Chelsea for about ten years and a half, and has had a singularly successful pastorate. He is an all-round man, excellent both as preacher and pastor. He is remarkable especially for system in his work. He always preaches without notes, and his style, while not oratorical, is direct, perspicuous, and attractive. The Tabernacle has made no mistake in calling him to its pastorate. He will be interested not only in the work of the church, but also in the life of the city. He has been one of the most active leaders in the temperance movement in the vicinity of Boston; he will not be less active elsewhere. Nearly two years have elapsed since the pulpit of the Tabernacle became vacant. If reports are correct, the first person approached by the committee was Dr. John Watson (Ian Maclaren), of Liverpool, but he could not think of making a change of country. The next was Dr. Gunsaulus, of Chicago, and the next President Raymond, of Union College, who has long and satisfactorily supplied the pulpit. While it is probable that any one of these gentlemen would have been acceptable to the church, it is, we believe, also true that no one of them was formally called.

Methodist Federation

We have referred two or three times to the recent conference on the subject of federation between the two branches of the Methodist Church, North and South. Little advance was made toward the solution of the main problem. The following recommendations, however, may perhaps indicate that there will be gradual growth toward union between the bodies:

> The Joint Commission on Methodist Federation recommends the use of a common catechism, hymn-book, and order of public worship in the two Churches, the official oversight of the Epworth League, a joint publication house for China and Japan, co-operative foreign missionary work, the discontinuance of rival churches in the same community, and the support of the American University at Washington by both Churches.

We have received an interesting letter on this subject in regard to the different attitudes toward political questions taken by churches and missionaries in the South and in the North. The writer says that politics, even when it concerns questions of reform, are seldom, if ever, introduced into the church life of the South, and, when they have been so introduced, have failed. He asks, "How shall we reconcile the two elements?" The question we will not try to answer. He concludes his letter as follows: "As the two Churches split on slavery, and that question is no more a live one, I cannot see any reason for further postponing their junction. We need each other, and this would be the means of bringing the two sections into a closer social union. All of us are of the same antecedents, and therefore the same family; hence we should all make a mighty effort to promote the early consummation of this great end."

The Rev. F. B. Meyer in Brooklyn

The Rev. F. B. Meyer, of London, who is already well known in this country, and who is the successor of Newman Hall in London, is at present on an evangelistic tour in the United States. He is to hold a two days' meeting in Brooklyn, February 16 and 17. These are the only meetings which he will hold in the Greater New York during his stay in this country. On Wednesday, the 16th, he will speak in the Hanson Place Baptist Church—at 10:30 to ministers only; and at 2:30 and 8 P.M. to general audiences. On Thursday, the 17th, he will speak in the Lafayette Avenue Presbyterian Church, at 2:30 and 8 P.M., to general audiences. Admission to all the meetings is by free ticket, which may be secured by sending a stamped envelope to F. H. Jacobs, 237 Cumberland Street, Brooklyn. The sender should state clearly for which meetings the tickets are desired, and how many are wanted. Mr. Meyer's work in this country, at Northfield, in New York, and elsewhere, is too well known to

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need special comment from us. He is one of the most earnest and successful evangelists of our time.

Convention of the Student Volunteer Movement

The third Triennial Convention of the Student Volunteer Movement will be held in Cleveland, February 23–27. We have so often referred to this Movement that it is hardly necessary for us to quote the strong indorsements which come to us in a printed leaflet. These are from the Lambeth Conference of Bishops, the Congregational Union of Great Britain, the Pan-Presbyterian Council, the Methodist General Committee, and the Secretaries of twenty-five Mission Boards of the United States and Canada. All recognize its value and importance, and look for great results from its influence and help in the foreign missionary service. The Movement is of twelve years' standing, and has 800 institutions of higher learning in the United States and Canada as its field. It works in co-operation with the regular Mission Boards, and through its efforts hundreds of missionaries have been furnished the Boards. Among the objects of this Movement are:

1. To enlist the students in the colleges and theological seminaries in prayer and labor for the proclamation of the Gospel throughout the world in our generation.
2. To enroll among the students in the institutions of higher learning volunteers who may be sent by the Boards to the different fields for lay or clerical service.
3. To inform, through its extensive system of educational classes, the Christian students of North America in regard to the progress and needs of modern missions. In over 250 colleges there are such classes following the courses of study prescribed by the Movement.
4. To arouse students and all Christians to the obligation of immediate financial co-operation with the different Boards of Missions.

The Convention is to be intercollegiate, bringing together representatives from the denominational colleges, the independent and State universities, the theological seminaries and medical colleges of the United States and Canada; interdenominational, having representatives from all the great evangelical denominations, students, missionaries, editors of religious journals, clergymen, professors, Mission Board secretaries, and national and State leaders of Young People's Societies; international, having in attendance delegates from the universities of the Old World, and missionary representatives from the great nations of the Orient. The local committee at Cleveland have offered to provide entertainment for the delegates, and others especially invited, up to the number of fifteen hundred. Reduced railroad rates have also been secured. To secure entertainment names must be sent before February 12 to Robert E. Lewis, Association Building, Cleveland, O.

Dr. Barrows's Lectures

The Rev. John Henry Barrows, D.D., of Chicago, is now giving a course of lectures on the Morse Foundation at Union Theological Seminary, 700 Park Avenue, New York. The general subject is "The Christian Conquest of Asia." We give below the full list of subjects, although the course will be partly finished before this reaches our readers. Admission is free. Lectures at 8:15 P.M.

Monday, January 31—Beginning at Jerusalem; or, Christianity and Judaism.
Thursday, February 3—The Cross and the Crescent in Asia.
Monday, February 7—Observations of Popular Hinduism.
Thursday, February 10—Philosophic Hinduism.
Monday, February 14—Some Difficulties of the Hindu Mind in Accepting Christianity.
Thursday, February 17—Christianity and Buddhism in Asia.
Monday, February 21—Confucianism and the Awakening of China.
Thursday, February 24—The Success of Oriental Missions, and America's Responsibility toward the Asiatic World.

The Case of Professors Briggs and Smith

The Presbyterian papers just now offer some very amusing reading. Strong and earnest men, like Drs. H. C. Haydn, of Cleveland, and Rollin A. Sawyer, of New York, are urging that the Presbyterian Church put itself right in the matter of Professors Briggs and Smith. On the other hand, Dr. Field, of the "Evangelist," while expressing himself very strongly in regard to the cruel injustice which those distinguished Professors have suffered, pleads for peace. We quote from him: "Not only do we say, 'Peace with honor,' but we have been so much disgusted with some of our ecclesiastical contests that we are almost ready to say, 'Peace, even with dishonor!'—not dishonor by our own act, but dishonor put upon us by the unjust judgment of others." In the meantime some other prominent Presbyterian papers are greatly alarmed because of what they imagine to be a movement looking toward the restoration of the Professors. The situation, then, practically is this: Many individuals are cry-

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ing against the injustice of the action of the Church; two or three papers are alarmed lest these cries indicate an intention on the part of the liberals to seek for justice; and one or two other papers, like the "Evangelist" and the "Interior," are busy trying to quiet the unrest and plead for peace at all hazards. In the meantime the Professors themselves are busy about the work to which the Lord has called them, impervious to the controversies of which they are the innocent victims, while the outside world is sorely puzzled in trying to find out whether these Christians really love one another.

The Religious Outlook in Madagascar

A deputation of the London Missionary Society, consisting of the Rev. R. Wardlaw Thompson, Secretary of the Society, and Mr. Evan Spicer, was recently sent to Madagascar. Mr. Spicer has returned, and the London "Independent" of January 20 contains an account of an interview with him which is of more than ordinary interest. The family of which Mr. Spicer is a member is one of the most conspicuous families in English Nonconformity. His brother, Mr. Albert Spicer, has been Chairman of the Congregational Union of England and Wales, and is at present a prominent member of Parliament. Mr. Evan Spicer, while not taking so large a part in political affairs, is quite as widely honored for his loyal service to the churches and his noble and generous life. We condense the interview to which we have referred, as follows: There is a decided change for the better in the condition of things in Madagascar as regards the work of the Society. General Gallienne has agreed to treat it as he is treating other societies. To show his good faith he has given back the Girls' Central School in Antananarivo, which they were under notice to relinquish. He has visited the Girls' High School and also the young men in the secular part of their college, and has agreed to let them make use of the evangelists and pastors who had been sent up from the Betsiloe country because they were suspected of being disloyal to the French. The Jesuit persecution, which has been very bitter and constant during the past year, is now about over. Mr. Spicer attended the annual meetings of the Malagasy churches, and found them magnificent gatherings and full of interest. Very few, if any, of the natives have returned to heathendom; and of the many who were driven over to Roman Catholicism through fear, a large number are now returning to the Protestant churches. The deputation assured General Gallienne that the Society and its missionaries have nothing whatever to do with politics, and do not want to have. In answer to the question as to whether he and Mr. Thompson were satisfied with the results of their visit, Mr. Spicer said: "Yes, I think we are both perfectly satisfied. The work the London Missionary Society has done in Madagascar has been one of our greatest missionary triumphs, and we believe that it will now continue to prosper." He says further: "General Gallienne has agreed that there shall be religious liberty, and I am prepared to believe in him as an honorable man who will honestly try to carry out his agreement."

Wise Words from Mr. Eliot

We made mention, at the time, of the resignation of the Rev. Samuel A. Eliot to become Secretary of the American Unitarian Association. A dinner in his honor was given by the Unitarian Club of New York late in January. Mr. Eliot's address on that occasion has just met our eyes. It was a singularly clear and perspicuous statement of the Unitarian position and needs. Mr. Eliot mentioned three things which Unitarians in this country ought especially to cultivate. Concerning the third point we quote as follows:

> We have gained the victory of the broad church. We have vindicated the fact that religion needs no fences, no imprisoning of creeds, no undue excitements, no hothouse of stimulation. We have proved that the capacity of association for the worship of God and the service of man does not depend upon uniformity of opinion. We have yet to prove that a broad church can be a deep church, a church of the spirit searching the deep things of God. Breadth is not everything. The broad church is sometimes woefully thin. As a shallow river bears no rich commerce for the benefit of man, so a shallow faith has no freightage for our spiritual needs. If we are to serve the world, our faith must go deep—deep as sacred duty, deep as the soul's profoundest experiences, deep as the mind's most imaginative adventurings, deep as the breaking heart. Or, if I may change the figure, in our reaction from what Mr. Hutton called the hard church, are we not in danger of becoming a soft church? "The hard church," said one of our leaders, "sees the obligations of religion and fails to see its gentle graces. 'The soft church' sees the opportunities of religion, but builds on no rock of obligation." Do we not sometimes call ourselves liberal when we are only indolent, and imagine that we are spiritual when we are only vague? Do we not need a more strenuous consecration? If we are to build up to levels of our opportunity, must we not first build down to firm foundation on the sense of obligation?

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Correspondence

An Anecdote

To the Editors of The Outlook:

The mention in The Outlook of January 29 of the death of Dean Liddell, and the reminder of his share in producing the great Liddell and Scott Lexicon, suggests the incident mentioned by Augustus J. C. Hare in his personal recollections.

On one occasion, when Head Master of Westminster School, he called on each of the boys in a certain form to produce an English epigram. They all protested it was impossible, but at length, under the master's insistence, one of them rescued all the class by grinding out the following:

Two men made a Lexicon—
  Liddell and Scott:
One half was clever,
  And one half was not.

And now, come, my brave boys,
  Tell me this riddle!
Which one was Scott,
  And which one was Liddell?

S. M. H.

Italy and the Roman Church

To the Editors of The Outlook:

In a recent issue you referred to the probability that the Italian Government would soon make some modification in the grants to the Papal clergy. There is more to be said in justication of this course than might be inferred from your article. The history of Church ownership of land has been a different one in France and Italy from what it has been in England. From a very early period in England the danger which could arise to the State from the ease with which the clergy of those times could persuade men to leave their property to the Church was foreseen and guarded against by the statutes of mortmain, which, if they did not entirely prevent such conveyances, largely curtailed them. Consequently Church ownership of lands never reached the point in England which it did elsewhere, and Henry VIII., after confiscating the estates of many of the monasteries, could afford to leave the other endowments of the Church comparatively untouched. In France, however, the abuse continued uncorrected until the French Revolution, and in Italy until the commencement of the present régime. As yet there has not been any confiscation of Church lands by the Italian Government, for, as you show, the present arrangement has been as advantageous to the clergy as it has been to the country. At the time the present system was inaugurated, however, the Government made one condition, namely, that the higher clergy, the Bishops and others, must take the oath of allegiance to the crown, or their salaries would not be paid them. This was not required of the priests. Thereupon the Pope informed the Bishops that they could take the oath without its being binding on their consciences, because it was compulsory. Of course it was not so, because they could have continued to exercise their functions if they had chosen to forfeit their salaries. Besides, it only required them to acknowledge the duty which St. Paul lays upon all Christians, namely, to "fear God and honor the king." Now, as is well known, the Papal clergy, from the Prisoner of the Vatican down, are sworn enemies of the Italian Government, and have always done all in their power to disaffect the people. Thus the result of the present system, as described to me by an intelligent Italian, is that the country is yearly paying out large sums of money to support an army of traitors in her midst. "No other country," continued my friend, "would do this, and just as soon as we feel ourselves strong enough to stop it, we will." Under the circumstances, the present move to make the stipends correspond to the work done would seem to be more than justified. And even if it resemble confiscation, has not the latter always been considered appropriate punishment for traitors?

F. C. H.

Radical Reform Necessary in Making Nominations

To the Editors of The Outlook:

"Of present party methods, a practical politician recently said: 'It is great sport to see people go to the polls in herds and vote like cattle for the ticket we prepare. Reformers do not begin at the right point. They should begin at the point where nominations are made. The people think that they make the nominations, but we do that business for them.' David Dudley Field quotes these words, and insists that the primary is the pivot of reform." (From "Primary

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Elections," by Mr. Daniel S. Remsen, of the New York Bar.)

Most of the reforms proposed do not go to the root of the evil, and it is not worth while now to spend effort on any half-way measure. The only way in which the people can regain the right to nominate, which has been stolen from them by the bosses and politicians, is by a radical reform of the whole system of making nominations. The politicians are not much afraid of ordinary attempts to reform the present primary system. But aim at some radical reform in method, and the consternation in the ranks of the politicians and their desperate efforts to defeat the reform will prove that this is the great strategic point—the key-point of the machine fortifications that must be defended by them and so should be won by us at all costs.

Mr. Brooks [see The Outlook December 18] indicates the essential thing. It is a nominating election by secret ballot, by which every voter can nominate directly. This will give the people an opportunity to veto bad nominations and to declare their preferences directly and plainly. This must be an election in which all rightful voters can participate. There must be recognition of the truth that *every* voter, whether he belong to a party or not, has just as much right to take part effectively in making nominations as he has to vote in the final election. He has the right to help to secure the nomination of the best men available, as well as that of voting for whoever is nominated. Under present methods many of our best citizens cannot conscientiously take part in a party primary or caucus, nor is it possible to devise any plan by which all of them could. Yet all of them would gladly co-operate in efforts to secure the nomination of at least one thoroughly good man for each office, if there were a method consistent with self-respect and not too burdensome.

These ends may be attained by the following plan, which is almost the same as that of Mr. Brooks, but involves fewer difficulties and less time and expense. Let nominations —party and independent—be made in whatever way experience proves best. Then five or six weeks before the regular election let there be a nominating election, conducted just as a regular election is, with all of the necessary safeguards, strictly in accordance with the Australian ballot law. Citizens of all parties and of no party should vote at this election on the same day. An official ballot would be furnished with the names of all nominees on it, and with blank spaces for individual nominations. Each voter should be allowed to vote for only one candidate for each office to be filled, which would prevent the interference of one party with another. Naturally Republicans would vote for the Republican candidates, Democrats for the Democratic, and so on. Independent voters would vote for those whom they considered best.

The first advantage would be that the party that nominated the best men would generally secure most of the independent votes, and thus earnest efforts to secure good nominations would be strengthened. The great advantage follows that such an election would compel the parties to nominate much better men than they do now, or else suffer a veto or the substitution of another nominee. Again, it would make it easier to nominate an excellent "Citizens' Ticket" when necessary.

The best plan is seldom the easiest. But the objection to an additional election is more than counterbalanced by the great advantages that would result. Business men would be willing to devote an hour or two to cast their votes in such an election, because they would see that their efforts would be fruitful of good results; their votes would be fairly counted, and the politicians would find it difficult or impossible to defeat the will of the majority.

J. B. L., Jr.

Los Angeles, Cal.

"A Common Sense Way"

To the Editors of The Outlook:

If the general in command of an army calls together the officers of his staff, and frankly explains to them certain grave and critical dangers by which they are confronted, he acts wisely; he is simply making known to this select council of advisers the weak points in their position in order that these may be guarded and strengthened. But is it at all likely that an experienced military commander would make such a statement broadcast to the rank and file of his followers, and within hearing, too, of the enemy?

In your issue of January 15 the Rev. Dr. McConnell sets forth learnedly and acutely the growing indifference to Sunday services and the rapid increase of Sabbath desecration. Is not the objection fair that what he writes terminates in an interrogation-point?

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The interest we feel in an argument which points out the growth or peculiar status of any evil of the age, such as this of absentation from religious worship, centers in some specific remedy which is recommended. If this be missing, is it strange that we become restive under the detailed exploitation to which we have been listening?

Does any one suppose that the law of action and reaction is no longer in force? The present tendency toward the secularization of the Sabbath is simply a reaction against Puritanism. The labored argument to show that there is something new and distinctive about the situation cannot prevail against this simpler explanation. Religious customs are now, as they always have been, subject to this law of ebb and flood. No matter how extreme the swing of the pendulum, it will return.

If men of moderate views cannot formulate and sustain a ringing call to the protection and maintenance of a weekly day of rest and worship, then there will come a revival of Puritanism. And should that tocsin again resound throughout the land, to the surprise of theorists, men will welcome it in spite of its austerity, and mainly because its tone is unmistakable, and its proposal definite and positive.

In the interim ought we not to emphasize the conscious strength of the Church in furnishing through her Sunday services that which the best judgment of mankind pronounces indispensable to the well-being of the individual, the family, and society at large?

A layman, Mr. J. Willoughby, of Brooklyn, writing a couple of weeks ago to the New York "Sun" to animadvert upon certain declarations of the Rev. Dr. Rainsford which he characterized as inadvisable for public utterance, says:

> I am now an old man, but from my earliest youth I have esteemed it a privilege to attend regularly upon the public worship of Almighty God. Going to church changes the current of my thoughts, and is in that sense a mental rest. It cools my nervous system, fevered as it may be by untoward incidents—the slings and arrows of outrageous fortune. It is a good thing in a sanitary way for both mind and body. . . . The sermon may be stupid and the music discordant, yet one is the better, even from a worldly standpoint, for going regularly to church. It is a sort of mental bath, as well as a moral tonic, which a wise man will not neglect. It is as necessary to one's well-being as the bath. It is often not comfortable to get up and take a sponge-bath with cold water in a cold room, but, lacking better facilities, you must do it if you would be decent among your friends and agreeable to yourself.

May not clergymen learn something from this sturdy, common-sense way of stating the matter? There is such a thing as spinning the fine cobwebs of theory in the study until the vision is obscured, and the times in which we live are grouped in a wrong perspective. A little brush with some level-headed layman will assist in restoring our professional equilibrium, and we shall not be quite so ready to throw up our hands in dismay.

E. B.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

> The higher critics appear to agree that the fifty-third chapter of Isaiah is not a prediction of Christ, but of some other "suffering servant." If this clearest and most striking Messianic prophecy merely fits Christ by a coincidence, much more may the same be true of all the others. Yet Canon Cheyne so translates the chapters in the Polychrome Isaiah as to strengthen the old view which he rejects. Why do the critics think Christ is not the person indicated? And if not, who could the "suffering servant" be?
>
> A. L. P.

As we understand them, this is the view they take. The prophets habitually spoke of their own time to men of their time, and so in this case. But history continually repeats itself, and historical parallels to past conditions and events arise. Then the present comes to recognize its type in the past. Thus the pious nucleus of the Jewish exiles, suffering for the sins of their nation in a way that led to the restoration of the nation and its religious development, appear closely paralleled in the later sufferings of Christ for men's salvation. Accordingly, utterances originally descriptive of their experience may legitimately be adopted as descriptive of his.

> I want to thoroughly understand the reasons for change of the Jewish Sabbath to the Christian Sunday. Was the Fourth Commandment "destroyed"? When did the change take place? Kindly refer me to any good magazine article or books in which the question is discussed in up-to-date fashion.
>
> CARPUS.

Dr. Abbott stated the case on page 223, January 22, in his lecture on The Church. The change of day came along with a gradual change in the membership of the Church from Jews to Gentiles. The Gentiles, except the few who had been Jewish proselytes,

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probably observed only the Lord's Day from the first. Those who say the Fourth Commandment is not kept by hallowing every seventh day unless that day is Saturday, should in consistency regard statuary as prohibited by the Second Commandment, which forbids the making of graven images as well as the worshiping of them. See "Saturday or Sunday?" (American Tract Society, New York, 10 cents), "The Lord's Day Our Sabbath" (Methodist Book Concern, New York, 25 cents).

1. How does modern criticism view the formation of our present canon? Is there any reason why the Wisdom of Solomon and Ecclesiasticus should be excluded from the canon, while Ecclesiastes finds a place there? What principle, if any, does scientific criticism lay down as a guide? 2. Is there any book published explaining the terms and practices of Spiritualism, such as "Psychometry," "Development Circle," etc.?

J. S. M.

1. Modern criticism lays down no principle regarding this; it simply inquires what principles were followed by those who formed the canon. A sufficiently good account of the matter is in the article "Canon" in the Encyclopædia Britannica. We have to take the canon as it is. Taking it as a whole, its contents are manifestly superior to the uncanonical writings. Ecclesiastes was admitted only after a stubborn dispute, and nearly or quite the last of all. Perhaps others had as good a right, but now the case is closed. 2. We find nearly all of them in the Century Dictionary.

1. In what sense is David said to be "a man after God's own heart"? 2. If the Gospels were written years after Jesus preached the "Sermon on the Mount," how can we be sure we have his exact words or meaning? None now, though having a remarkable memory, could report a sermon heard a year ago with even tolerable accuracy.

L. V.

1. Not that he was wholly a proper person, but that he was the proper man to accomplish God's purposes in the development of the Jewish nation. 2. The Sermon on the Mount is not a discourse given at one time, but a compend of the teachings given on more than one occasion.

Kindly answer this question: Did the Church of England, as such, have any existence previous to the time of Henry VIII. and his controversy with the Pope? In other words, was the Church of England a *new* Church or merely a *purified* Church after the time of Henry VIII.?

S. W. R.

A purified Church. Its foundation is commonly dated from 597, when missionary operations were begun among the Saxons by Augustine. Previous to that, however, Christianity had been propagated among the Britons, and a British Church had been formed at a very early but uncertain date.

John's baptism, being a "carnal ordinance," is of the Old Covenant, typical, and human. Christ's baptism, being of the spirit, "in the mind and in the heart," is of the New Covenant, and divine. Am I right? Does not this account for the superior character of the Friends?

J. J. D.

You seem to be misled by words. See Hebrews ix., 16, where the "carnal ordinances" are said to have been "imposed." So far as they were imposed by divine authority, they were divine as well as human. Baptism of the spirit is, of course, superior to water baptism, but other Christians put quite as much emphasis on it as the Friends.

I have been much interested in the editorials in the "Christian World" by one "J. B." Can you tell me who he is, or anything about him?

L.

They are the initials of the Rev. Jonathan Brierley, a Congregational minister now resident in London, who has filled several pastorates with ability, but has retired from the pulpit on account of impaired health. A series of similar articles has already been collected into a volume entitled "Essays from Philistia."

"N. S. B." says (December 25), "I have read many sermons of Mr. Beecher, but have never gathered from them that he held that Jesus Christ was God. Is Dr. Berry not mistaken at this point?" But in Mr. Beecher's "Morning and Evening Exercises," under date of December 28, he says: "If God be for you, who can be against you? You are created by him. He has suffered for you. *He has lain entombed*, and *has come forth, perfected by suffering*, to be the Captain of your salvation." And again, in the morning lesson for April 15 in the same book, Mr. Beecher says: "And yet there is not a man born, on whom God does not look every day and say, *I died* for him. There is not a human being who has not stamped on him the image and superscription of the *dying God*."

K. C.

Can "S. M. M.," who, in your issue of October 23, attributes the passage, "I expect to pass through this world but once," etc., to Étienne Grellet, throw any further light on this matter? Tryon Edwards's "Dictionary of Thoughts" attributes the passage to "Penn," presumably William. Another dictionary of quotations attributes it to Mrs. A. B. Hegeman, whoever she may be. "S. M. M." also says that it was used as an epitaph on the tomb of Edward Courtenay, Earl of Devonshire. The only epitaph on a Courtenay tomb that I have been able to find is one given in Pettigrew's "Chronicles of the Tombs," which,

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though a famous one, is very different from this.

F. J. S.

I am making a study of Dr. Dio Lewis, but have difficulty in finding those who knew him personally, or who were under his instruction. If any of the readers of The Outlook can give me any information of this kind, I would be very glad to hear from them. References to magazine articles, or anything bearing upon his life, would be valuable. LUTHER GULICK.

Springfield, Mass.

About People

—Mr. Charles G. Dawes, the new Comptroller of the Currency, is a very young man for such a position. He was born in 1865.

—It is said that Mr. Adam Wicks, of Ventura County, California, is the only person living who saw James Marshall pick up the first gold nugget in that State.

—Professor Park, of Andover, figures rather amusingly in the reminiscences of the late Professor Schaff, of this city, just published. In 1842, Schaff (being a privat-docent at Berlin) introduced Park to his German friends, and among the rest to Kahnis. He relates that under the continuous pelting of Park's questions, Kahnis finally exclaimed in despair: "God forgive Christopher Columbus for discovering America!"

—In the new Polychrome Bible the name of the Deity, Jhvh, reminds a writer in the Rochester "Post-Express" of a story told of the famous German professor Ewald, who once inserted a parenthetical foot-note to a prayer. Ewald was in the thick of a fight (such as scholars wage the one with the other) with the eminent Hebraist Gesenius, when he arose to pray in his class-room. And he began thus, in slow, solemn voice: "O thou great, omniscient, infinite 'Jah,'" and then added, half to himself, "not 'Jehovah,' as that fool Gesenius says."

—"In 1825," says the Boston "Transcript," "George Ticknor and a foreign gentleman made a call upon the venerable statesman, John Adams, who was then ninety years of age. As the callers were about to take their departure Mr. Adams inquired as to the probable outcome of the contest over the choice of a President, which was then impending in the National House of Representatives. Mr. Ticknor replied that it was likely to depend upon the vote of New York, whereupon Mr. Adams remarked: 'As boy and man I have known New York for seventy years, and her politics have always been to me among the devil's incomprehensibilities.'"

—The late General Bourbaki had greatly distinguished himself in the Crimean war, and when the Franco-Prussian war broke out in 1870, he was called to command the Imperial Guard. He took part in several battles, and finally found a refuge in Metz. Later he commanded the Army of the North, then that of the Loire, and then that of the East. With the last-named command of one hundred and fifty thousand men, he made a movement eastward in January, 1871, to cut off the Prussian lines of communication. His army became so demoralized, however, that, fearing an accusation of treason, Bourbaki designated his successor and attempted suicide. He was unsuccessful, however. After the war was over, General Bourbaki was made military governor of Lyons.

—Mr. Robert Purvis, the colored Abolitionist, has just celebrated his eighty-seventh birthday. He is the only surviving member of the American Anti-Slavery Society. Concerning it he said recently: "I am grateful to the Supreme Being that I have lived to see the day and ultimate triumph of the principles as enunciated by the American Anti-Slavery Society. The specific work of the National American Anti-Slavery Society, of which I was a charter member, and am the last of that number, has been accomplished. Its lessons remain for instruction to the generations to come. This is the large service done by the American Abolitionist, and the fulfillment of these better times for the negro is the debt of gratitude we owe to the organization of the Anti-Slavery Society, so nobly conceived by William Lloyd Garrison; while from the reminiscences of the past we catch some gleam of the heroism, of the fidelity and integrity of the early Abolitionist."

—At the dinner given in his honor the other evening in Philadelphia, Dr. McVickar, the new Bishop-Coadjutor of Rhode Island, told this characteristic anecdote of the late Phillips Brooks: "I remember a few years ago I was traveling with one of the grandest bishops and one of the grandest men of the century. I was sauntering with him from church in Luzerne in Switzerland, and he said something so boyish and fresh, just as he was ever wont to do. I stopped and looked at him, and said: 'Brooks, it seems so strange that you should be a bishop.' He looked at me with almost a startled expression, and he

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said: 'McVickar, it seems so strange to me that sometimes, when I am putting on my clothes, I have to stop and laugh.' It was just the freshness of that man which always kept him young, and which I am sure you will understand as I give it, for I venture to say there has never been such a bishop in our or any other Church."

Good Deeds

At a recent ball given by ex-Governor and Mrs. Morton in New York City, the commendable custom was introduced of sending waiters to all the waiting coachmen and footmen, serving them with the same supper which the guests were enjoying inside.

Mr. George Frederick Watts, R.A., has presented to St. Paul's Cathedral, London, his splendid allegorical picture entitled "Time, Death, and Judgment." It is reported that the Dean and Chapter have decided to hang it in the central nave near the northwest quarter-arch of the dome.

A new gold-medal contest is to be instituted at Williams College. Colonel Richard Lathers, of New Rochelle, N. Y., has contributed $1,000, the income of which is to be used in providing gold medals to be awarded annually to the member of the Senior class who shall write the best essay on the subject "The Duties of Christian Men in Relation to Government."

The Paris correspondent of the New York "Times" says that the munificent gift of the Duc d'Aumale to the Institute of France will pass formally into the possession of the Institute this spring. A report just made to the Institute fixes the value of the gift, and specifies certain items in an interesting way. The value of the collection is set down at 15,000,000 francs ($3,000,000), of which sum 1,500,000 francs represents additions made by the Duke after he executed the deed of gift. The library alone, containing 28,000 volumes and 1,400 manuscripts, is valued at 5,000,000 francs. There are over 500 paintings, 700 sketches by various masters, 1,500 portraits, and 3,000 engravings. The annual receipts of the estate from lands, fisheries, and timber are estimated at 400,000 francs, but the outgoes will reduce them to 40,000 francs.

We are glad to call attention again to the admirable work carried on by Mr. Frank Damrosch, of New York City, in "The People's Choral Union," which he has now been conducting in New York for the last four years. The object of "The People's Choral Union" is to afford an opportunity for the working people of New York to get musical instruction in choral singing of a high order. The work has been successful from every point of view, and ought to have the approval and support of all citizens who are interested in the development of civilization in this great municipality. Last spring the Choral Union sang "The Messiah" oratorio, and won the applause not only of the large audience, but of the best musical critics of New York, and recently the performance was repeated. The classes are held in various parts of the city, but the office of the administration is at 41 University Place.

Bits of Fun

"Age," remarked the observer of men and things, "makes us wise, and others obstinate."—*Detroit Journal.*

Mistress of the House—My good man, did you ever take a bath? Tramp—No, mum; I never took anything bigger'n a silver teapot.—*London Tit-Bits.*

Circumstantial Evidence.—"I suspect that there has been some crooked work going on here," he said. And he was right. His wife had been driving nails.—*Puck.*

The shivering cabman stood in front of the street thermometer and apostrophized the mercury. "The more I see of you," he murmured, "the better I like you."—*Chicago Tribune.*

"Say, Maud," said Mamie, "did you see Mrs. Jenkins' new vase?" "Yes. Isn't it perfectly horrid!" "I don't know yet. I haven't found out yet whether it is modern and perfectly horrid or antique and perfectly lovely."—*Washington Star.*

There is a rather good story told about Pasteur. He was dining with his daughter, her husband, and their family one evening in their country residence in Burgundy. Cherries formed part of the dessert; and the savant ate a good many, taking care, however, to dip the fruit well in a glass of water, and then to wipe it thoroughly dry before putting it to his mouth. His scrupulous care caused mild laughter at the table, whereupon Pasteur gently rebuked his relatives for their indifference to the fact that the exteriors of the cherries were covered with infinitesimal and invisible microbes. He then launched forth into a long argument to prove the existence of the unseen animalculæ, and wound up by advising his hearers never to touch fruit without washing it. A few moments afterward the savant, who had fallen into one of his fits of abstraction, suddenly seized the glass in which he had washed the cherries, and drank the water and the microbes contained therein in a single draught!—*London Telegraph.*

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For the Little People

By Kate Rohrer Cain

Sometimes I go to the opera,
  And list a haunting strain,
But I never hear one half so dear
  As I try to catch in vain
When, a cane for a bow, his face aglow
  In the silence of my room,
My Goldilocks plays a tea-box
  Is music, and saws the broom.

The Magic Song-Bird

By Elizabeth Platt

The King's daughter, Elsbeth, had fallen under the spell of an evil enchantment. For weeks she had been asleep. The most learned doctors and wise magicians had come from all lands, but all their arts and incantations failed to awaken her. She was the only daughter of a great king who had incurred the displeasure of a queer creature called a Kobold, who lived in a fairy wood, not far from the palace, and, out of revenge, he had cast this spell upon her. In vain the King begged the Kobold to lift the spell from his beloved daughter; but the Kobold only laughed in his most wicked manner, and none dared touch him, for fear of a greater evil coming upon the kingdom. Now there lived near by a young man by the name of Otto, so handsome and good and with such courtly manners that the people all called him Prince Otto.

Otto had long loved the Princess, and so much did he grieve that this trouble had come upon her that one night he dreamed that away to the north, in No-man's-land, was an old witch called Mother Timeless, who had a magic song-bird whose song was so wonderful that could the Princess once hear it the dread sleep of enchantment would be broken. Such an impression did the dream make upon Otto that he resolved to go in search of the bird. His way lay through the fairy wood, and as he walked on he saw the fairies and gnomes stare at him from the forest flowers; but as it was midday, he knew they would do him no harm. He had walked a long distance when he saw a bird, that had hurt its wing, fluttering on the ground. Otto tenderly took up the bird and put it back into its nest. The bird was very grateful, and said: "Otto, take this feather, and when you are in danger throw it into the air and call on the King of the Birds, and I will help you." Otto thanked the bird, took the feather, and put it into his pocket. He was now at the end of the forest, and as he rested the North Wind came hurrying by, and, knowing Otto's errand—for the wind always knows secrets—and having a good heart in spite of his rough manner, he spread his broad wings, took Otto upon them, and whisked him over land and sea, and dropped him before a little black cottage.

"Surely," thought Otto, "this must be the cottage of the old witch." So he rapped long and loud. A voice cried, "Come in!" He lifted the latch and walked in, and there, sitting before the fire, was an old woman with a red cape over her shoulders, and a curious staff by her side. "I thought you would come," she said, "for I read it in the coals." "Are you Mother Timeless?" asked Otto. "Yes," said she, "I am Mother Timeless. I have lived for centuries. I have seen the young grow old and die, and cities and kingdoms pass away, and I live among graves." And she laughed a laugh that made Otto

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shudder to hear. Then, suddenly changing her manner, she said, quietly, "You have come a long distance after the magic song-bird," and, going to a curious cabinet, she brought out two caskets, and, putting them before him, said: "Hark ye! In one of these is what you seek. If you choose the right one, take it and go your way; if the wrong one, you are to remain and be my slave forever. Do you agree to this?" Otto replied, "Mother Timeless, I agree to this." Now, the caskets were alike in size and shape, but not in color, one being red and one blue. Otto had almost decided to take the red casket when a whisper, like a breath, "Take me and you won't be sorry," came from the blue one. So Otto said, "I will take the blue casket."

The old witch, laughing wickedly, handed it to him, and he started homeward. He had gone but a little way when he heard a loud noise, and, looking around, saw Mother Timeless riding on that curious staff, coming after him as fast as ever she could.

Mercy! how frightened Otto was! But he thought of the feather, and, throwing it into the air, said, "King of the Birds, come to my rescue!" and immediately there sprang up a thicket of thorn-trees so dense and tangled that the witch was caught thereby, and held fast for one thousand years. Otto was now exhausted, and as he rested under a tree his friend, the North Wind, came blowing by, and, seeing Otto, took him up again and carried him swiftly home. Over the fairy wood he took him, so close that the tree-tops bowed their heads as he passed, and, the Princess's window being open, he landed him right in her chamber at the feet of the King, who was sitting in a crimson chair by his daughter's couch. The King was very angry, but Otto told him of his dream and his journey, and the King said, "If your bird can awaken the Princess, then may you have her for your wife, with half the kingdom." Otto opened the casket, and out came the beautiful bird, its little body white as snow, and its wings a faint rose color. As it hopped on the silken cushion of the fair Elsbeth, it sang a song so sweet and wondrous that it sank into her very soul. And, lo! the spell was broken.

The Princess awoke, took Otto for her husband, and there was feasting and rejoicing throughout the kingdom. The wicked old Kobold vanished, and was never seen again. But the Magic Song-Bird lived with them always in a beautiful golden cage, though it never sang that wonderful song again.

A Message Off Shore

There is a family living not far from Fire Island, on the shore of Long Island, who were greatly excited just before Christmas. The father of the family, who is captain of a ship, had written to them that he expected to eat his Christmas dinner with them. Now in the family was an uncle, and an old sailor, who had sailed with this captain many times. The day before Christmas he told one of the boys that he believed that if they watched they would be able to see the signals their captain father would raise. He said the wind was blowing from such a quarter that the vessel would sail in near that shore. You may be sure that the boys watched. They took turns using a big marine glass. At last one of them sighted the ship. Then the old sailor took the glass. The first signal was the letter C; that identified the ship. The next signal, according to the code, was Sunday; the next, Constantinople. The old sailor was greatly puzzled. What did it mean? "I know," said one of the boys; "it means Turkey—I know. Father means he will be home Sunday to eat turkey." The boy's interpretation was accepted, and the Christmas turkey saved for Sunday, when the captain father was home. Saturday was Christmas.

United States Mail Protectors

The United States Government is sometimes served for years by valuable servants who are not even boarded at the expense of the Government. These servants are cats. Rats are one of the persistent dangers that threaten the United States mail. They destroy the bags and the mail matter. The post-office building in New York City is a large building, and now many years old. It is said that there are sixty cats in the building cared for by the clerks. Some of the cats have never lived anywhere else; others have come in from the neighborhood. The cats who have known only this home are very shy of strangers, and will come only to the clerks in the building. So you see that the Government is served without pay by these faithful servants who prevent the destruction by rats of valuable property, and all that is given them is shelter.

Thistledown

Thistledown, thistledown, where do you float,
Hither and yon, like a fairy queen's boat?
Take me to ride in your shallop, I pray—
I'm light as the air, I'm so happy to-day!

—*Little Men and Women.*

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The Home Club

Seeking an Answer

One of the signs of the times that promises to evolve order from chaos in many of the questions affecting family life is that the leading women in nearly all cities and towns are combining for the purpose of securing lecturers, and increasing by conference their practical as well as their theoretical knowledge of all scientific questions affecting the home life. Among the many societies recently organized is the Woman's Educational and Industrial Union of Boston. This organization sends out its first pamphlet beginning with this sentence: "The unsatisfactory relations which exist in domestic service between the majority of employers and employees demand conscientious consideration." The second sentence declares the basis on which the Union hopes to evolve satisfactory relations in domestic service: "Every woman may contribute something toward the solution of this perplexing question through experience and study of present conditions."

That such a body of leading women, many of them college women, should have organized for the express purpose of considering household questions is an indication that the club movement is adapting itself to the demands of the American people; that in cities where educational advantages can be secured on purely art and literary lines the women do not so frequently organize for the purpose of writing papers and listening to them, as to solve the perplexing questions that prevent their carrying on their æsthetical education without the friction and the disturbance that are inseparable from unadjusted household economics. Realizing that money has not succeeded in securing the best intelligence in domestic service, these women set themselves to study the question; to know why some fields of woman's labor are so congested that the employee is entirely at the mercy of the employer; why the domestic service problem finds itself suffering because the field is not only not filled, but is supplied with inadequate service, unskilled service.

The Employment Committee invites all women to associate themselves with the Domestic Reform League of the Educational and Industrial Union, the objects of which, they declare, are the scientific and careful consideration of present conditions; the awakening of the interest of women in the largest aspect of the problem; the recognition by the employer that fair conditions should be given for faithful service, and by the employee that an efficient service must be given in exchange for fair wages and just conditions; and, finally, the corner-stone of the whole problem, recognition by both employer and employee that efficiency should be the standard of wages. These are the conditions which will control the Domestic Reform League of the Employment Committee of this organization. The Union reserves to itself the right to terminate the membership of any employer or employee who fails in loyalty to the principles of the League.

Every housekeeper who knows of this organization will watch with interest the history of its effort. The principles which it lays down are founded on the broadest sense of justice. Its right impartially to declare when either employee or employer has forfeited the right of fellowship is the final test of the possibilities of such an organization. Certainly not much can be done while inefficient labor secures the same return as efficient labor. Nor can order and regularity and justice ever control the employment of servants while one mistress will engage a servant, even from a neighbor, without reference or without inquiry as to whether the girl has acted honorably in leaving her last employer. The German Housewife Society of New York has been organized about a year. This Society has an employment bureau where no girl is registered until her references have been thoroughly investigated and found to be satisfactory. This is the Society that gives a premium of $100 to servants after ten years' uninterrupted service; $45 on five years' uninterrupted service; $30 on three years' uninterrupted service; and $20 on two years'. The organizers have discovered that the use of the word "German" has given the impression that only German housewives can enjoy the advantages offered by the Society. This is not the fact. Nationality is not the test of membership.

The Ethics of Women's Meetings

It is impossible to attend a meeting of women and not be impressed with certain defects peculiar to audiences made up of

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women. Can anybody explain why a woman who gets early to a meeting should seat herself in the chair next the aisle and compel all later comers to pass her, causing both herself and them positive discomfort? Any observer knows that you can go late into a hall where a woman's meeting is convened, where there are hundreds of vacant seats, and yet find it almost impossible to reach these seats without causing some women to rise. The second discomfort is caused by women's hats. We hear about large hats at the theater as if the discomfort they caused were peculiar to the theater. The truth is that a large hat is a discomfort in any audience-room, and no well-bred woman should permit herself to wear a large hat trimmed with feathers at any meeting where her hat will by any possibility obstruct the view of the stage.

We have frequently referred in these columns to the use of the voice in public—of the absolute ludicrousness of a woman getting up on her feet in public and speaking in so low a tone as not to be heard by her audience. This can be overcome. Any woman who has accepted an invitation to speak, or whose duties make it necessary that she should speak before an audience, should certainly learn to use her voice. To have a secretary get up before an audience and read a report so that she is unheard ten feet away from the platform is not an evidence of gentility or of timidity, but an evidence of lack of common sense. Every woman who appears in public should not only learn how to use her voice, but should also learn how to use a manuscript. If women are going to take public positions, they cannot wrap themselves about with the standards of their grandmothers as to what was elegant; they must be elegant in the new position, and that means meeting all its requirements with thorough training.

Education by the Government

Frequently in these columns we have called attention to valuable bulletins issued by the United States Department of Agriculture. The title would indicate that these bulletins were intended for enlarging a certain field of technical knowledge. This is not the fact. Many of these bulletins have a peculiar value for the housekeeper. The Government is maintaining experiment stations under the control and supervision of the leading scientists of the country, and the results of the investigations here made are given to the homes of this country, and to the world, in the form of compact pamphlets, well printed. As an example, Farmers' Bulletin No. 34 is entitled "Meats: Composition and Cooking," by Charles D. Woods. The table of contents is as follows: "Animal and Vegetable Foods Compared," "The Composition of Meats," "Digestibility of Meats;" and then, most important of all, "The Division of the Cooking Meats into Four Distinct Parts—Boiling, Stewing, Soups and Meat Extracts, Roasts and Broiling." In addition to this, and especially for the benefit of the untrained housekeeper, is the diagram showing the several cuts of beef, veal, pork, and mutton. Bulletin No. 23, "Foods: Nutritive Value and Cost." by Professor W. O. Atwater, needs merely the announcement to prove its value. Especially valuable in households not devoted to farming is Bulletin 41, on "Fowls: Their Care and Feeding." It is a great pity that this avenue of knowledge on the practical side of housekeeping is not used more frequently than it is by the American housekeeper.

Hygienic Dressing

Dr. Lucy Hall Brown, in a recent address to a large audience on "Dress from a Psychological Standpoint," said that the first emancipation of which woman stood in need was emancipation from her clothes, and this emancipation was needed as much by the daughter of the millionaire, who to-day is quite as busy as is any working-girl, as by the girl who must leave her home for a workshop or office. Dr. Brown declared, what all women acknowledge, that it is infinitely more modest to wear a dress three inches and a half from the sidewalk than to have to lift a dress that is but one inch from the sidewalk. Dr. Brown protested against the brushing of clothes worn in the street in bedrooms. She said that it was both uncleanly and unsanitary in the highest degree. She protested also against the time spent in remodeling clothes.

The Flag

The proposition is made to draft a bill to be passed by Congress for the purpose of protecting the American flag. This project is indorsed by members of all the patriotic societies in the country. The idea is to prevent the flag being used as an advertisement and to prevent its being used in political processions. A committee has been appointed to draft the bill.

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The Outlook

Published Every Saturday

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PRESIDENT McKINLEY and the State Department last week acted with the utmost propriety and dignity in the De Lome incident. The Spanish Minister had written a personal letter to a friend in Madrid, Señor Canalejas, in which he spoke slightingly of President McKinley and threw doubt on the good faith of our Government in its negotiations with Spain. This letter never reached Señor Canalejas; it was stolen in transmission, sold or given to the Cuban Junta in this country, and by the Junta published in a translation which in some words exaggerated the writer's original expression. Our Government at once instituted inquiry as to the genuineness of the document, and promptly, but without undue haste or anything like rage, intimated to the Spanish Government that Señor de Lome's recall was expected by the United States. The Spanish Minister, however, had anticipated the action of our Government, had cabled his resignation, and it was instantly accepted by the Spanish Cabinet. Nothing is clearer or more definitely settled in diplomatic practice and international usage than that a Government has the right to require that a foreign representative at its capital shall be a person with whom the home Government can maintain friendly personal terms and through whom it can carry on its business with the foreign country in question without loss to its own dignity. Moreover, the doctrine of *persona grata* carries with it the corollary that there is no cause of offense given to a country by the request that it should recall its representative abroad. In this particular case some sympathy is felt for Señor de Lome because he has heretofore filled a difficult position with ability and discretion, to fall a victim at last to the act of a spy and thief. Indiscretion, however, is the worst crime of a diplomatist. Señor de Lome's usefulness at Washington was obviously at an end, and he is fortunate to have secured the acceptance of his resignation in place of being formally recalled.

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With the departure of Señor de Lome and the appointment of his successor, Señor Luis Polo y Bernabé, a young Madrid diplomat, it would seem that the incident might be considered closed. Many of our newspapers, however, insist that some further action on the part of Spain is to be demanded—some expression of disavowal of the sentiments expressed by its former Minister to Washington. Our State Department had officially stated that until Minister Woodford's full statement has been received from Spain, the matter was still under diplomatic discussion. This statement has been tortured by the press into a positive declaration that "the incident can be ended only by a satisfactory disclaimer of the suggestions of bad faith on the part of Spain indicated by Dupuy de Lome concerning autonomy and commercial relations." On Monday, however, it was announced from Washington that the incident is in fact closed; dispatches from Madrid differ as to whether Spain has volunteered a "disclaimer" or whether she has merely said that there is no reason for a demand that Spain should formally disown the private sentiments of an individual expressed in a personal letter. Our press has greatly exaggerated the possibility of future danger to friendly relations between Spain and the United States so far as the De Lome incident is concerned. The Cuban question, however, seems no nearer settlement than ever; autonomy in Cuba is still a failure; the island itself is bankrupt, the people starving, commerce crippled. Senator Mason, in the Cuban debate in Congress last week, gave the real reason for possible future intervention on the part of the United States when he said, "If we are to have war, let it be a war in defense of humanity, and not a war upon women and children. Let it be a

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glorious war in defense of the weak against the strong, and in defense of Christian civilization." On Monday the House of Representatives unanimously adopted a resolution of inquiry calling upon the Secretary of State for full information about the present state of Cuba.

By a strict party vote, as usual, the House of Representatives last week decided the question of justice involved in a contested election case. Each member apparently asked, "Which is our man?" and voted accordingly. In this particular case the division was of interest because the Western Populists voted with the Democrats against the seating of a Southern Populist who had been indorsed by the Republicans. This indicates that the Fusion Populists are to-day nearer the Democrats than they are to the anti-Fusion Southern wing of their own nominal party. The matter of moral importance, however, was not the vote on this contested Alabama election case, but the evidence. The Democratic member, Mr. Plowman, was elected by a majority of nearly three thousand on the face of the returns, and the Democrats showed that he would probably have been elected had there been no frauds in his behalf, inasmuch as the Republicans and Populists were by no means united in support of the Populist-Republican candidate. The Republicans, however, took the equally impregnable ground that the frauds admittedly perpetrated in Mr. Plowman's behalf were such as should invalidate his election. They showed that in one county the judges of election, clerks, and markers were either avowed Democrats or Democrats masquerading as Republicans. This arrangement, according to the report of the Republican members of the Committee on Elections, was brought about by recognizing one Jordan Crocheron as Chairman of the Republican County Committees, whereas he was simply a tool of the Democrats. In one precinct where 201 voters registered, the polling-books showed that the first fifty-five who came to the polls came in a natural order, while the remaining 146 were recorded as voting in the same order in which they registered. These, of course, are the same kind of frauds that used to be perpetrated against the negroes in the interests of the whites, and against the Populists in the interests of the Conservatives. The fact that the new alignment of parties has made new elements of society feel the shameless injustice of such proceedings is matter for congratulation. That Mr. Plowman should have been unseated seems to us obviously demanded by justice; but in such cases, instead of seating the contesting candidate, who probably was not elected, the House of Representatives might well adopt the method of ordering new elections till an honest one is held. The expense of new elections would quicken local sentiment against fraud.

On another page will be found an article by Mr. James L. Cowles which demands the attention of all serious political students. The deficit in the Post-Office Department is now $11,000,000 a year, and is due, without question, to the enormous increase in second-class matter (newspapers, magazines, etc.), which is carried at the rate of one cent a pound, though, according to the Postmaster-General, the cost of handling it is nearly eight cents a pound for transportation alone. Were it not for the enormous loss upon this matter we might have penny postage upon letters, and still no deficit in the Post-Office Department. In order to lessen this loss, Mr. Loud, the Chairman of the House Committee on Post-Offices, drafted a bill raising the rates on certain publications from one cent a pound to four cents. Our contributor, Mr. Cowles, urges that Mr. Loud's solution of the difficulty is not the one demanded by the present situation. There is no reason, he says, why the railroads should charge eight cents a pound for carrying this second-class matter. The express companies, he says, carry the same kind of matter for five hundred miles at the rate of a cent a pound, and five hundred miles is further than mail is generally carried. If the express companies, who also must patronize the railroads, can carry this matter at a cent a pound, there is no reason why the railroads should charge the Government eight cents a pound. Mr. S. W. Green, a business man in this city, in urging the same point in the New York "Times," has recently called attention to the fact that the railroads not only charge the Government for hauling mail-bags forty times as much as they charge ordinary customers for ordinary freight, but also that they charge the Government as much for carrying a mail-bag as they do for carrying a passenger on the fastest trains. The matter is certainly one that demands

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investigation. When the railroad rates for carrying mail were last fixed, in 1878, the amount of second-class matter carried was relatively unimportant, and eight cents a pound did not seem a high rate for carrying letters, for which the Government received over thirty cents a pound. Now, however, when the amount of second-class matter carried is greater than that of all other matter combined, it is necessary that the old contracts should be revised, and that the railroads should carry this matter for the Government as cheaply as they would carry it for the express companies.

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One of the most successful boycotts on record is that recently ordered in Denver against the department stores. These stores, fourteen in number, including of course the heaviest advertisers in the city, entered into a combination to demand of the Denver papers a reduction of twenty per cent. from the regular advertising rates. The combination informed the newspapers that unless the rates were reduced the stores in question would stop advertising in the newspapers and resort to the use of handbills. The newspapers accepted the challenge and appealed in confidence to the public to determine the result of the conflict. The public was not slow in acting. Not only did the trade-unions, the local paper-mills, and many other concerns boycott the department stores, but the women of the city, who of course do the shopping, let these stores severely alone. For nine days, says an exchange, "the big stores were empty, and clerks were employed to scrub floors and windows in a vain effort to find work to keep them busy." The single-line stores, meanwhile, began to advertise as heavily as the department stores had formerly advertised, and trade came entirely to them. Those which were well located were so crowded with customers that in some cases scores had to be turned away. At the end of nine days the department stores gave in and resumed their advertising, not merely at the old rates, but at the higher rates which the Denver papers had meanwhile decided to charge their heavy advertisers. Thus an indignant public opinion accomplished in a few days what the law could not have accomplished in years. The struggle reminds one of that which took place a few years ago in Columbus, Ga., against the Standard Oil Trust, and which constituted one of the few cases described in "Wealth Against Commonwealth" where the Trust was beaten. At Columbus, local dealers insisted upon selling oil not refined by the Trust, and when the Trust, to force them into line, opened an opposition store and offered goods of all sorts at cut rates, the people of the community refused to buy them and continued to patronize the stores which were fighting for fair play in the industrial world. When each member of the community, instead of waiting for the law to put an end to industrial abuses, himself refuses to patronize the firms responsible for them, the way is open for the immediate establishment of better conditions.

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The Illinois Legislature has passed an act for the reform of primary elections by placing upon the public the expense of holding them and putting about them nearly all the safeguards which surround regular elections. Any political party which at the preceding general election polled ten per cent. of the entire vote has the privilege of holding primary elections under the provisions of the act. In Chicago its adoption is mandatory. In the rest of the State it must be adopted whenever the voters so decide. The bill, unfortunately, contemplates the election of delegates to nominating conventions rather than a direct vote at the primaries upon the candidates finally to be chosen. This, of course, was a concession to the "machine," which is everywhere opposed to the nomination of candidates directly by the voters, but believes itself able to "fix" the delegates to nominating conventions, even if the elections are fairly held. One other concession which the Illinois machine demanded but did not obtain is worthy of especial attention. Its representatives asked that the election districts should be made large, and of course pleaded that large districts would be more economical. The reformers, however, saw that if the districts were made large the regular organization could control them. The hope for independent movement lies in small districts, which a few energetic men in any neighborhood can thoroughly canvass whenever the machine needs to be disciplined. Jefferson's demand that in order to secure democracy we must "divide the counties into wards" must now, it seems, be supplemented by the demand that we "divide the wards into small election districts." Only in small districts can ordi

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nary voters quickly organize so as to make their protests felt.

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The daily papers announce from Missouri a decision of the Attorney-General that reciting the Lord's Prayer and reading the Bible, as a part of the opening exercises in the public schools, is a violation of the State law forbidding public worship in connection with the schools. He says, as reported:

> The continuous reading of the Bible and repeating of the Lord's Prayer cannot be done by believers in Christianity without feelings of deepest gratitude and a holy sense of honor, reverence, adoration, and homage to the Supreme Being, which is the essence of worship.

At the same time it is said that a movement has been started in Kansas to compel by law the reading of the Bible in the public schools of that State. It is proposed, so the report goes, to force the issue at the coming School Board elections, and an appeal has been issued to all Christian parents to attend these elections and vote for the reading of the Bible in the public schools, and for the selection of teachers who will carry this policy into effect. As we have heretofore pointed out, these two policies are not necessarily so inconsistent as they at first appear. The argument of the Attorney-General appears to us conclusive; the reading of the Bible devotionally, accompanied with prayer in the opening exercises of the school, is an act of worship, and where the sectarian differences in a community are considerable, and there is serious objection to such worship, it ought not to be imposed upon the minority by the majority. But this constitutes no reason why the literature and history of the Hebrew people should not be studied as the literature and history of the Greeks and Romans are studied. We owe much more to the Hebrew race than to either the Greeks or Romans. It is mpossible to understand thoroughly either American history or American literature without some knowledge of Hebrew literature and Hebrew history. The controversy between those who wish to bring the Bible into the schools and those who wish to exclude it from the schools is not to be settled by a compromise according to which a minimum of Bible reading and of prayer will be permitted, but by the frank recognition and carrying out of the principle that the Bible is not to be used for devotional reading, but that it is to be used as a means for the study of the history, literature, and religious life of a people intimately and indissolubly connected with ourselves.

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Mr. Abram S. Hewitt, who has accepted temporarily the position of Chairman of the Board of Trustees of Barnard College as the successor of the Rev. Arthur Brooks, has addressed a letter to Mr. George A. Plimpton, the Treasurer of the College, in which he brings out in a very striking way the extraordinary development of the College. At the end of eight years Barnard College has more students than Columbia had at the time of its removal to Forty-ninth Street. In five years it has made greater progress than Columbia made in the first fifty years of its existence. It was begun practically without capital, in response to an evident and growing necessity of the educational situation in this great city, and it has become in eight years a highly organized institution, with an exceptionally competent body of instructors. It has sixty graduate students, it is nobly placed in the most commanding position in New York, it is housed as well as any modern college, and it is embarrassed chiefly by the problems of rapid growth. In the last three years friends of the College have given it nearly three-quarters of a million of dollars. It now needs the further sum of a hundred thousand dollars to clear the property of all indebtedness and put it in entire order, with adequate equipment. To this sum Mr. Hewitt contributes one thousand dollars and urges his fellow-townsmen to embrace this opportunity of making a wise use of money. The Outlook has often had occasion to urge the claims of Barnard College upon this community, and whenever such occasions arise, The Outlook will not be slow to improve them, because in the growth of its institutions of learning the real character of a community is expressed and revealed; and New York can make no finer contribution to its higher life than the most generous provision for the education of women.

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"A National Disgrace" is a mild term to apply to the condition of things in the United States prisons in the Indian Territory, as described under that title in the "Charities Review." At Muscogee a yard inclosed by a stockade of rotten planks contains some wretched wooden buildings, sheathed with

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corrugated iron. Here is a description of the ail:

Forty feet square (or two-thirds of the building) are used as a common prison, where prisoners associate in idleness by day and by night; a heterogeneous mass of convicted and unconvicted felons and misdemeanants, whites, Indians, and negroes, of all ages, with no attempt at classification or separation. . . . There is neither ventilation, sewerage, nor water supply. There were crowded into this black hole nearly one hundred and fifty men, or about one to every ten square feet of floor space. When they lie down, there s not room enough for them upon the floor, without those who are next to the bunks thrusting heir feet under them. Their bodies carpet the entire floor from wall to wall. When, in stormy or very cold weather, the swinging wooden shutters outside the windows are closed, there is neither light nor ventilation in this prison; and in the long summer, when the sun beats with almost tropical fervor upon the corrugated iron roof, the heat must be almost unendurable and the suffering of the prisoners intense. To complete this picture, it need only be said that the jail is alive with vermin of every description.

In these conditions the inmates are allowed to gamble (though some are imprisoned for having gambled outside); are plucked by contractors and jailers; are allowed to inflict punishment on members of their number tried by a court of their own—a sort of mild lynch law; are allowed to fight to their hearts' content without interference; and are not even securely kept, as a band of lynchers or rescuers could break into the place without the least trouble. And this Muscogee jail is said to be the best in the Indian Territory! Mr. F. H. Wines, the well-known prison expert, says:

Not long since, Mr. Ruggles-Brise, the official head of the English prison system, visited this country to learn how we treat our prisoners. What would he have said had he gone to the Indian Territory? There he would have found prisons bearing a close family resemblance to the convict camps maintained by irresponsible lessees in the Southern States, worse than those described by Mr. George Kennan as a disgrace to Russia, and fully as bad as any in Mexico or Cuba. It is an inexpressible mortification to me to write what I have here written, knowing, as I do, that it will be commented upon in every journal of penology and criminal jurisprudence throughout the civilized world, including Japan; but without complete exposure there is no hope of remedial action.

It is mortifying to American citizens that, under a plea of economy, our Government should set so bad an example to the States and Territories. Prison reform is gaining ground the country over; the few Federal prisons should set an example; they appear to be, at the present, illustrations of the worst, not the best, prison methods.

Price as applied to a picture seems almost as absurd as when applied to a rose. As long as there are lovers and collectors of pictures, however, there will be keen interest in the fortunes of those canvases which men recognize as fully representing an artist's powers. That interest has apparently been an increasing one with each great sale or noteworthy purchase. Such a purchase was reported last week in the payment by a well-known manufacturer of $100,000 for M. Dagnan-Bouveret's "Christ Blessing the Bread;" it being further reported that the picture is to hang in one of our great public institutions. Such a sale was the recent disposition at auction of the pictures belonging to the late William H. Stewart, and such will probably be the forthcoming Dana-Fuller sale. The amount received at the Stewart auction has been distanced but three times at similar sales in this country. The highest price realized for any one picture at the Stewart sale was won by Fortuny's "Model," which sold for $42,000. The collection was especially rich in works of this master, of Rico, and of Madrazo. The relatively higher prices obtained for the canvases of these artists in comparison with the paintings in the collection by Meissonier and Troyon shows that Americans are not wedded to purely French art, as has sometimes been asserted. In the approaching sale there will be particularly good examples both of the early English and of the Barbizon schools. The pictures belonging to the last-named category are of more importance than those in the Stewart collection. One of them, Rousseau's "Charcoal-Burner's Hut," is perhaps the most notable example of this artist next to his masterpiece, now in the Walters gallery at Baltimore.

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The National Academy of Design, New York City, is about to institute a praiseworthy innovation. It proposes to open its coming exhibition free to the public on Sunday afternoons from one to six o'clock. This decision is the more remarkable as regards this special institution because for more than seventy years a majority of its members have opposed Sunday opening. The new order of things will, of course, be of vast benefit to those who cannot command time other than on Sunday for visiting galleries, and also to that larger number who cannot afford to pay even a small admittance fee. If the wish of many Academicians can be carried out, the exhibitions in

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the new structure on Morningside Heights will be free every day in the week but one. On that day an admittance fee will be charged, thus insuring greater quiet to those who wish to study the works of art more advantageously. The coming exhibition will last from March 28 to May 14. The only exhibits eligible are original works in painting and sculpture by living artists, works which have not before been publicly exhibited in New York City.

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Several thousand tailors and cloakmakers are on a strike in New York. The strike is against a reduction of wages and longer hours of work; about eight hundred shops are affected. The workers claim that they are compelled to work about sixteen hours a day, and earn only from five to nine dollars a week; this is the task system, which reduces the workers to a condition of slavery. One of the leaders in the labor movements among the tailors and affiliated trades says:

> The public may take it for granted that there will be many less strikes this year than during any of the last four years. The majority of the workers in the clothing trade have lost all hope of any benefits from strikes. The work of preparing for the entire abolition of the contract system is slowly but surely progressing.

The abolition of the contract system, which will bring the workers and manufacturers into close relation, will eliminate one set of profits. The contractor is dependent on what he can make between the price he is paid by the manufacturer and that he pays the workers. He makes his greatest profits out of the most ignorant workers—the class least capable of protecting itself; the class that prevents the more intelligent of the workers from accomplishing their purpose of maintaining contracts, reducing the hours of labor, and keeping to an agreed scale of prices.

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The Queen's Speech read at the opening of Parliament on Tuesday of last week is, as usual, noncommittal on the very points concerning which the public desires specific information. In the nature of things, it is generally impossible for Governments to furnish the public with specific intelligence at critical periods. The silence of the Queen concerning China was broken by the Prime Minister, who reaffirmed unequivocally that England will take the risks of war rather than have the treaty ports of China closed against her, but gave the distinct impression that there is no risk of war. The port of Talien-Wan is to be opened absolutely without conditions as soon as the railroad to that point is completed, and Russia has assured the English Government that all ports which she opens in China shall be made free to the world. The signing of the treaty with the Emperor of Abyssinia is announced, but the provisions of the treaty are passed over in silence. The French are particularly anxious to know what they are. The endeavor of the Government to persuade the English West Indian colonies to abolish their sugar bounties is announced, and proposals are made for aiding the colonists in the present crisis. Among the measures of domestic legislation outlined in the Speech two are of special interest: the establishment of local government in Ireland on the plan now operating in England, and the reorganization of the government of London. The County Council in that great metropolis is as much overburdened with work as Parliament itself, and it is proposed to relieve it by establishing smaller local governments in the metropolis, somewhat as Greater New York is now divided into boroughs. The usual appeal for greater appropriations for the army and navy is made, and will undoubtedly be heeded. England is one of the few Governments in the world which can afford to increase her expenditures.

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The most important news of the last week from the Far East has been the announcement that Japan has taken permanent possession of the great port of Wei-Hai-Wei, with the full consent of China and with formal notice to the world. This acquisition of territory has been made in strict accordance with international rights. Since the signing of the treaty between the two countries at the close of the war which resulted so disastrously for China, Japan has been holding Wei-Hai-Wei as security for the payment of the war indemnity. That indemnity has fallen due, China has not been able to pay it, and accordingly, in default of money payment, China has formally made over to Japan Wei-Hai-Wei. Under these circumstances the Great Powers have no right to interfere, but the action of Japan must be very vexatious to at least two of them. Germany, having seized Kiao-Chau, intended to lay her hand

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on the Shang-Tung Peninsula. Her plan is very seriously modified by the Japanese possession of a much stronger and more important point strategically, on the same peninsula, than Kiao-Chau. Russia intends to bring her great Siberian railroad to a terminus at Talien-Wan or Port Arthur, and to create there a great military station, so as to command the entrance to the Gulf of Pe-Chi-Li; and now comes Japan and takes possession of a point which commands both the Gulf and Port Arthur as well, for Wei-Hai-Wei is so situated that it can be made practically impregnable. Its possession puts Japan on an equal footing with the Great Powers in China, if it does not give her an actual advantage over them; it enables her to hold Korea more securely, and, with England, to divide the control of the Yellow Sea. Moreover, this action of Japan (accepted as it is by China) makes unnecessary the proposed enormous foreign loan, and the struggle between Russia and England for the placing of the loan suddenly becomes futile. Japan is evidently to be counted as a factor of the first importance in the working out of the Chinese puzzle.

The turbulent state of the South American republics is continuous, and an assassination of a President of some republic has of late years been literally an annual occurrence. President José Maria Barrios, of Guatemala, is the most recent victim; he was shot and killed on Tuesday of last week by a man named Zollinger, formerly an employee of the financier Señor Aparicio, who was killed last September by a government officer in a "revolutionary" street-fray. The murder of Barrios was presumably in revenge for the death of Aparicio, and was only partly political. It is to be remembered, however, that Barrios was holding office only by virtue of a special legislative decree, his legal term having expired this year; practically he was a Dictator, and the Republic has been in a ferment of excitement for some time. The Minister of Agriculture, Señor Cabrada, has succeeded Barrios temporarily. A struggle for the supremacy will doubtless follow; General Morales, whose insurgent action had been suppressed by Barrios, is again raising forces and intriguing politically, and will again try for the rule of Guatemala. Fighting between adherents of Morales and the Government troops still continues. Meanwhile Nicaragua is undergoing a revolution, while in Uruguay Señor Cuestas has been made Dictator (President ad interim he is called officially), and has just dissolved the Assembly, for the excellent reason—from his point of view—that he does not like its political complexion.

Recent events in the north, east, and south of Africa have been full of interest to all who are following the filling out of various "spheres of influence" there. On the coast of Morocco week before last a British steamer, attempting to land arms and stores, was intercepted by a native boat, whereupon the former opened fire. The other replied, and captured one of the English boats, with three men. Properly to celebrate this victory, the Moorish troops then demolished the neighboring villages favorable to foreigners, killing many of the inhabitants. The difficulty seems to have arisen on account of the operations of a British mining company, acting under a treaty by which the Moorish chiefs had granted a trading and mining monopoly extending over a great territory. On the other hand, the Morocco Government claims that the syndicate has been trading unlawfully, and has therefore arrested five of its members. On the Nile the English appear to have had better luck; it is reported that Lord Delamere's expedition has reached Fashoda, the point at which the French expedition was said to have arrived some time since. In both England and France expeditions are being fitted out to proceed to the Upper Nile. The English force will be in charge of Mr. Cavendish (a relative of the Duke of Devonshire), who is said to be spending an enormous sum upon it; the French expedition will be commanded by Prince Henry of Orleans. The London "Speaker" points out that for some months the English will be operating at a disadvantage, their gunboats being virtually stranded while the Nile is low. Hence there is an added reason for the recent dispatch of troops from Gibraltar and Malta. Mr. Curzon, Under-Secretary of State for Foreign Affairs, has announced that ratifications of the treaty between Great Britain and the ruler of Abyssinia have just been exchanged, and that the British Government hopes shortly to accredit a direct representative at the Abyssinian Court. It is also reported that, in order to dislodge France from any position which she may have taken on the Nile, Great Britain has offered to the Abys-

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sinian monarch many advantages of territorial extension in her own sphere of influence.

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In East Africa attention is largely centered on Uganda. As the London "Spectator" says, it would be idle to pretend that the state of things there is not critical. The struggle is between British authorities and mutineers. The London journal mournfully points out the fact that a year ago Britons felt so secure about Uganda as to regard it as a possible base for an attack on the Khalifa; now it is a question whether Great Britain can hold her own without going through an elaborate and expensive reconquest. Uganda is now submerged beneath one of the worst forms of social inundation—a military revolt. More than this, there is a widespread belief that the native troops under British control have not been properly handled. Their "uxoriousness" has been overlooked. According to the "Spectator," before the mutiny the men had been marched about, up and down the country, without any consideration being shown to their family arrangements. While the natives are brave, and in a general way loyal and devoted to their officers, it appears that they demand special treatment. They love fighting; they are not afraid of hard work; but they are remarkably domestic. It is never safe to separate them too long from their wives. This sounds at first as if they would not be useful as soldiers, but the "Spectator" declares this not to be the case. There is little objection to allowing their wives to accompany the soldiers on active service, for the women are excellent porters, and can cook and make the men comfortable, and in case of necessity are quite able to take a hand in fighting. Another reason for not keeping the soldiers from their wives is that under native law a woman left by her husband for more than a half-year may take another spouse. Again, since the native soldiers serve for life, they expect to be kept surrounded by their wives and families in a manner not prevailing in countries where soldiering is only an episode. British obliviousness to all this is the proximate cause of the mutiny. The ultimate cause is to be found in mixing up the administration of Uganda with the Consular Government of Zanzibar. Sir Arthur Hardinge, the Consul at Zanzibar, has been too much occupied with the affairs of the Sultanate to attend properly to Uganda. It is to be hoped that the civilization already attained through the energy of British missionaries and administrators in East Africa has not received so severe a blow as is feared.

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In South Africa one of the most importan of recent events has been the completion of the Bechuanaland Railway, uniting Cape Town with Bulawayo. This road is of the highest importance for the development of South Africa, and will be the key to the opening up of the natural treasures of the newly acquired lands extending north from the Transvaal to the shores of Lake Tanganyika. The road will be continued northwards without delay, an especial impetus being given in the discovery of coal fields extending from Bulawayo to the Zambesi River. The other important railway enterprise in that region, the road from Beira, in Portuguese South Africa, to Salisbury, the capital of Mashonaland, will hardly be completed before the close of the present year. This latter enterprise has gained sad notoriety through the great loss of life which has been experienced on account of the malaria existing in the Portuguese lowlands. Happily, he most unhealthy portion of the road is now completed. Speaking of South African railways, there are in Cape Colony at the present time about twenty-five hundred miles, of which nearly all are owned and managed by the Government. Natal has four hundred miles, and the two Dutch Republics also have their railway systems. The proportion of inhabitants to a mile of railway in South Africa is only one hundred and thirty-seven. Owing to its lack of harbors and rivers, the southern portion of the continent is peculiarly in need of rail ways. Another event of importance, especially to British aggressors, is the election of Paul Kruger for the fourth time as President of the South African Republic, better known as the Transvaal. "Oom Paul's" majority was overwhelming. He polled nearly three-quarters of the entire vote cast. His rivals were General Joubert, Vice-President of the Republic, and Schalk Burger, a non-official member of the Executive Council. The President's term is for five years.

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The differences between Sweden and Norway continue to cause popular agitation and to excite distrust regarding the perpetuity of the union of the two kingdoms. The joint

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committee which was appointed some time ago for the purpose of renewing, if possible, a workable arrangement between the two countries, has come to grief over the question of the management of foreign affairs. As readers of The Outlook will remember, this has long been a very sensitive point with the Norwegians, who claim that they have far more contact, through their wide commerce, with foreign countries than the Swedes have, and yet are not accorded proper influence and weight in the direction of foreign affairs. The representatives of Sweden in the joint committee insisted upon a single Foreign Ministry for both kingdoms, and secured the adherence of the Norwegian Conservatives; but the Norwegian Radicals insisted upon a separate Foreign Ministry for each country, with distinct diplomatic and consular services. As the Swedes are not likely to give up this point, and as the Radicals are in control in Norway, a deadlock has been reached which is not likely soon to be broken. There are the usual reports of preparations for war on the part of both countries. The differences between Norway and Sweden are far more radical than appear on the surface; they have their roots, not in questions of method, but in fundamental ideas of government. The Swedes are content with a monarchy; the Norwegian Radicals, who now represent the Norwegian people, are thoroughly democratic in temper and ideas. Sooner or later a republic will be established in Norway; the people are ripe for it. It is this difference of political character rather than a disagreement on questions of method which makes the situation so difficult, and the hope of permanent adjustment so remote. There are reasons, however, which make the Swedes very unwilling to part with their influence and authority in Norway. They do not like the relations which seem to be steadily growing in intimacy between Norway and Russia; they are very suspicious of the proposed cession by Norway to Russia of the Baranger Fiord.

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The commercial development of the German Empire during the past two decades has been relatively greater than that of any other country in Europe. So asserts Mr. M. G. Mulhall in the "North American Review" lately. He attributes this growth largely to the advanced state of instruction among all classes and in every part of the Empire. No better proof of the progress of industry is there than the development of savings-banks; in Prussia, for instance, the number of depositors has trebled during the past twenty years, and the amount of deposits has risen five times. During the same time the number of Prussians having incomes of over $750 was increased from five to ten per thousand. Mr. Mulhall gives an average income of $119 for the entire Empire, and an average expenditure of $109. In spite of the fact that Germany's public debt is five times as great as it was before the war of 1870–71, nearly nine-tenths of the present debt is represented by State railways, and about the same proportion of all lines in the Empire is now owned by the State. The ordinary net earnings of these railways averaged five per cent. If the sum paid for railways be deducted, the real debt of the German Empire is found to be less than seven dollars a head. The sum total of bank notes and coin now in use compared to that of twenty years ago shows an increase of fifty per cent., whereas the Empire's industries show a mean increase of one hundred and sixteen per cent. Mr. Mulhall reiterates what has been the observation of others, namely, that agriculture is not on so high a level in Germany as might be expected from so industrious a people. The area of land under cultivation is not quite one-half of the whole, and, though the number of hands employed in farming is nearly the same as in this country, the output of food is insufficient for the population. Mr. Mulhall says that, partly owing to the incessant drain of the German military system and partly owing to the impossibility of using improved machinery on small farms, the inhabitants of the Empire are obliged to subsist on imported food during two months in the year.

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The United States is specially interested in the sugar industry just now and in Germany's relation to it. During the past two decades the quantity of beet-root consumed in the German mills has trebled, the production quadrupled, and the exportation multiplied eighteen times. A ton of beet-root now produces over half as much again more sugar than it did in 1875; whether this be owing to improved machinery or to a better quality of beet-root we are not told. The superior yield has compensated for the fall of price. Meanwhile the bounty on exportation has been reduced from $45 to $5 a ton. In tex-

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tile manufactures we note that the weight of fiber consumed in the German mills has more than doubled in twenty years; Germany consumes now even more fiber than does France. In manufactures of cotton Germany now distances all other Continental nations. In woolens she stands on an equality with France. but in silk, of course, is not France's equal. The value of textile goods exported has almost trebled within the period which we are considering. In mining, Germany is surpassed by this country and by Great Britain, but her weight of minerals has been more than doubled in the two decades, and, owing to the introduction of better machinery, two miners can now raise as much as three could in 1875. The increase in the hardware industry has almost trebled. As regards merchant shipping, no country except Great Britain has made so significant an advance. However much we may deplore German governmental autocracy and militarism, we cannot withhold our admiration for her wonderful industrial development and increase of wealth.

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Another Heresy Trial

It is currently, and apparently with authority, reported that a new heresy trial is impending in the Presbyterian Church. The suspected person is Dr. Arthur C. McGiffert, of the Union Theological Seminary; the heresy is incorporated in his volume published last fall as one of the International Theological Library; the subject matter of the heresy is Dr. McGiffert's historical account of the origin of the Lord's Supper. We have given on page 491 a statement of the passages in the volume especially supposed to be obnoxious, and of the clause in the Westminster Confession of Faith with which they are supposed to conflict.

As our readers will see even from this extract, and as they would see still more clearly if they were to read it in its connection in the volume, Dr. McGiffert is writing, not as a theologian, but as a historian. He is describing how the Lord's Supper was originally instituted, and how it was at first observed. In doing this he gives some information respecting its origin which any student may easily verify for himself—this, namely, that neither in Matthew nor in Mark is Christ reported as bidding his disciples "Do this in remembrance of me;" that this command—if it is to be regarded as a command—is found only in Paul's Epistles to the Corinthians and in Luke, which Gospel an ancient and well-authenticated tradition reports as influenced largely by Paul, and that the command in Luke is omitted in many of the best manuscripts, and is regarded as an interpolation by Westcott and Hort, whose text, we may add, is by universal consent regarded as the best text we have of the New Testament. From these facts one scholar. Dr. McGiffert tells his readers, has conceived the notion that the idea of observing the Lord's Supper originated with Paul. Against this notion Dr. McGiffert argues with considerable force. "It is inconceivable," he says, "that the Jewish wing of the Church would have taken it up had it originated with him [Paul]. Its general prevalence at an early day in all parts of the Church can be accounted for only on the assumption that it was pre-Pauline. At the same time, the fact must be recognized that it is not absolutely certain that Jesus himself actually instituted such a supper and directed his disciples to eat and drink in remembrance of him." Can any one say that this is *absolutely certain*, in view of the facts that John, the beloved disciple, does not refer to the Supper at all, that neither Matthew nor Mark refers to any command or suggestion of its future observance, that the reference in Luke is regarded by the best textual scholars as an interpolation, and that thus our only real authority for the command is Paul, who was not present, and only reports what had been reported to him?

What must be the effect of the proposed trial of Dr. McGiffert, if it proceeds?

It will, in the first place, give universal currency to his supposed heresy. The daily newspapers are already reprinting from his volume the obnoxious passages, and, of course, no others. Multitudes of laymen will read only what the daily newspapers report. The facts which Dr. McGiffert, with scholarly care and self-restraint, put before the teachers of the Church, will be published to the laymen, with various oracular and misleading comments, from the Atlantic to the Pacific coast. The net result will be more or less of a popular impression that there is a division in the Presbyterian Church on the question whether the Lord's Supper should be retained or abandoned; for the daily press never report such discussions in their correct perspective, or give them a correct interpretation. The responsibility for this net result

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will belong, not to Dr. McGiffert, who wrote a book for scholars and students able to weigh evidence and discriminate between questions of history and questions of present Church life, but to his accusers, who. by their accusation, will transfer the question from a private to a public arena, from one calm and scholarly to one polemical and partisan.

The second effect will be to inflict a new wound upon the Church of Christ. If it has any faith in its sacraments, it should welcome free discussion of their validity, and certainly it should welcome all the light which scholarship can throw on their origin. If it attempts to shut out that light, and to suppress that discussion, by putting an ecclesiastical stigma on the men who bring the light out of the past, the inevitable result will be, not only to make the outside world skeptical concerning the Lord's Supper, but, what is far worse, skeptical concerning the sincerity of the Church. Laymen will argue, If these men believed in the Lord's Supper, they would not be afraid to know its history. If they believed Dr. McGiffert had misread and misinterpreted that history, they would desire to correct his errors. If they neither dare to let the truth of history be known, if he has reported it correctly, nor to correct his errors by a free discussion, if his statements are erroneous, it can only be because they do not themselves believe what they pretend to believe.

Who would think of expelling Niebuhr or Arnold from a University for throwing new light on ancient Roman history? Who would think of driving Stephens from Cornell because he has unearthed neglected pamphlets which throw light on the earlier years of the French Revolution? or of condemning John Fiske for making the public acquainted with some of the darker phases of partisanship and corruption in the early history of the American Republic? An attack on Dr. McGiffert for bringing to light facts respecting the early history of the Apostolic Church which either the theologians of the seventeenth century did not know or did not sufficiently consider, can have no other effect than that of adding to his honor and of bringing dishonor upon those who assail him. If he is mistaken in his facts, they should be restated; if in his deductions, they should be answered. To turn him out of the Church for such statements and such deductions would prove nothing concerning the correctness of either; it would only demonstrate the unwillingness of a majority in the Presbyterian Church to have their faiths subjected to a scholarly scrutiny, and their folly in substituting therefor a popular agitation—partisan, heated, and unscholarly.

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The Trial of Zola

The event of the week in Paris has been the trial of Zola, and that trial, it must be confessed, has brought out the most conspicuous weaknesses of the Parisian temper. Every one who knows France well knows that underneath all the disturbances on the surface of society there is an immense reserve force of character, and that few great countries have shown such power of moral and political renewal as the country which recovered from the Revolution, from the Napoleonic wars, and from the crushing blow received twenty-eight years ago from Germany; but there is in the French character, as in the Latin character generally, a tendency to that exaggeration of feeling which leads, under certain conditions, to outbursts of violence, and, under other conditions, to panics. The population of Paris sometimes betrays that nervous condition under the dominion of which men act together with as little reason as if they were a herd of cattle.

The trial of Zola, looked at from the standpoint of a man bred to the judicial traditions of the English-speaking races, has been almost farcical. The novelist has been surrounded, in going and coming from the court, by howling mobs; more than once his life has been in danger; in the court-room there has been the most extraordinary latitude of questioning and answer; judicial dignity seems to have been abolished; the motives of the highest officers of the State and even of the judges themselves have been openly questioned; Zola has a dozen times interrupted witnesses by outbreaks of violent denunciation; if the reports are to be trusted, an atmosphere of passion, with recrimination, accusation, and insult, has enveloped not only Paris, but even the court-room. At this distance it has not been easy to follow intelligently the testimony which has been offered, and it is impossible, therefore, to give a connected and intelligible account of it. The conduct of the case, however, has confirmed the impression that the Government is concealing something. The charge on which Zola has been brought to book was apparently narrowed down so as to exclude evidence relating

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to the central fact of the novelist's accusation, that Dreyfus is an innocent man, condemned in violation of all personal rights and all proper legal processes. So far, if cable reports are to be accepted, the prosecution has spent a great deal of wit and skill in excluding and suppressing evidence, and in limiting the inquiry to certain subsidiary questions. Zola declares that he has an immense mass of evidence which is absolutely conclusive, but that it will be impossible for him to secure its admission. The conduct of the prosecution gives ground for believing this assertion.

The novelist has, however, succeeded in getting in some very damaging testimony. Colonel Picquart, an officer of the highest character and ability, has, for instance, testified that he was directed two years ago to investigate the cases of men who were suspected of treason. In the course of his investigation he came upon evidence that Esterhazy was engaged in a treasonable correspondence, and also that he was the author of that mysterious memorandum on account of which Captain Dreyfus is now suffering expatriation and imprisonment. Colonel Picquart brought this information to the knowledge of the authorities; instead of instructing him to proceed and get at the facts in the case, they instantly withdrew him from the service to which they had assigned him, sent him to Tunis, and began to open his private letters. At the Esterhazy trial he was called upon to testify, but when his testimony bore heavily on that officer it was excluded and he was put in jail. This was certainly an extraordinary course for the Government to take, and can hardly be explained on any other supposition than that the Government has deliberately suppressed the facts with regard to the Dreyfus case. This suspicion is confirmed by the steady determination to regard that case as "closed." It may be closed legally, but it is open to all the world morally. The impression made by Colonel Picquart's testimony was strengthened on Monday of this week when M. Bertillon, the handwriting expert, whose testimony went far to convict Dreyfus, admitted that he had never seen the famous *bordereau* (memorandum) above referred to!

Apparently Zola is foredoomed to defeat, but it is not impossible that he may pull the Ministry down with him, and that his trial may have far-reaching results. One of these is likely to be the reformation of the entire judicial system of France. That system has remained practically unchanged through all the great political and organic changes through which the country has passed. It belongs, in its spirit and methods, to a former age; it is antiquated, antagonistic to modern notions of fairness and justice, and it is an engine for the use of a central authority rather than an instrument for the sifting of evidence and the determination of questions of guilt and innocence. Secrecy and a tyrannical method of treating witnesses have long made French trials scandalous, and at this point Zola is likely to effect a radical reformation.

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Fed on Horrors

Many evils which men accept as of wholly modern origin are either inherited from earlier times or very closely resemble the evils in those times. It is common to regard the sensational novel and newspaper as the pests and evil products of very recent days. The sensational novel in some form has always been in existence. Before it was written its equivalent in oral story was passed on from generation to generation. This does not make the struggle to educate the human mind out of its weakness and ignorance the less necessary or the less hopeful; it only emphasizes the fact that the remedy is education, and that a reform cannot be brought about on any other lines. It is interesting to find Wordsworth writing these words in the year 1800:

> The invaluable works of our elder writers, I had almost said the works of Shakespeare and Milton, are driven into neglect by frantic novels, sickly and stupid German Tragedies, and deluges of idle and extravagant stories in verse. . . . When I think upon this degrading thirst after outrageous stimulation, I am almost ashamed to have spoken of the feeble endeavor made in these volumes to counteract it; and, reflecting upon the magnitude of the general evil, I should be oppressed with no dishonorable melancholy, had I not a deep impression of certain inherent and indestructible qualities of the human mind, and likewise of certain powers in the great and permanent objects that act upon it, which are equally inherent and indestructible; and were there not added to this impression a belief that the time is approaching when the evil will be systematically opposed, by men of greater powers, and with far more distinguished success.

"Outrageous stimulation" is a very happy combination of words to describe the effect of the great mass of novels of the sensational

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order. It is a kind of intemperance to which readers of these novels are addicted; they have brought themselves into such an abnormal condition that they cannot live without undue and constant excitation of the imagination. Their reading constitutes a genuine debauch, in which the faculties are as completely destroyed in the end as the body is destroyed by the excessive use of alcohol. The sensational newspaper belongs in the same category. It furnishes a daily dram for the intemperate, who cannot get through their work without the stimulus of horrors, scandal, gossip, exaggeration, distortion, and that fundamental and ingrained lying which makes the sensational newspaper a concrete mass of falsehood from cover to cover. The latest and perhaps the most effective illustration of the inward vileness of "yellow journalism" is furnished by the New York "Journal," which recently, in a case of probable murder, interviewed a condemned murderer as an expert, in order to obtain his opinion on the method by which the killing was accomplished, and in large type reported this murderer's "pride" at being consulted on so important a matter by so important a journal! There is no deeper depth of journalistic degradation.

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Playgrounds for Children

That play is the natural right of childhood no one denies; that it is a recognized factor in education and morals is part of the creed of the new education. One of the penalties the older cities are paying for the ignorance of the past is the lack of space dedicated to the use of childhood. In New York this ignorance has resulted in the building of school-houses entirely ignoring this factor of play in education. In this city the majority of the school-houses, where thousands of children spend twenty-five hours a week, have no out-of-door space for exercise or play. Some of the new school-houses are provided with roof playgrounds—at best a poor substitute for a free space about the building, such as would not only provide playgrounds for the children, but also the light and air space necessary to class-rooms that are, and must for years to come be, overcrowded.

For the last few years the question of small parks has been agitated in New York, and as a result two small parks have been completed and two places cleared of buildings to make parks, in the overcrowded sections of the city. The small parks, it was at once discovered, did not give to child-life its rights; the restrictions necessary to preserve the parks prevented the children from using them as playgrounds. An effort was made at once to have part of the small parks set apart as playgrounds, and as an experiment a part of one park was set apart as an open-air gymnasium. Such an experiment had been successful in other cities, and the friends of the movement believed it would succeed in New York. But the Park Board refused to consent, and the Board is supported by the opinion of many who recognize that the space allotted to parks in the city is too small to justify setting apart any portion of them for even so good a purpose as the one proposed.

If the city is to redeem the errors of the past, and restore, in even a small degree, the rights of which the children and the youth of the city have been defrauded, it will provide playgrounds and open-air gymnasium space, but not in the parks. Every citizen is entitled to use a park; it is public property in the broadest sense. A playground for children must be absolutely restricted to the use for which it is set apart; it must be controlled by those who regulate the play. They must be clothed with authority to eject every offender; they must have the power to send from it children who threaten it morally or sanitarily. A playground the environment of which cannot be controlled is a doubtful benefit at best. A playground in a public park in a tenement-house neighborhood is always the resort of the vicious and idle. Their habits, their language, their very presence, are often an offense. Last summer a section of a city park was set aside for a playground. Girls from babyhood to twelve and fourteen used it under the care of directors. Constantly this section was the center of attraction to the very class of half-grown idlers from whom girls of this age and class should be protected. Swaggering, swearing men and boys gathered about. The schools being closed, the park was also the meeting-place for the older boys and girls who would not submit to restraint to any degree.

The interests of the children will be best served by establishing regulated playgrounds for children, not by reserving open spaces in parks which are needed for the good of all, and whose protected beauty is a great influence in public education and morals. Prevention is the wise economy of true progress. Unrestricted use of the playgrounds would be

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an unwise liberty, one that will require need of reform in the future. What children need, even in play, is liberty within the law. To make standards of cleanliness, morals, and manners in the kingdom set apart for play is to bring into the k·ngdom of childhood the highest form of education.

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American Vedantism

We have received a letter from Dr. Lewis G. Janes, Director of the Cambridge Conferences, who thinks there is more reason to believe that the Vedantic philosophy expounded in the United States by Swâmi Vivekânanda is winning converts than do the gentlemen whose testimony on this subject was quoted in an editorial in The Outlook for February 5. He says:

The Swâmi Vivekânanda is an orator and an Oriental, and his faith and enthusiasm doubtless sometimes get the better of his calm judgment, which we must all regret. He is, as he says in a recent address, "an imaginative man." "My idea," he continues, "is the [intellectual] conquest of the whole world by the Hindu race." If, in his statement about his master, Srí Ramakrishna, the word "reverenced" were substituted for "worshiped," the fact would hardly be greatly exaggerated. There are doubtless hundreds, if not thousands, in Europe and America who have been deeply touched by the accounts of that remarkable man which have been written by Professor F. Max Müller ("A Real Mahatma," "Nineteenth Century," August, 1896), and by Protap Chunder Mozoomdar, the eloquent minister of the Brahmo-Somaj, in a pamphlet which has been circulated in the United States. His influence over the remarkable coterie of educated young men who, as his disciples, are now spreading the doctrines of the Vedanta in India, Europe, and America, and of whom the Swâmis Vivekânanda, Sâradânanda, and Abhedânanda have been teachers in this country, has evidently been notable and worth tracing to its causes.

Our readers must compare the judgment of Dr. Janes with that of Drs. Angell, of Ann Arbor, Eliot, of Harvard, Boardman, of Philadelphia, Judge Grosscup, of Chicago, and Archbishop Ireland, of Minnesota, which we published February 5, and form their own judgment as to which is correct. We have no question that the latter gentlemen more nearly represent the reality of the interest in Vedantism than does Dr. Janes. He refers to the cordial hearings given to Swâmi Vivekânanda in various quarters, and to the study of Vedantism by various clubs—facts which rather indicate the interest of the American mind in any and every new intellectual phenomenon than any serious tendency to substitute any form of Hindu philosophy for Christianity. Vedantism as a philosophy is extreme pantheism—nothing real but God; as an experience it is a mystical state of ecstatic exaltation; as a religion it is the conception of a spiritual ecstasy apart from the world as the highest phase of life. As a reaction against the materialism of American life it may find some enthusiastic votaries; that, either as a philosophy, an experience, or a religion, it will ever meet the demands of the human soul—least of all of the Anglo-Saxon race—we do not believe. For further information respecting this philosophy or religion—it is difficult to say which it should be called—Dr. Janes refers our readers to a recent number of the "Literary Digest" (January 1, 1898) and the regular issues of the "Brahmavâdni," "an able and scholarly magazine published in Madras, India, which has many subscribers in this country." It should be added that of course our editorial should have been entitled American Vedantists, not American Buddhists.

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The Spectator

As the guest of an old friend, many years at the head of a State Reformatory for Women, the Spectator has had recently exceptional opportunity for a study of the work under her care—that of an institution in the front rank of reformatories, and second to none in the administration of advanced and practical methods for the betterment of "the female delinquent." The two hundred and more inmates of this so-called model institution are from fifteen to thirty years of age, "vagrant and immoral young girls under twenty years," and classified as "having slight knowledge of reading, spelling, and arithmetic," in preponderating majority.

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The Board of Managers of this institution, and the heads of its several departments, are remarkably free from that sentimentalism which, under the guise of humanitarianism, has been permitted to do much experimenting in many reformatories, and that too frequently with anything but commendable results. "The public," said one of this Board, "is ever on the watch for severity in discipline—cruelty in punishment. That is right enough, small as are the chances for cruelty to be

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practiced at all, and certainly not for long. It is the sentimentalists that the true prison reformer and practical philanthropist has learned at last to regard with wholesome aversion." Through long experience in dealing with every type of the female delinquent, the Superintendent of this Reformatory has not become hardened and unsympathetic—far from it; but the unerring insight she has attained in reading the true character of the unfortunates under her care has so developed and trained her sympathies as to make them helpful in her work, and not a hindrance in the control of those whose emotionalism must be wisely restrained. Many hard problems in social ethics were solved for the Spectator from the facts of her experience—setting at naught cherished notions, proving that theories he had believed incontrovertible were theories and nothing more.

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The faces of the inmates, when congregated in chapel, school-room, and in little companies upon the recreation grounds, interested the Spectator deeply. He had always prided himself upon his gift of reading character from the face or walk. Here he was at fault, strangely so. Not once did he read a character right. The girl that he thought must be of a higher type than the majority around her was the worst of all, he was told—had the blackest of records in the commitment book; while the repulsive, heavy-featured creature he was so sure must represent the lowest type of inmate—oh, she was but a simple, docile girl, whose only offense had been homeless vagrancy. What surprised the Spectator most was that the faces, all in all, were so like what he might have met outside of a Reformatory. Had he not known that every girl there had been committed for some serious misdemeanor—many for revolting crimes—could he have seen in their faces any revelation of their past? Did those faces differ from those he had seen—as one face—in great mills and factories, under the bonnets of Salvation lassies even, and at back-country camp-meetings? Had he not frequently seen the prevailing type in the kitchen of his own home? Weak faces they were as a rule, a pitiful poverty of soul and intellect looking out from eyes that somehow suggested windows of blemished glass. And then how plain it was that the majority were physical degenerates—their vitality of soul and body weak and intermittent, not the strong, masterful current largely believed to be responsible for the sins of many fallen women. Abundantly fed by the State, kept warm in winter, regularly exercised by teachers of physical culture, protected from all unhealthy excitement, and trained to work systematically and without over-exertion—what a chance the State is giving these faces, thought the Spectator, to look their very best! At their best, why should not fairest prophecy of their future be made? "While under the protection of the State," said the Superintendent, "they are in a measure transformed; they are safe from themselves." "What proportion of the number discharged are really reformed?" asked the Spectator. Alas for the answer given! "The great end gained is the protection of society while they are here. Is it not something that each is given a chance to reform if she will?"

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"The majority of girls and women discharged from our institution," continued the Superintendent, "do not, as a rule, stay in the homes that must be provided for them before they can be paroled. Homes are also found for many who are discharged upon the expiration of their sentences; but, as a rule, it is all labor spent in vain. The State gives the best of training in housework; this institution is the best of training-schools for house servants. We teach dressmaking, millinery, and tailoring besides, and give special attention to the repairing of clothing and the hygienic care of a house. My mail is filled with letters, from farmers' wives particularly, asking to take our paroled girls—so great is the demand in villages and upon farms for 'help,' at low wages. Skilled as our girls may be, they cannot expect to find more favored situations. The demand exceeds our supply; but place our girls where we may, they do not stay; they run away, and are often returned to us from a lower deep than before."

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The Spectator was confident that he knew the reason, that he could prescribe an antidote for the trouble. "The State trains these girls to do housework; but their peculiar training simply unfits them for the places they must fill. They learn to depend upon mechanical devices, upon machinery, for doing everything, even to the cutting of bread. The girls in your steam laundry, for instance,

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with its drying-rooms, mangles, stationary tubs—every invention that can be thought of to lessen hard work in washing clothes—what will they do in a farmer's kitchen, fetching water by the pailful from an outside cistern, putting up clothes-lines as best they can, rubbing their knuckles raw, and bringing in frozen clothes after dark? Of course they won't stay. Would you and I, in a high building where we must climb stairs, yes, a ladder, after long use of a lift? The State should teach housework independent of machinery" —and thereupon the Spectator described the fifty or one hundred small kitchens which an institution like that should have for a better system. The girls should get up in the morning without being called, should split kindling-wood, make a fire, and get a breakfast for a family. That would be a practical training-school in housework, and the girls so trained by the State would be fitted for the places they were expected to fill. "Ideas quite as chimerical and as utterly impracticable," said the Superintendent, "have had a hearing before State Legislatures; but never one demanding such enormous expenditure and with so little to commend it." The root of the trouble, she affirmed, was other than the Spectator supposed. It was the very root of the servant trouble everywhere, and the cause, before many others, of the inability of housekeepers to get and keep the service they suffer for.

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At this point the conversation was interrupted. Was the dramatization of Tempest and Sunshine to be given that night? No, not for a week. The girls of Number Six cottage were to have a dance that evening. The following night there was to be a lecture with stereopticon views. "No; outsiders could not be admitted to the theatricals." The dramatization, it was explained, had been done unaided by one of the girls. The parts were well taken, and, like all their private theatricals, the play bade fair to be a success. . . . Had the Spectator heard correctly? Were the inmates of the Reformatory permitted to have theatricals and dances? Certainly. Why not?

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By special favor, the Spectator looked upon that dance from a hidden corner—forty young girls, in their best uniforms, dancing quietly and happily to the music of mouth-organs with *comb* accompaniment, several of the teachers dancing with them, encouraging the timid and awkward to take part. There was the Shaker girl who had been slow to approve of world's dances—something in the way she carried her arms betraying a revival of her old meeting-house fervor. She, poor thing! had been so discontented in the Shaker community where she was born that she had fired the buildings until she had succeeded in being sent away. Yet still she clung to her Shaker faith, it was said, resolved though she was never to return to the community, shutting herself apart in her little room at times "to sing and shake and pray." Not a few others there were among the dancers who plainly revealed in their absorption and abandon the safety-valve for long suppression of feeling that the exercise afforded; many of them of those who would be fortunate indeed could they stay in the Reformatory the rest of their lives.

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"Is it not plain," asked the Superintendent, "how much a cheerful, healthy social life has to do with the betterment of these girls? Pleasant companionship is our strong lever for their uplifting. Without it they fall back, inevitably, and sink in spite of all we can do. Now when they go from us they miss most of all companionship and a healthy social atmosphere. To pass from here, from all that we do to make them *happy together*, to the isolation of the single housemaid in the average kitchen—well, do you wonder that they run away?"

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And since then the Spectator has been turning it over in his troubled mind. "If the Christian home, the home needing these girls, is not equal to this demand upon it, what is?" He awaits with considerable expectancy the book a prominent club-woman is known to be writing upon the "Coming Kitchen." "The kitchen as it is," she once said to the Spectator, "is a relic of a past dispensation, and let us be thankful. Have you ever made a study of kitchen doors—say in what is called the most desirable residential suburbs of your city—the long rows of new, up-to-date houses? Pray do so some hot afternoon, when the shady verandas are the retreat of the family, and the housemaid must choose between her bedroom under the roof and the back steps. It is strange, this discontent in our kitchens, now isn't it?"

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The Railroads and the Postal Service

By James L. Cowles

[The Postmaster-General in his last annual report speaks as follows of the Government's loss from carrying second-class matter (newspapers, etc.) at the rate of one cent a pound: "The cost to the Government of transmitting the 365,000,000 pounds of second-class mail matter carried during the past fiscal year is estimated at $29,000,000 [eight cents a pound]; the postal revenue received from it is estimated at $3,000,000, leaving a loss on transportation alone of $26,000,000." The Loud Bill proposes to reduce this loss by raising the postal rate on certain second-class matter from one cent a pound to four cents. Mr. Cowles, the author of "A General Freight and Passenger Post," would, as is widely known, meet the deficit in another way.—THE EDITORS.]

IN his report to the Fifty-fourth Congress upon the Loud Bill, Mr. Loud said that there was much maudlin sentiment in the country about the Post-Office Department. In his opinion the business could be much better done by private individuals, who, on our present appropriation, *at our present postal rates*, could make—for themselves—thirty or forty millions of dollars a year from it, while under present conditions the business was carried on at a loss to the Government of eight to ten millions of dollars a year.

On another occasion he tells us who the private individuals are to whom this great public business should be intrusted. "Within a radius of 500 miles," says Mr. Loud, "the express companies are now carrying the matter for a fraction under one cent a pound. (This domicile to domicile.) Beyond a radius of 500 miles, they dump it on the United States Government for transportation." In other words, within limits of 500 miles this business is so profitable to the express companies that they underbid the postal rate of one cent a pound in order to get it. Yet the railroads are charging the Government eight cents a pound for hauling the mails an average distance of 442 miles.

Right here the following letter becomes of interest:

Executive Department of the City of Toledo, Ohio,
Samuel M. Jones, Mayor.
July 6, 1897.

My Dear Mr. Cowles:

Some time last winter a man calling himself John H. Patterson called on me at the office of the Acme Sucker Rod Co., of this city, representing that he was working in the interests of the people in an attempt to get the Loud Bill passed by the Senate. He represented that it was a measure in favor of the people; he had a very elaborate outfit in the shape of a morocco-bound volume of letters from the leading men of Chicago and some of the business men of Toledo, and, in addition, a cash subscription of ten dollars from many of the Chicago and Toledo houses. I told him that I could not sign his petition or write a letter until I had had time to investigate the merits of the bill; that when I had done so, if I found it to be as he represented, I would forward him a letter, also a check for ten dollars. As he was leaving, I asked him for his address, as he had already stated that he was about to leave Toledo; he asked me to address him "Care the Adams Express Company, New York City." A day or two after that interview came your article in The Outlook on the Loud Bill, a perusal of which led me to conclude that the Loud Bill was not in the interests of the people. I therefore did not write any letter commending it, nor in any way did I authorize my name or that of the Acme Sucker Rod Company to be used as favoring or indorsing it; yet within a few days after, I received a bunch of cards, one of which I inclose herewith, with the name of the Acme Sucker Rod Company, S. M. Jones, President, appearing as the second one on the card. Mr. Patterson or any one else never had any authority for using that name.

Sincerely yours,
S. M. JONES.

This John H. Patterson represents himself as the editor of the Chicago "Postal Reformer." He calls himself a postal journalist, postal specialist, postal expert, and postal promoter. I have a considerable collection of his cards and pamphlets before me. The burden of his song is that the iniquitous cent-a-pound rate on second-class matter so burdens the post-office that it is made impossible to give the people the much-desired one-cent letter rate. He does not say that the express companies are behind the Loud Bill, but this letter shows a somewhat close connection between the proposed law and the express companies.

As further evidence that the express companies find this one-cent-a-pound rate on second-class matter profitable, the following facts may be of interest: The Mississippi Valley Medical Association met at Louisville, Ky., October 4–8, 1897. On that occasion a special label was issued marked "Magazines

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Prepaid, Special Second-Class Matter, One Cent a Pound." On paper-covered books bearing this label, the rate by express was but one cent a pound from all points west of Pennsylvania and Ohio, and east of the Rocky Mountains, including Denver to Louisville. Evidently this cent-a-pound rate on second-class matter is not unprofitable to the express companies. Why, then, should it be unprofitable to the post-office?

Senator Gorman, of Maryland, answered this question in the course of his speech on "Railway Mail Compensation" last winter when he said:

"The fact is, Mr. President, that the great power of these corporations, who control everything, who are so powerful that they make and unmake public men, is so omnipotent that no executive officer has been found in the last twelve years, except in the single case of Postmaster-General Vilas, who has attempted to reduce the compensation for mail transportation, and within six months after he had left the department every economy which he had introduced was wiped away, and they received not only what they had received before, but their compensation was increased; and never, during his long service in this body, the United States Senate," said the Senator, "except in this one instance, did he know of a Postmaster-General who had made a bona-fide effort to control this railroad extortion which every one knows to exist."

Here is the cause of the deficiencies in the postal revenues; here is the secret of the unprofitableness of the one-cent-a-pound rate on second-class matter; it is in this railway extortion, which every one knows to exist, but which continues to exist, not, as Senator Gorman would have it, because of any failure of duty on the part of an executive officer, but because the majority of the Senators and Representatives in Congress make themselves parties to this extortion—are, indeed, the active agents in this crime against the people they are sworn to serve. Congress can remedy this evil, and Congress alone. Nor is the task a difficult one. It is, on the other hand, a very easy matter for Congress to determine the just amount of compensation to be allowed the railroads for the transportation of mail-bags.

Mr. Loud has himself admitted that within a radius of five hundred miles the express companies carry second-class matter for a fraction under one cent a pound, and we know that this includes not only the rail transportation, but collection and delivery, domicile to domicile. Now, what do the railroads get for their share in this service? In the first volume of the Inter-State Reports, page 351, we find it stated that the most usual contract between the express companies and the railroads is one under which the express companies pay 40 per cent. of their gross earnings to the railroads. The Adams Express Company made a five-year contract with the New England Railroad on this basis as late as July 1, 1897.

The usual share of the railroads, then, in the transportation of such second-class matter as is handled by the express companies is a fraction under four-tenths of a cent a pound. We may safely assume that four-tenths of a cent a pound would be a reasonable rate to be allowed to the railroads for their services to the post-office in the transportation of all classes of mail matter.

Any lingering doubts as to the reasonableness of such a compensation will be dispersed, I think, by a study of the following facts:

The following are the rates, domicile to domicile, charged by the Adams Express Company for the transport of parcels similar to mail-bags:

ON 100-POUND PARCELS

New York	to	New Haven	¾ of a cent a pound.
"	"	" Boston	1 cent a pound.
"	"	" Philadelphia	¾ of a cent a pound.
"	"	" Cleveland	1½ cents a pound.
"	"	" Cincinnati	2 cents a pound.

Davies, Turner & Co., of 27 State Street, New York, advertise to carry fifty-pound packages, domicile to domicile, New York to London, via Southampton, for three cents a pound.

C. B. Richards & Co. carry fifty-pound packages from New York to any place in Great Britain and Ireland, domicile to domicile, for four and seven-tenths cents a pound. Their highest tax for the transport of a fifty-pound package to any place in Russia, domicile to domicile, is less than eight cents a pound.

The evidence is, as it seems to me, conclusive that four-tenths of a cent a pound would be an ample compensation to the railroads for their services in the transportation of the mails.

But at one-half a cent a pound, and allowing that every item of the 607,000,000 pounds of matter handled by the Post-Office in 1896 had been subject to railway transportation,

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the entire railway tax would have been but $3,035,000, and the $8,000,000 deficiency would have been converted into a surplus of about $20,000,000. The sole thing needed to secure to the people both a one-cent rate on letters and a one-cent-a-pound rate on all kinds of merchandise is to put an end to the present railroad extortion.

The Power of the Press

By Edward Carleton

IT was he, at last. The printer's devil. To many people he had become a sort of mythical character; to others he was but the result of some play on words, long since played out. But any one who could have seen him that evening, in the reading-room, would have recognized him for what he was, a veritable power of evil in the newspaper world. He was called the "Power of the Press," but the name was too big for him. He had a right to only half of it. There was another power of the press—a strong, good moral agent, whose influence was also far-reaching and decisive. Optimistic students of the problems of political economy and the progress of humanity in our seething national life believed firmly that the good power of the press was stronger than the evil; pessimistic investigators had their doubts on this point; but both parties agreed in dreading the influence of that too great freedom which allows sensational papers to fabricate and print any statements they wish under the heading of "news." And it was just that influence which was represented by the evil-looking spirit from the newspaper world who was quickly turning over the pages of the lower-grade daily papers in a certain elegantly furnished club reading-room. To be sure, one paper had been put on the Index Expurgatorius of the club, but that one, the evil spirit's favorite, had been studied outside.

Yes, the name was too big for him, at least by half. But he liked to be called the Power of the Press, and he claimed that it was no more untruthful for him to use it than it was for any editor to double his personality by means of the "editorial *we*."

Assuredly, the Power of the Press, as he stood there in the low, glimmering light of turned-down gas, gave credence to the theory. He glanced with exultant glee over the black head-lines telling of murders, divorces, and suicides. His grin was almost fiendish as his hand came down triumphantly upon some disgustingly unnecessary details in a certain murder case. "Now that's what I call news," he exclaimed. "Henderson did that thing up well. Wood's illustrations are not bad either, though there's room for improvement. He needs to use a freer hand. He needn't be afraid of shocking anybody; it's sensations that make the paper sell."

Having exhausted the leading head-lines, he glanced hurriedly yet carefully at the short articles and "fill-ups." Nothing seemed of special interest until he came to the last paper, and then his eyes lighted on the words, "Trouble in a Church." "That's something like," he said to himself. "Sounds like Henderson's style, too. Wonder the fellow didn't make more of it. Church troubles always turn out well for a sensation. Think I'll advise him to work it up."

Henderson did "work it up"—in fact, so much so that none of the characters involved would have recognized themselves, had not the details of time and place and even name been so definitely stated that there was no room for doubt as to who were meant. He spent the morning quietly in his own "den," writing rapidly all the time from certain apparently incoherent data in his note-book. It seemed as if it might have been a piece of work left over from some previous interview that needed to be finished before Henderson could turn to the fresh fields and pastures new of the church trouble that he was going to transform from a mole-hill into a mountain, for the benefit of his newspaper and of his own purse. It looked like that, but we shall see!

Having written steadily for about three hours, Henderson went to a restaurant, where he enjoyed a good lunch, and then started for the business office of James B. Morgan, one of the leading church trustees. It must not be inferred, however, that every reporter is so favored as to have the advantages of a private "den" and an expensive lunch, but Henderson was a favorite with the editorial staff, because he could always find copy. To them it was immaterial whether he found it in the realms of truth or fiction, so long as it was interesting and spicy.

Henderson was met at the door by one of

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the secretaries. "I should like to see Mr. Morgan," he said, presenting his card. "I am a representative of 'The New York Blizzard,' and am most anxious to have an interview with him." The young stenographer looked sympathetic. She thought that very probably the reporter's daily bread depended upon his seeing her chief. So she said, with a touch of regret in her voice, "I am very sorry, but Mr. Morgan is out of the city to-day. Could I arrange an interview for you to-morrow?"

"Oh, it doesn't really matter," answered Henderson. "The interview is all written now, but I just thought I'd like to see Mr. Morgan so as to add a few personal touches. It doesn't make any real difference. Good-afternoon." And the representative of news, who was supposed to investigate facts for our reading public, was gone.

The next morning's "Blizzard" put a three-column heading over its special correspondent's interview with James B. Morgan, together with a picture of that trustee and the church which he was supposed to be sending to destruction because some of its members wanted to call some other pastor than the man of his choice.

But that was not enough of a sensation: something must be heard from the other side. So Henderson found out the name of a certain minister whom another trustee had been heard to mention as one whom he would like to regard as his pastor. Then the enterprising reporter wrote up an even longer interview with this Doctor of Divinity and sent it in to an evening paper, a political opponent of the "Blizzard," in good time to obtain a prominent place on its front page.

By this time the other reporters were on the track, and the suburb in which this church was situated was in a turmoil. Who would have thought that all this would grow out of an innocent, quiet discussion in a private trustees' meeting?

The Rev. Dr. White was very well satisfied in his pastorate, and had no wish to change. But he certainly did not enjoy reading that James B. Morgan, of the firm of Brown, Morgan & Howison, had said to the "Blizzard's" reporter that "nothing would induce him to sit under the ministry of an antiquated old fossil like Dr. Theophilus White." Why, he had always thought that Mr. Morgan was his friend!

As it happened, Dr. White was not in the habit of reading either the "Blizzard" or its political opponent, the "Whirlwind." But his acquaintances kept him supplied with copies of all papers dealing with the controversy. When the first presumable interview came out in the "Whirlwind," he wrote an indignant letter of protest to the editor-in-chief; but no retraction was made, and not even a letter of acknowledgment received from the editorial office. So he learned by experience that the sensational press is a court from which there is no right of appeal.

During the days that followed, vituperation and scandal ran high. Agnostics and atheists pointed to the "latest church fight" as another instance of the hypocrisy of Christians, while some of the religious papers rushed into the arena of discussion, or else said, "We advise the contestants to settle their quarrels at home. Why must they bring private affairs into the public press?" The contestants, who did not start out to be contestants at all, would have liked nothing better than to be let alone and allowed to follow out this good advice.

Poor Dr. White and Mr. Morgan! Poor church members! They did not know what to think, or what to believe, or what to do for the best. They were like flies in the spider-web of the sensational press. If they spoke out, their words were misrepresented; if they held their peace, the silence was taken as consent to the most atrocious and untrue of statements. In a free country, boasting of the freedom of its press, they were in the power of a despotic Court of Injustice.

Finally the interest died away. Henderson soon found new matters to work up. Other reporters hung around the church scandal a little longer, but one by one they dropped it too. Their part was accomplished, they had made their bread and butter, and could not see that any great harm was done. The church remained in existence, and a new pastor was called, who was not the Rev. Dr. White. Some of the members withdrew and formed a new church of the same denomination, so that there was an addition of one on the record books. But figures often do lie, in spite of the adage to the contrary, and that addition was really a subtraction. The two separate churches were not so strong as the one could have been, because the power of that unity which is strength had been lost.

But the "Power of the Press" was satisfied!

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The Life and Letters of Paul

VIII.—The First Epistle to the Corinthians (Continued)

By Lyman Abbott

IV.—SPIRITUAL GIFTS

THERE were in the church at Corinth men possessing or claiming to possess different gifts, and there was an emulation, not wholly divine, between these men possessing or claiming to possess these varied gifts. Paul gives us in the twelfth chapter a catalogue of these gifts. They are wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, various tongues, interpretation of tongues. Some of these gifts we readily recognize as existing in the Christian Church to the present day—wisdom, knowledge, faith, prophecy, and discernment of spirits: wisdom, or the logical or philosophical faculty, which belongs to what we might call the rational element in the Church; knowledge, or the intuitive perception, which directly and immediately perceives the higher and diviner forms of truth; faith, or the spiritual imagination, by which men behold the invisible world and walk as on mountain-tops in the clear light of heaven; prophecy, or that kind of eloquence by which one with great interior passion moves on the hearts and emotions of men—what we sometimes call spiritual magnetism; and discernment of spirits, or good, plain, Anglo-Saxon common sense discriminating between different teachers.

These various forms of gift are common enough in our times, and those who possess them not infrequently look down upon those who possess a different form from their own. Thus, the philosophical mind is apt to look with disregard upon the intuitive, and the intuitive upon the rational or philosophical, while both of them call the man who walks by faith a mystic; and the mystic is more humble than a great many mystics are if he does not disesteem the man who walks by philosophy and reason; and the discerner of spirits—that is, the man of hard, practical common sense—does not always discern charitably or judge wisely.

But there are gifts in this catalogue which have no parallel in our own time, even if they have an analogue. Of the healing, we might say, perhaps, that there is an analogy to be found in the claims of Christian Science and the faith cure to cure physical disorder through purely spiritual means. And of the gift of tongues, we may certainly say that there is an analogue to be found in the claims of the Catholic Apostolic Church, more popularly known as the Irvingites, who claimed to exercise precisely this faculty of speaking in unknown tongues. But, for the most part, in orthodox or evangelical churches of every branch, there is neither a claim to heal physical disorder by spiritual means nor to speak in unknown tongues. How are we to regard these so-called gifts? Are we to think of them as really manifestations of a Divine Spirit? Are we to think of them as belonging to that early age, because the early age had not yet drifted away from the touch of Christ? Are we to think that in the Apostolic Church there were powers which since have died out from the Church—powers which it has since lost? There are some objections to this, which is the current view; for it is to be observed that these gifts of healing and of tongues do not appear to have existed, to any considerable extent, outside the church at Corinth. We should naturally look for them where the spirit of God was the strongest, where the life was the purest, where the faith was the clearest—that is, at Philippi or Ephesus, rather than in the church at Corinth, which was the one in which there was the greatest departure from purity of faith, the greatest sign of human deficiency and imperfection; Corinth, into which error and heresy and strife and immorality had entered. Moreover, we find Paul speaking with great freedom of some of these gifts, if they were wholly signs of the Divine Spirit. He can almost be said to scoff at the gift of tongues. "I would rather," he says in substance, "say five words that men can understand than ten thousand words that people cannot understand." Are we, then, to consider these gifts of tongues and of healing as evidences of superstition? Do they belong to a credulous age and a degraded church? Possibly. And yet there are difficulties in

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this view, for Paul treats them as gifts of the Spirit of God; he commends them in some measure; and he urges his readers to strive for the best and highest attainments in these gifts.

I am inclined to think that the truth lies midway between these two views and embraces them both. Any state of great spiritual exaltation is liable to be accompanied with great excesses, and more liable in an ignorant than in an educated community. The phenomena which attend revival meetings among the colored people in the South, and have attended revival meetings in the West, especially in the earlier years of our Nation's history, are not wholly vicious, and certainly are not wholly virtuous. They are indications of a great excitement in which the sensuous and the spiritual are strangely intermingled. We sometimes wish, perhaps, that the world were differently constructed, that all the virtues were in one utensil and all the vices in another. But, in fact, the good and the evil are strangely intermixed in every society and in every man; and if the devil is not as black as he is painted, neither is the angel as white as he is painted. Most men are gray, or black and white in alternation. And as it is with the individual, so has it always been in society—the truth and the error intertwined; in times of great religious excitement the religious fervor and the superstitious passion intertwined. So I accept neither the explanation which regards these gifts as purely a manifestation of a Divine Spirit, nor that which regards them as simply a manifestation of a superstitious age, but rather that explanation which regards them as the manifestation of a spiritual excitement in a superstitious age. It is not, however, necessary to answer this question positively in order to ascertain the principles which Paul applies, and to apply them ourselves in the solution of our own problems.

He says, in the first place, that no man can call Jesus accursed by the Spirit of God. That seems, at first, a needless remark, and yet we must remember that Paul himself had thought God had put the mark of curse on Christ by allowing him to be crucified. That was before Paul's conversion; but at a later epoch in the Church there were Christians who still entertained that view. They held that the Spirit of God entered into Christ at baptism, because it could not be thought that the Son of God should grow from childhood, and that the Spirit departed from him on the cross when he cried, "My God, my God, why hast thou forsaken me?" because it could not be thought that the Son of God could die. So, on the one hand, the Son of God did not grow from boyhood to manhood, and, on the other hand, the Son of God was not put to death by the hands of man. Paul says, first, that nothing can be truly spiritual which does not conform to and interpret the character and the career of Christ from the manger to the cross. Any doctrine which tends to take men away from Christ, to make them think less of Christ, to cause them to substitute something in the place of Christ, may at once be discarded by the Christian without further argument. The principle may be applied to certain forms of so-called religious instruction in our own time—such, for example, as the popular forms of theosophy, which are taking men away from Christ to something other than Christ.

The second test Paul applies is profitableness. If the gift is not of use, it is to be discarded. He applies this at some length, in his argument respecting the gift of tongues. It is clear from Paul's argument in this Epistle that the speaking in tongues was not a speaking to men of different races in their different languages for missionary purposes. There was, indeed, no need of that in Corinth, for all the people in Corinth spoke the one Greek language and understood it; and although there were different dialects in Greek, they were not so different in a city like Corinth that a missionary must be supernaturally endowed with power to speak in a tongue which otherwise he must have laboriously acquired by study. Paul's argument shows that this talking with tongues was a kind of babbling, a talking without meaning or significance, the parallel to which is to be found in the inarticulate cries which sometimes accompany what certain persons call "getting religion." Paul says this cannot be of any use to any one; the gift, to be of value, must be profitable.

His third principle is that useful gifts are not mutually exclusive, nor competitive, but co-operative. Society is like a human body. It has what we now call solidarity. It is not merely a mass of individual units; it is itself a unit; but made up of different members with different functions. As the eye, the ear, the hand, the foot, are all necessary for the one body, so all the varied gifts of life are necessary for the one church. We are to recognize variety of function, and at the same

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time the unity of organism. Count Tolstoï urges that every man should fulfill all functions—work with his brain in the morning, and cobble shoes in the afternoon. The result would probably be that both the shoes would be poorly cobbled and the brain work inadequately done. Certainly Tolstoï's is not Paul's plan. He said, Let the foot be a foot, and the eye an eye. and the hand a hand, but all united in their various functions to make the one organism. It is a prophet's perception of the great principle of "division of labor," only Paul puts it more wisely, more philosophically, and more truly than it is in that much-abused phrase.

His fourth principle is that this unity of organism is to be preserved in and through a variety of function by self-respect and mutual respect. If the ear shall say, "Because I am not an eye, I am not of the body," is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? Every man is to respect his own vocation. If he is in a vocation that he cannot respect, he should leave it. No man is to say, My calling is not a worthy calling. If it is a calling wherein he can serve society, it is a worthy calling. And every man is to respect his neighbor's calling. "The eye cannot say unto the hand, I have no need of thee; nor, again, the head to the foot, I have no need of you." Society, government, the church, each is an organism; each made up of men with different gifts; each is to use his own gift for the service of humanity; each to respect his own gift; each to respect his neighbor's gift; and in this self-respect and this mutual respect in and through the variety of function the unity of the organism is to be maintained. And so from a study of the strife and jealousies in the Corinthian Church Paul educes his Psalm to love:

Are all apostles? Are all prophets? Are all teachers? Are all miracle-workers? Are all faith-healers? Do all speak with tongues? Do all interpret? but desire earnestly the greater gifts. And yet I show you a way which excels all others.

If I should speak with the tongues of men, and even of angels, but have not love, I am become mere sounding brass or clanging cymbals. And if I should have the gift of prophecy, and should know all the mysteries of God's councils, and should have universal knowledge; and though I should have fullness of faith so that I could remove mountains, but have not love, I am nothing. And though I should dole out in alms all my possessions, and though I should deliver up my body that I may receive the martyr's glory, and have not love, it profiteth me nothing.

Love bears long with offenders, and is helpful; love is not envious; love does not show itself off; does not bear itself proudly; does not behave unbecomingly; seeketh not her own things; is not irritable; does not store up in memory injuries received; rejoices not in injustice, but rejoices with the truth; silently endures all experiences; trusts in them all, hopes in them all, is patient under them all.

Love never loses its power. Are there prophecies, they shall be done away; are there tongues, they shall cease; is there knowledge, it shall be done away. For we know truth only from fragments and we prophesy only from fragments, but when the perfected life has come to us, the fragments will be put away. When I was a little child, I spake like a little child, I felt like a little child, I reasoned like a little child. But now that I have become a man I have put away the ways of a little child. For now we see truth through a mirror, in enigmatical reflections, but then face to face; now I know only from fragments, then I shall know thoroughly, even also as I am known thoroughly. But even as things are, there abideth faith, hope, love—these three. But the greatest of these is love.

Luther said, "Thank God for my sins!" The Church of Christ may almost thank God for the strifes and jealousies of the Corinthian Church which brought us Paul's Psalm of love.

V.—THE RESURRECTION

The last subject which Paul treats in his first letter to the Corinthians is the resurrection.

There were at the time when Paul wrote, and perhaps it might be said there still are, four conceptions respecting the future life. The first is that at death, or after a succession of lives and deaths, the soul, completing the spiral of its existence, comes back into God again and is absorbed by him. The soul lives forever, only as the river lives in the ocean—that is. not at all. The second is that the soul lives in another body. When the man dies, the soul passes over into some other physical organism. There is what is known as the transmigration of souls, or reincarnation; a view which is now brought before us in America by the Theosophists. The third view is that the body itself is to be preserved, either by human care or by divine miracle. The Egyptians preserved it by human care, embalming it with the utmost caution; and from them we have inherited a little of that fashion, though we have abandoned the superstition which led to it. We seal the bodies of our dead, sometimes, in leaden caskets, trying to keep the mold and the corruption away, though we know it to be in vain. In the fourth place, there was the con-

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ception of the Greeks and the Romans, that when the soul left the body it did not return to God or the gods, but lived in a vague, shadowy under-world, without organization, without real life. These four conceptions of the future there were. First, absorption into God; second, transmigration of souls, or living in another body; third, living in one's own body, embalmed for the purpose, or gathered from the four winds of heaven by a miracle at the resurrection, at the last day; and, fourth, life in a disembodied state in a shadowy under-world.

But out of the resurrection of Christ there grew a fifth conception of a future life—a strong, firm belief in the personal resurrection and the personal immortal life of the dead, based upon and inspired by faith in the fact that Jesus Christ had died and had arisen again from the dead. But truth never makes its way in an atmosphere of error without difficulty; and the truth of a personal resurrection came, before long, to be doubted. Paul writes to correct this error. He argues the personal resurrection and personal immortality by these considerations: First, if the soul does not rise from the dead, then Christ has not risen. But we have borne our testimony to you that Christ has risen. Then we are false witnesses, and Christianity is a fraud. If the dead do not rise, if as individuals they do not live personally in another life, then your dead are perished, then it is not true that Christ will bring with him his beloved. If the dead do not rise, if there is no personal resurrection and personal immortality, then Christ is defeated and God is defeated; then there is no victory, for the victory of Christ is that which he foretold when he said, "The gates of death shall not prevail against my kingdom;" and if they do prevail against this kingdom, he is defeated and God is defeated. And then, with an *argumentum ad hominem*, which Paul is not afraid or unwilling to use at times, he refers to a custom which we know existed later in the Church and which we may fairly presume had already begun to exist. When a man died unbaptized, his friends baptized the corpse, or sometimes vicariously some one for the corpse; and Paul says, If there is no resurrection for the dead, why do you baptize for your dead? Finally he meets an objection—an old one, a familiar one—"How shall the dead rise, and with what body shall they come?"

Many scholars have read the fifteenth chapter of the First Corinthians as an argument for the resurrection of the body. It seems to me clearly, explicitly, palpably, unmistakably, a cumulative argument against the resurrection of the body. Against those who thought that God would absorb individuals, Paul stands for personal immortality; against those who thought the body must be embalmed and the soul must find its resting-place in some other body, or the soul must live in a shadowy under-world without a body, he argues in the latter half of this chapter. "With what body shall they come?" This is his reply: You plant a seed in the ground. It dies. Nor will anything come from it unless it dies. But when something does come, it is not that which you put in the ground. The same life which was in the seed comes to the surface, but clad with a new body. God's resources are not so few as you imagine, if you think that he who has made this body cannot make another. There is one flesh of birds, another of cattle, another of fishes. There is one glory of the moon, another glory of the sun, another glory of the stars, and, moreover, star differeth from star in glory. And so shall it be in the resurrection of the body. That which thou sowest is a mere seed; that which rises has a new glory of its own. If there is a natural body adapted to the needs of the life, that is itself a reason for believing that there is another, a spiritual body, adapted to the needs of the other life. Christ came to earth. Did he bring a body with him? In what body did he live before he came to earth? Was he then disembodied, a shadowy creature in an under-world, lamenting his state, as the Greeks and Romans thought their heroes were? Was he wandering over the globe, transmigrating from body to body, as the Hindus think their dead were? Was he waiting for some body to be prepared for him, that he might come into the fullness of life? If it were possible for this body of flesh to rise, it would do no good. If God were to bring together from all the quarters of the globe all fragments of the body, it would serve no purpose. Flesh and blood can never inherit the kingdom of God, for that which is essentially corrupt cannot inherit the incorruptible, nor that which from the moment of its birth begins to die inherit the immortal. Even we that are living when the trump shall sound cannot enter the kingdom of God with our bodies. There must be a new organism and a new habitation for a new life. In this is Christ's supreme victory. For now

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we see that death is no destruction. Now we see that the end of death is not the perishing of the seed in the ground. The end of death is the uprising of a new and larger life. Death no longer conquers. O death, where is thy victory? Death no longer even pricks as the sting of a wasp. O death, where is thy sting? Death is the advent to a larger life, and God shall clothe it with glory, as it pleaseth him. Read Paul's argument in his own words, and see whether I have above misinterpreted it:

But some one will say, How are the dead raised, and with what body do they come? Fool! That which thou thyself sowest is not made to live except it die; and that which thou sowest is not the body which is to be, but a mere seed, as, for example, a seed of wheat or of some other grain. But God gives it a body as it pleases him; and to each of the seeds its own body. Not all flesh is the same flesh; but there is one of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also heavenly bodies and bodies terrestrial; but the glory of the heavenly is one, the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, another glory of the stars—for star differeth from star in glory. So also is the resurrection of the dead: Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body. And so it is written, the first Adam became a living soul, the last Adam a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall bear also the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God—neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised, and we shall be changed. For it is necessary that this corruptible put on incorruption, and this mortal put on immortality. When this corruption has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the word that is written: Death is swallowed up in victory. Where, O death, is thy victory? Where, O death, is thy sting? The sting of death is sin, but the power of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. So, then, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

If the New Testament means to teach the resurrection of the body, if Paul means to teach that doctrine, it is very strange that the phrase itself never occurs in the New Testament. The notion that the body which is laid in the grave must rise again in order to preserve personal immortality is the relic of a paganism which ought long since to have been forgotten. The body that lies in the grave will rise in grass and flowers only. Nor are our beloved to wait until some far-off time, while their bodies sleep beneath the sod and the cold winds play and the cold rain beats upon their bed. Nor do they wait in some shadowy under-world until the time of their redemption. To die is to depart and be with Christ, which is far better. Every death is a resurrection; and the mother who stands looking down into the grave and hearing the clod falling upon the coffin should turn and lift her eyes and see the loved one at her side trying to caress her. For she should know, not that there will be, but that there is, a spiritual body, and that the last gasp on earth is contemporaneous with the first great inhalation of a new and spiritual life in the celestial sphere.

Within Factory Walls

By Bonnie W. Evans

About three years ago a few young women from the Kirkland Association of Chicago went to the managers of the Western Electric Company and asked permission to open a lunch club in their factory. Knowing the conditions there better than the young women making the request, they gave their consent, doubting, however, the success of the undertaking. They gave the girls a small room in the factory, and there a counter was simply furnished, a few tables placed, an inexpensive luncheon prepared, and the club was opened at a monthly fee of ten cents, with the prices of the edibles at cost. The club was opened, it is true, but its growth was slow; suspicion and prejudice met the efforts of the founders; the girls were afraid of some hidden motive. The second-floor girls would not know the third-floor girls, and social intercourse seemed forever impossible between the third-floor girls and those on the fourth floor. Most of the workers were on small wages, of naturally narrowed experience, and with little conception of co-operation and club life. There were a few, however, who caught the spirit of the work and labored for its success.

For the first few months the struggle was

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severe; one forewoman kept a whole floor of girls away from the club because of her suspicion; the deficit was so great that those meeting it felt it could not go on longer. Just then they were invited to join an Association of Clubs, and attended a meeting of these older, well-established organizations. There they heard of self-government and self-support, of individual responsibility, of educational advantages, and were filled with ambition to report at the next meeting as well as the other clubs.

They then secured a flat close by the factory, and the management put in a bridge connecting it with the workrooms, and helped generously in many ways. But in spite of all this, in spite of the patient efforts of certain members, success did not crown their efforts. Dishes disappeared, and many trials ensued, until they dismissed the matron who had been condescending and patronizing to the girls, and, much to the surprise of every one, on the morning the new matron took charge a large basketful of missing dishes was returned by those who had taken this way of "getting even."

In the atmosphere created by the new daily head, and through the persistent effort of the workers, the club grew gradually. Not only was luncheon served, but supper for the late workers, classes were held, and the membership and interest grew steadily. At the next reunion of the clubs the Occident reported a membership of one hundred and eighty, and a surplus in the treasury of one hundred and eighty dollars. At the third reunion they had a membership of two hundred and fifty; they had succeeded in being self-supporting in spite of the hard times; and, best of all, the managers of the company had given them beautiful rooms in the new factory rent free.

Here is a large lunch-room with every facility for serving, and a large entertainment and resting room. The men of the factory buy their lunches here, but have no club-room.

The new rooms were opened on a Saturday in early summer, when the factory shut down at twelve o'clock. Everything in the rooms was new and bright, every table had its bouquet of flowers, the piano was open, the books were in inviting rows upon the shelves. During the morning some of the club members were allowed to drop their work and assist in making their club ready for the opening reception. A happier, prouder band of girls could not be found than they were, making sandwiches, cutting cake, and getting everything in readiness for the men of the factory had been invited to the party.

At twelve o'clock the girls came in, beaming with pride in their new club home; and slowly the men came. The older ones were silent but observant; others showed great interest but some reluctance; many of the younger boys hurried home to put on their best clothes; the porters and the engineers were there, the superintendent and managers, all mingling in a common interest which was not for that day alone, but for a bright hour in the middle of every working-day. I saw one girl gently place a flower in the torn and faded blue-jeans jacket of an old worker, and I saw the abject weariness leave his face, the back bent with toil grew a little straighter, and interest in music and recitation was awakened. All afternoon the fun continued, and each contributed either enjoyment or accomplishment.

I have tried to give a little sketch of the advance of the club, of the change it has created in the atmosphere of the factory, and of the difficulty attendant on this work. But I find it more difficult to give its deeper significance. The management now so recognize the benefit of the work that they accept only girls who can be good members of the club. The story of the trials is hard to tell, for it is composed of such small details.

There has been no tendency to trades-unionism; bitter class distinction is overcome; the health of the girls is much improved, their interests greatly broadened, and they hope for greater results still. The active workers from the Kirkland Association have worked wisely and well. They have, above all, brought out the powers of the girls themselves, and to this the whole success of the club is to be credited. A visitor there feels at once the presence of good-will, of the happiness born of individual sacrifice for a common good.

The value of the noon hour rightly used cannot be too strongly urged, as has been proved by the Occident Club; and it is to be hoped that other companies will open their doors to similar efforts, and that the noon hour may be transformed elsewhere as here.

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Order and quiet are good things, when they can be had without the sacrifice of things that are better.—*Henry Ward Beecher.*

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Of Pegs and Holes

The Rôle of Individuality in Evolution

By Alfred C. Lane

"AFTER all, may we not consider the species as the resultant of the physical forces of its environment?" said one speaking to a friend of mine. Similar conceptions of the working effect of the laws of development are so widespread among those who have not made some especial study of the subject, as well as among those who have, that it may be well to point out that we living beings are not altogether clay in the hands of the Potter, Environment. I shall essay to show how individual tastes, choices, and perhaps efforts, have played a part by no means minor. Individuality, indeed, has guided the course of the various streams of development (though the argument of this paper is intended to be consistent with Weismannism), though they have all flowed subject to the law of natural selection and to their environment, just as streams of water flow subject both to the law of gravity and to the constraint of their banks.

Since we have to tread upon debatable ground, we shall do well to define carefully what we mean by individuality and thus make sure of having firm ground under our feet. By the individuality of an animal we mean all that determines the action of a single animal besides his present environment and over and above his specific characters. It does not entirely exclude heredity, for some people inherit a strong individuality, but it does include something more, for children of the same parents usually differ widely in individual character. Whatever the cause of this "something more," be it prenatal influence with "latent heredity," or be it that the great differential equation, whose law guides the physical world, needs not only initial conditions for its determinate solution, but the arbitrary constants that are introduced from time to time in individual wills, be the qualities mental or physical, or be it that mind and body are but the sides of one Janus-faced reality, we include all those qualities that mark an individual from others of his species and determine his choice.

We are here concerned with the field of the small accidental variations assumed by Darwin, upon which natural selection has to work. Bateman has, however, emphasized the fact that physical variations are not always small, and Wallace estimates the range of variation from the mean type in things numerically measurable to be from one-tenth to one-fourth.

We all know that variations of choice and taste are still greater. People differ from each other as to the climate, diet, scenery, and occupations they prefer, not merely slightly but radically. What is one man's meat is another's poison. The consequent variety in conduct and choices that we find in man are more familiar in domestic animals, where they are easier to observe (one dog will eat candy, another will not) than in wild animals, where they also occur. A she-bear is proverbially fierce in defense of her cubs, yet I have known of a bear running away before three unarmed men and deserting her three young cubs—I helped eat one of the cubs. So the partridge (ruffed grouse) will expose herself to the hunter to protect her young, but I have noticed that some are much more daring than others in this respect.

An illustration may bring out the effect of natural selection co-working with individual choice. In Siberia the presence of bones of an animal close akin to the elephant was for a while taken as evidence of the former existence of a tropical climate; but the discovery of one for untold years preserved in ice disclosed the fact that this animal, the mammoth, had woolly hair. Now, the original ancestry of the mammoth and Indian elephant had a very wide range in Europe and Asia, and had, we may feel sure, some hair. It is not difficult to see that, as the herds wandered hither and thither in search of food, the leaders with the most hair would find it pleasanter in the uplands and cooler climates, while those with less hair would find warmer climates preferable. Those of the northward-moving herds who did not have much hair would be more likely to catch cold and die or desert. The next generation from the survivors would inherit not only the tendency to vary toward more hair, but the tendency to

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choose the cooler climate and the corresponding vegetation as well. Thus the tendency to work north and have more hair would become co-variants, cease to be individual, and become racial. But we must note that natural selection could work upon the variations in abundance of hair only in so far as individual choice gave it opportunity. There would, doubtless, be reversions, counter-migrations, and desertions, and some of the northward-working host would have little hair and catch cold, while others, with much or little hair, would prefer to go south; but, on the whole, as the oily cream-globules work to the top of the milk, so the hairy elephants would work toward the higher latitudes.

One further illustration shows yet more plainly how individual choice may be continuously important. The blindfish of the Kentucky caves have close kin which are eyed and live in swamps of the same region. It must have been individual choice which led the ancestors of the blindfish to take up their abode in caves in the first place, for it would be easy enough to swim up or down and out of the caves. In fact, fishes with eyes are often carried into the caves, and the blindfish is occasionally found outside, perhaps swept away by spring freshets. Doubtless the progenitors who first chose this station of life found it comparatively unoccupied, with a sufficient supply of food and greater freedom from enemies and from the strenuous competition of the outside world. As they had to find their food in the dark, a good development of the organs of touch and smell would be requisite, but these would, of course, be no disadvantage outside. Fish who once chose this station would, however, be likely to choose to remain (if they could conveniently), for we all know how painful is the emergence into light from a dark room. Those who chose this niche or were born into it, and yet had better sense of sight than taste or smell, would be—we cannot say elbowed—finned out, and would find that they had better seek a living elsewhere. Those who remained would interbreed and transmit both the tendency to choose cave life and the fitness therefor to their posterity in double force, while defective eyesight would be no disadvantage, and make it more certain that those who had it would not stray away. The progeny who were not equally heirs to these tendencies, but reverted to the type of their forbears, could, as we have said, easily enough swim out of the cave, leaving those who preferred cave life to stay. Thus selection according to choice of habitation might be quite as effective as the artificial selection of the breeders. If birds of a feather persisted not only in flocking but breeding together, we should soon have a race of one-feathered birds. A cave-dwelling race of fish with keen senses of taste and feeling and not so perfect eyesight would be soon formed. The complete disappearance of the eyesight and the general blanching cannot be thus accounted for. The condition of the eyes would be variable; and we must appeal to Weismann's principle of germinal selection based on the struggle for nutrition within the animal, or to the Neo-Lamarckian principle of the cumulative effect of disuse, to explain the complete blindness.

The principles above illustrated are not unimportant, nor merely of minor scope and range. The reader may use his fancy in applying them to the differentiation of night-flying moths and sun-loving butterflies.

Romanes in particular has laid stress upon the importance of isolation as an almost necessary factor in the evolution of various species, and has introduced the idea of physiological selection as a factor in producing practical isolation from interbreeding. But we see that isolation does not necessarily imply casting ashore upon a desert island, the sinking of an isthmus, or the closing of a strait. One may be alone in a crowd, and in the same general district different tastes and habits may lead to a practically complete isolation.

If allied species of similar habits come in contact without blending, the importance of the individual mental attitude is shown, as Professor Steere has pointed out, by the fact that between such species there is fierce war. In Michigan the red squirrel is literally driving out the gray squirrel, just as the English sparrow drives out the native sparrow. Were this not the case, there would be, as among certain woodpeckers, along the marches where the realms of two well-defined species overlapped, a neutral zone where intermediate forms appeared.

We will not further pursue the subject into the domain of sexual selection, for Darwin has already treated that phase so fully. But the power of individual choice, the capacity for willful action, is one of the characteristic properties of life down to the fundamental protoplasm. Some actions of an animal we can, indeed, predict. We may be sure we shall go to bed at night, but we cannot predict our

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path as we could that of a falling stone; and even of the simplest forms of life, placed under conditions as similar as we can make them, we cannot say that each individual will follow exactly the same course. I think we have gone far enough to see that individuality has power to determine the environment to which the individual will submit itself, and that thus varying tastes seeking various surroundings have helped to produce the wondrous variety in the forms of life. That we are not clams is due to the fact that our forefathers did not choose to stick in the mud when the ancestors of the clam preferred that environment. That we are Americans and Christians to-day depends not only on a series of great historic choices, from the time of Abraham, when he chose to leave the land of his fathers, and of Moses, who chose to endure affliction with his people, to the time of the Pilgrim Fathers, who chose to leave their old home to found a theocratic commonwealth, but also upon a multitude of choices of our individual ancestry, choosing to be with such men—choices not the less fraught with import to us as individuals that they are not inscribed in recorded history.

Moreover, this is not the whole of the matter. Not only can the individual choose his surroundings, but to a certain extent he can modify them. I have heard a man's neglect to wear his overcoat and his resultant death used as an illustration of lack of adaptation to environment. But a man's coat is not himself, but part of his surroundings. His putting it on would not have changed himself. The real lack was in his failure to adapt his environment to himself. Nor is man the only animal with the power to fit and mold his surroundings to himself. The bee molds his cell, the bird weaves her nest, the beaver builds his dam (the latter often making a considerable change in the face of nature), to suit their surroundings to their own tastes and habits. We find this capacity for changing the surroundings to suit the tastes of the individual or the species to be a mark of high intelligence. Obviously, too, the greater this power to fit one's surroundings to one's self the greater the range of the animal can be. Thus it is that man, who has the greatest intelligence, has the widest range. He pierces the earth farther than the mole. Though yet far from satisfied with his mastery of the dominion of the air, he has ascended the air higher than the eagle. He dwells in every continent. He traverses every sea. An irresistible impulse, almost incomprehensible, unless we view it in this broad way as an attempt to extend his sway, drives him to the very poles.

And yet, in spite of this vastly varied environment, so great is his control over his surroundings that environment seems to have nearly lost her power of modification, so far as he is physically concerned. Does he face Arctic cold?—he does not develop the fur of a bear, but he steals some other animal's fur. If he explore the sea, it is not in the guise of a seal or walrus, but in a boat or a diving-bell. Does he desire speed?—he invents bicycles and locomotives, rather than hoofs. Through all man's varied homes and occupations, the physical ideal and type of the race has remained practically unchanged, petrified in the Apollo Belvidere and the Nike Apteros.

To sum up the matter in a nutshell, God's plan in creating the world of life has been to provide a peg for every hole. But in this provision, not merely have pegs been fitted to holes, but the pegs have been moved from hole to hole and the holes fitted to the pegs. For, though a square wooden peg may be driven into a round iron hole so as to fit in, a square iron peg, in other words a nail, may be driven into a wooden board, making its hole fit it.

The principle thus developed of the interaction of individual and environment we can see all around us exemplified in moral life. Thus, you or I may not frequent the slums without becoming contaminated; but the city missionary, the Salvation Army captain, the Sister of Charity, can go in, and, instead of being dragged down toward the slum level, help to lift the slums to their level. The long confinement of the old factory hours is rightly not held to tend to larger life, but ever and anon we find one who, by sheer force of brains and will, though put to work at the tender age of six to work from five in the morning until seven at night, has forced himself up, and made a career for himself. The environment of Japan forty years ago was not favorable to Christianity, yet a Neesima would force himself out of such surroundings. Here are four boys on a farm, born of the same parents, reared under similar surroundings. Yet, as their individuality matures, one studies and works his way through college, bound to get an education, even though (as happened to a friend of mine) his own father

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steals his savings. Another runs away to the Klondike. Another goes to West Point. The last remains on the old homestead. How different will they all be in ten years! Is it due to their surroundings? Undoubtedly, in part. Perhaps no institution gives such a distinctive character to its graduates as West Point. It molds even the most marked individualities. And yet there must be something responsive in the boy to make him go, or allow him to stay there.

Thus the man who blames his surroundings for his errors is morally beneath the potato which, in the dimly lighted cellar, still sends out its long sprouts, reaching and growing toward the light. The young man who comes into the great city and does not hunt up the Young Men's Christian Association gymnasium, and the library, and the church, need not lay all the blame on theater, saloon, or brothel for his downfall. The law of mutual reaction of individual and environment works unceasingly. He that expects to remain in evil company, neither improving it nor being hurt by it, is the fool that expects to touch pitch without getting sticky.

The Child Spy

By Alphonse Daudet

Translated by H. Twitchell

HIS name was Stenne; little Stenne they called him. He was a *gamin* of Paris, pale and thin, who might have been ten years old, perhaps fifteen; one can never tell the age of these children. His mother was dead; his father, an old soldier, patrolled a square in the neighborhood of the Temple. Babies, nurses, old women, all those helpless persons who ran the risk of being trampled on in the crowded streets, knew Père Stenne, and loved him, too. They knew that that fierce mustache, the terror of dogs and pickpockets, concealed lips that could smile, and that to provoke that smile one had only to say:

"How is your little boy to-day?"

And how he loved that little boy! How proud he was when in the evening the little fellow came to join him and the two made the rounds together, greeting every one they met!

With the siege, everything was changed. Père Stenne's square was closed to the public. He was compelled to keep a constant lookout, without his pipe or his son. When he spoke of the Prussians, his mustache was a sight to see! Little Stenne did not find the new life so disagreeable, however. A siege! That meant fun for *gamins*. No school, no duties; vacation all the time, and the streets as lively as on gala days. The boy stayed out-of-doors, running about until night. He followed the detachments of troops to the fortifications, choosing those which had good music; he was very particular on that point. At other times he watched them at their drill.

The most interesting of all, though, were the games of chance the Breton troops made popular at this time. When little Stenne was not at the ramparts or at the shops, you would be sure to find him watching a crowd play galoche at the Place du Château-d'Eau. He never played; it took too much money. He contented himself with watching the others, and with such an expression! One in particular, a great fellow with a blue coat, who staked only hundred-sous pieces, excited his admiration. When this boy ran, one could hear the coins rattle in his pocket.

One day, as little Stenne was stooping down to pick up a piece which had rolled under his feet, the fellow said in a low tone:

"That makes you squint, hey? Well, if you want me to, I will tell you where to get plenty of them."

The offer was accepted, and, leading Stenne aside, he asked the boy to go with him to sell French newspapers to the Prussians, adding that they could make thirty francs a trip. Stenne indignantly refused, and for three days he remained away from the Place. Three dreadful days! He could neither eat nor sleep. At night he seemed to see the pile of galoches at the foot of his bed, and the hundred-sous pieces gleaming in the faint light. The temptation proved too strong. The fourth day he returned to the gaming-place, saw the big fellow, and agreed to go with him.

They set out one snowy morning with sacks on their shoulders, and the papers hidden under their jackets. When they reached the Flanders gate, it was scarcely daylight. The large boy took little Stenne's hand, and, approaching the guard, who had a red nose and a kindly manner, he said, in a whining tone:

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"Please let us pass, kind sir. Our mother is sick and our father is dead. We are going to see if we can find some potatoes in the fields outside."

He even shed tears. Stenne, much ashamed, hung his head. The sentinel looked at them a moment, then, glancing at the dreary white road, he said, "Pass on quickly," and there they were on the way to Aubervilliers. How the big fellow laughed!

Confusedly, as in a dream, little Stenne saw the factories transformed into barracks, the tall chimneys, piercing the fog, partially broken off. From time to time they came upon sentinels, officers who were scouring the horizon with field-glasses, and little tents, wet with snow, standing before dying fires. The large boy knew the way and went across the fields, being careful to avoid the military outposts. Notwithstanding his precautions, they suddenly came upon a squad of riflemen. The troops were partly hidden in a ditch which bordered the Soissons railroad. This time they were not allowed to pass so readily, though the large boy told his story in the most pathetic manner. While he was weeping, an old white-haired sergeant came out of one of the little tents, and said:

"Don't cry, little fellow; we will let you go to hunt for your potatoes. But come in first and warm yourselves a bit; the little one looks frozen."

Alas! it was not the cold that made little Stenne shiver so; it was fear and shame. Inside the tent they found soldiers huddled together around a little fire, baking biscuits on the points of their bayonets. They made room for the children, and gave them a drop of their warm coffee; while they were drinking it, an officer appeared at the door, called the sergeant, and, after a few words with him in a low tone, went quickly away.

"Boys," said the sergeant on re-entering, "there will be fun to-night. We have found out the Prussian countersign. I believe at last we are to capture that cursed Bourget!"

Then followed an explosion of bravos and shouts. The soldiers danced and flourished their bayonets. Taking advantage of the tumult, the boys slipped away. On leaving the trench, they saw before them a plain bordered on one side by a long white wall, defaced by bullets. It was towards this that they directed their footsteps, stopping often as if picking up potatoes.

"Let us go back when we get to the wall," said Stenne.

The other boy only shrugged his shoulders and went steadily forward. All at once they heard a click, and saw a gun pointed at them.

"Crouch down!" whispered the large boy, throwing himself on the ground.

Once down, he whistled; another whistle answered. They then rose and went up to the fortification. Over the wall they saw two yellow mustaches under dirty military caps. The large boy jumped down beside the Prussian.

"This is my brother," he said, pointing to his companion. Stenne was so little that on seeing him the Prussian began to laugh; he was obliged to take him by the arm to help him over the rampart.

Behind the wall were earthworks, fallen trees, and great black ditches. In each ditch were the same yellow mustaches, which laughed as the little fellows went past. In one corner was a house, protected by trunks of trees. The lower story was filled with soldiers playing cards, while soup was cooking over a roaring fire. How good it smelled, and what a contrast to the camp of the French riflemen! In the upper story were the officers. They had champagne to drink, and a piano to play on.

When the little Parisians entered, they were greeted with shouts of joy. They delivered their papers to the enemy. They were given wine to drink, that their tongues might be loosened. The large boy amused them by his odd language and his low wit. They laughed boisterously, repeating his expressions, fairly rolling in the Parisian mire that was thus brought to them.

Little Stenne would have liked to talk, too, to show that he was not stupid; but something seemed to choke him. In front of him, standing apart from the others, was an old Prussian, who seemed to be trying to read his thoughts, as the soldier's eyes never left his face. There was tenderness and reproach in the gaze, as if the man had a boy about Stenne's age, and as if he would have said:

"I would rather die than see my son in such business!"

The poor boy felt as if a hand clutched his heart so that it could no longer beat. To escape from his torture, he drank a great deal of wine. Soon everything seemed to be going round and round. In the distance he heard his companion ridiculing the National Guard, mimicking their drill and going through other drollery. At last the boy lowered his voice, the officers clustered around him, and their

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faces became serious. The wretch was about to forewarn them of the attack to be made that night. Stenne suddenly realized what was going on, and called out:

"Not that! not that!"

The large boy replied with a loud laugh and went on. Before he had finished, all the officers were on their feet. One of them showed the door to the boys, and exclaimed:

"Leave at once!"

Then they began talking rapidly among themselves in German, while the large boy walked out as proudly as a Doge, jingling his money in his pocket. Stenne followed with bent head, and as he passed the old Prussian whose glance had hurt him so, he heard a sad voice say: "A bad business, this; a bad business!"

Once outside, the boys began to run to get back as soon as possible. Their sacks were filled with potatoes which the Prussians had given them; they passed the French post without being molested. There everything was being got in readiness for the night attack. Troops arrived silently and massed themselves behind the bank. How happy the old sergeant seemed as he placed his men! When the boys passed, he recognized them and smiled kindly at them.

Oh, how that smile hurt little Stenne! He wanted to cry out:

"Don't go down there; you have been betrayed."

The older boy had said to him, "If you tell, we will be shot;" so he was afraid. On reaching the city, they went into a deserted house to divide their money. This was honestly done, and when little Stenne heard his gold pieces rattling in his blouse and thought of the games of galoche in store for him, his crime did not seem so very serious.

But when he was alone, poor child! when the large boy had left him outside his door, then his pockets began to feel heavy, and the hand which held his heart tightened its grasp. Paris no longer seemed the same place. People passing looked hard at him, as if they knew where he had been. He heard the word "spy" in the noises of the street, in the beating of the drums along the canal. He entered the house, and was glad that his father had not yet returned. He went at once to his room and hid the crowns, which were so heavy, under his pillow.

His father had never seemed so kind and so cheerful as on this particular evenin Encouraging news from the provinces had been received; things looked brighter. While eating his supper, the old soldier looked at his gun hanging on the wall, and said to Stenne, with his honest laugh: "Hey, my boy, how you would fight the Prussians if you were only big enough!"

About eight o'clock they were startled by the sound of cannon. "That is at Aubervilliers; they are fighting at Bourget," said the good man, who knew the names of all the forts. Little Stenne grew pale, and, pretending to be tired, went to bed, but not to sleep. The cannonade continued. The boy pictured to himself the French soldiers going at night to surprise the Prussians and falling into an ambuscade. He thought of the sergeant who had smiled upon him, and saw him stretched out dead in the snow, and many, many others with him. The price of all this blood was hidden there under his pillow, and it was he, the son of a soldier, who . . . He stifled his sobs. He heard his father walking about in the next room, and, at last, open a window. Down below in the Square the call to arms was being sounded, and a regiment was forming to march to the scene of the firing. It was a battle, then; the miserable boy could no longer restrain his sobs.

"What is the matter?" asked Père Stenne, going into the room. The child slid out of bed and threw himself at his father's feet. At the motion the crowns rolled out on the floor.

"What is this? Have you been stealing?" said the old man in a trembling voice.

Then, in a breath, little Stenne told him that he had been to the Prussian camp, and that they had given him the money. As he talked, his heart grew lighter and he felt comforted. His father listened with an expression of terror. When the boy had finished, the old man hid his face in his hands and wept aloud.

"Father! father!" exclaimed the child.

The old man pushed the boy aside and picked up the gold.

"Is this all?" he asked.

Little Stenne nodded his head. His father then took down his gun, and, putting the money in his pocket, said:

"I am going to return it to the givers."

Without another word, without even a look behind, he went out and joined the troops who were marching past. He was never seen again!

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Books and Authors

The Annals of a Publishing House [1]

Full as these volumes are of the commercial energy, shrewdness, and independence of the House of Blackwood, the title of Mrs. Oliphant's last work might better read "Annals of the Literary Side of a Publishing House." About actual publishing there is much information, but about the publishers' relations with authors there is more, and for this we may thank the popular and widely esteemed writer so lately gone from us—gone before she had time to compile the third volume (from 1860) which must complete the undertaking. We learn, however, that the third volume may soon appear—the work of other hands.

Full, too, as are these volumes of remembrances of Scott, Lockhart, Wilson, Hogg, De Quincey, Thackeray, George Eliot, and others, there is no description at once more closely touching the House of Blackwood and the author in question than Mrs. Oliphant's account of her own first relations with the publishers with and for whom for nearly four decades she worked so assiduously. From that account we quote the following:

> They shook their heads; they were very kind, very unwilling to hurt the feelings of the poor young woman, with the heavy widow's veil hanging about her like a cloud. No, they did not think it was possible. I remember very well how they stood against the light, the Major tall and straight, John Blackwood with his shoulders hunched up in his more careless bearing, embarrassed and troubled by what they saw and no doubt guessed in my face, while on my part every faculty was absorbed in the desperate pride of a woman not to let them see me cry, to keep in until I could get out of their sight. I remember also the walk down the hill, and a horrible organ that played "Charlie is My Darling." . . . I went home, to find my little ones all gay and sweet, and was occupied by them all the rest of the day in a sort of cheerful despair—distraught, yet as able to play as ever. . . . But when they had all gone to bed, and the house was quiet, I sat down—and I don't know when, or if at all, I went to bed that night; but next day (I think) I had finished and sent up to the dread tribunal in George Street a short story which was the beginning of a series of short stories called the "Chronicles of Carlingford," which set me up at once and established my footing in the world.

These volumes, then, are a grateful tribute from one who had not only been for many years in the ordinary relation of author to publisher with this firm, but had continuously contributed to its famous magazine—a writer "intimate with its history, thoroughly imbued with all its traditions, and very loyal to its past." "Blackwood's" has now lasted for eighty years; in a very real sense it is the founder of the present monthly magazine.

Of Mrs. Oliphant's style in these volumes, it must be admitted that it is not so felicitous as in some of her other writings. Her arrangement of material, however, compels admiration, even though we may wish that she had shown greater disposition towards condensation. Not only are too many letters of little lasting worth admitted; the narrative itself is too diffuse. Nevertheless its spirit is all that one could desire.

Mrs. Oliphant's pages offer some interesting glimpses of much-talked-of folk; for instance, of Scott. As late as 1816 the authorship of the Waverley Novels was still a mystery. Sir Walter was then at work on "Tales of My Landlord." Through Ballantyne he made a proposition to Blackwood and Murray, that, between them, they should publish the work. Murray showed the "Tales" to Gifford, and Blackwood rather tactlessly informed the author that not only Gifford but also the publishers would relish some change in the manuscript. Then came the following note from Scott to Ballantyne: "Dear James: I have received Blackwood's impudent letter. . . . Tell him and his coadjutor that I belong to the Black Hussars of Literature, who neither give nor receive criticism. W. S." As might be expected, however, Mrs. Oliphant puts most of the blame on Murray. Equally emphatic was another Walter's note to Blackwood—Savage Landor's: "Pray do me the favor to inform your compositor that if ever again he has the impudence and audacity to alter a letter or a point of my writings, he shall see no more of them!"

Next to Scott in chronological interest comes Coleridge. In 1819 he was asked to write for the magazine which had parodied "Christabel." He answers as follows:

> I am just returned from a coaching tour in the aguish parts of Essex, and find your letters and a note from Mr. Davies, in consequence of which

[1] *Annals of a Publishing House. William Blackwood and His Sons: Their Magazine and Friends.* By Mrs. Oliphant. Charles Scribner's Sons, New York. 2 Vols. $10.50.

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I dine with him on Friday. At present I can only express my thanks for the editor's letter, and entreat you to assure him that I find it most candid and satisfactory, the proposal of the two sheets *probationary* equally fair and judicious. Of course I can feel no objection to a compliance with it. A very slight personal acquaintance with me would have enabled the editor to take for granted that I should not be offended with the droll Christabelliad. None of Mr. O'Doherty's readers will peruse it with less pain, few with greater pleasure. I should indeed be wanting both to myself and to common sense if I did not regard it as a compliment, and that of no ordinary kind, for, not to mention the names with which my own stands in juxtaposition, it would be strange if a man of O'Doherty's undoubted genius should have employed so much wit, humor, and general power of mind on a work wholly without worth or character. Let only no poison of personal moral calumny be inserted, and a good laugh is a good thing; and I should be sorry, by making a wry face, to transfer it from my Lady Christabel to myself.

Then comes the dilatory De Quincey. In 1821 Blackwood writes to him: "I must tell you frankly at once that your mode of furnishing articles will neither answer your own purpose nor mine. For instance, this article, which you have not yet finished, you positively promised to have with me complete on Tuesday by two o'clock."

What we learn of Lockhart, Wilson, and Hogg (though the Ettrick Shepherd fares hardly at Mrs. Oliphant's hands) is certainly illuminative, but we hark back to the characteristic notes from more famous men as being the backbone of the work. Take this proposal from Thackeray—*and it was rejected!*

Some years back you used to have pleasant papers in "Blackwood" called "The World We Live In." I should be glad to do something of a like nature if you are disposed to accept my contributions. No politics, as much fun and satire as I can muster, literary lath and criticism of a spicy nature, and general gossip. I belong to a couple of clubs in this village, and can get together plenty of rambling stuff. For instance, for next month Courvoisier's hanging (I'll go on purpose), strictures on C. Phillip's speech, the London Library, Tom Carlyle and the "Times," Bunn's new book, of which great fun may be made, and an account of Willis that may be racy enough. If the project smiles upon you, as the French say, please write me word.

Of Bulwer there is frequent mention—his "Caxtons" and other novels appeared in the Magazine. But a great novelist now appears as a contributor. George Henry Lewes had sent the manuscript of a story called "Amos Barton" to the Blackwoods for their journal. Lewes explained that the author was of a timid temper and quite unaccustomed to the manner of composition in which *he* now made his first attempt. Blackwood replies: "I am glad to hear that your friend is, as I supposed, a clergyman. Such a subject is best in clerical hands, and some of the pleasantest and least prejudiced correspondents I have ever had are English clergymen." Following "Amos Barton" came "Mr. Gilfil's Love Story" and "Janet's Repentance." In connection with the last named this protest is interesting:

I think you have rather mistaken the intention of the jokes in the playbill. They are not meant as Attic wit but as *Milby*, and any really fine sarcasm would be out of place. I have altered the conclusion a little to prevent that mistake in the reader. . . . My own impression in reading over the account of the confirmation [to which Mr. Blackwood had objected] is that readers will perceive, what is the fact, that I am not in the least occupying myself with confirmation in general or with bishops in general, but with a particular confirmation and a particular bishop. Art must be either real and concrete, or ideal and artistic. Both are good and true in their way; but my stories are of the former kind. I undertake to exhibit nothing as it should be; I only try to exhibit some things as they have been or are, seen through such a medium as my own nature gives me. The moral effect of the stories, of course, depends on my seeing truly and feeling justly, and as I am not conscious of looking at things through the medium of cynicism or irreverence, I can't help hoping that there is no tendency in what I said to produce these miserable mental states.

Three years later George Eliot's identity became known.

Mrs. Oliphant's last work is emphatically one to be enjoyed by occasional sips; as our excerpts indicate, it is full of anecdote, reminiscence, and suggestion. The work would have been enjoyed more, however, if the publishers had put their admirable typography into smaller volumes and more of them.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending February 4. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY AND BIOGRAPHY

Hawaii's Story, by Hawaii's Queen (Lee & Shepard, Boston), is a handsomely printed and illustrated volume of four hundred pages, autobiographical in its character, and giving not really the history of Hawaii, but only so much of it as is contemporaneous with the life of Liliuokalani, the now deposed Queen. Its interest for American readers will be partly romantic, partly historical. Royal autobiographies are rare, and Liliuokalani's

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life has been one of undoubted dramatic interest. Historically the value of the book to Americans lies in the Queen's account of the revolution of 1893, by which she was deposed. From her narrative it appears that she was Queen under a constitution modeled after that of European constitutional monarchies. Her Cabinet was responsible, not to her, but to the legislative body, or Parliament. It could at any time be dismissed, as the English Cabinet can be, by vote of want of confidence. This was one feature in the constitution. Another was its clause giving the suffrage to all resident foreigners on the same terms as the native Hawaiians. In these two respects the constitution was unsatisfactory to her. She desired to return to the absolutism which had existed prior to 1887. She desired a Cabinet which should be responsible to her, not to the Parliament, and she desired to exclude foreign residents from the suffrage.

To prepare the way for these changes, a bill was carried through the legislature, giving a charter to the Lottery, which had already been expelled from the United States, on condition of its paying the Government well for the privilege; and it was proposed to issue licenses for the importation and sale of opium, also for a similar compensation. Thus the Government would have been provided with funds without being compelled to resort to taxation. The Queen then prepared to annul, by a *coup d'état*, the constitution under which she was reigning, and promulgate another, which would deprive foreign residents of suffrage, would remove constitutional limitations from the monarchy, and would make the Cabinet the personal instrument of the sovereign, as in Russia, not the administrators of the will of the people, as in England. This is her own account of her purpose, which she defines in the following words: "The legislature is the proper course by which a new constitution or any amendments to the constitution can be made; that is the law. But when members are bribed, and the legislature corrupt, how can one depend on any good measures being carried by the House? It is simply impossible. The method was tried, and failed. There was only one recourse, and that was that, with the signature of one of the company, I could make another constitution." What fate would have befallen the foreign residents had they suffered her to complete her plan, set aside the old constitution, and issue a new one in the interests of absolutism, is indicated by the fact that when the representative of the United States, sent out by Mr. Cleveland, proposed to reinstate her on the throne, provided she would grant a general amnesty to the revolutionists, she declared, and still declares, that nothing else would satisfy her than their exile and the confiscation of their property. She signed a paper in which she also insisted on their heads. But she now declares that these words in the document which she signed, which threatened their lives, fell unheeded on her ears. Had the foreign residents permitted this *coup d'état* to have been accomplished, without resistance, they would have shown themselves cowards, unworthy the name of Americans. They were both too quick and too strong for the Queen. They compelled her abdication, and framed and adopted the present constitution of the Republic of Hawaii.

In *Christian Greece and Living Greek* Dr. Achilles Rose gives his countrymen the excellent advice to "reform their political system, pay more attention to interior improvements than to foreign politics, elevate the national character, and fulfill their national aspirations by the arts of peace." Timely and interesting are his historical sketch of Greece, his review of the suffering of Greece under Turkish bondage, his somewhat too brief account of the war of independence, and his remarks on the modern Greek language and literature. (Peri Hellados Publication Office, New York.)

From the author of "The Heart of a Continent" and "The Relief of Chitral" we have a right to expect graphic statement and terse comment. This is exactly what Captain Francis Younghusband gives us in *South Africa of To-Day*. His two expeditions to the Transvaal on behalf of the London "Times" have resulted in such interesting letters as to demand longer notice than we are able to give at this time. (The Macmillan Company, New York.)

RELIGION

The "Epochs of Church History" volumes are not following a chronological order in their appearance. We have already had "The Age of the Renascence" and "The Anglican Reformation;" now we must needs hark back to earlier times again in *The Age of Charlemagne*. This epoch is described by Dr. C. L. Wells, Professor of History in the University of Minnesota. Though the space at his command is not great, and his

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narrative is hence at times overcondensed, he yet contrives to give us not only a clear and concise account of the epoch, but also to bring into stronger light some of its obscurer features. The work is thus a real help to the better understanding of both secular and sacred history in an age of which it has well been said that it is more celebrated than known. Certainly we realize here better than in most histories how Charlemagne's age lies between a dark century at either end. These shadows are as well drawn as are the outlines of the happenings in the great reign itself. Dr. Wells has given to us a truer sense of the gloom which spread over society, politics, and economics as well as morals in those dark ages accompanying Rome's fall; a truer sense of the upbuilding work of those who began that epoch, known by the name of its greatest worker, and of the Church's entrance upon its legacy—the genius for organization left it by the Roman Empire itself. Perhaps the most important chapter in the book is that on the Forged Decretals, in which some illumination may be found not to be had elsewhere. (The Christian Literature Company, New York.)

SCIENCE

We are glad that Professor David P. Todd's volume is entitled *A New Astronomy for Beginners*. It will attract, as it deserves to attract, that large body of rather timid persons who would like to know something about astronomy yet are hardly earnest enough to attack a "school-book" on the subject. Professor Todd's is not so much the story of the dreaded mathematical as of the popular physical astronomy. Moreover, it is told so directly and clearly that it adapts itself to all readers, and will thus add much to the sum of general information. The graphic illustrations, especially the colored plates, are also of signal aid. Readers of The Outlook will not have forgotten Dr. Todd's happy union of the simple with the technical in his recent paper in our columns on the Amherst Expedition to Japan—he is Professor of Astronomy and Director of the Observatory at Amherst. He is also well known as the leader of two solar eclipse expeditions. Of course his book is one for schools and students quite as much as for the general reader, but we have put the claims of the latter first, as hitherto they have seemed the less supplied. Students, learned and unlearned, ought to gain two things from the study of this book: first, to gain the habit of thinking as opposed to mere memorizing; second, to comprehend astronomy as our author does, not as a mere sequence of isolated and imperfectly connected facts, but as an interrelated series of philosophic principles. (American Book Company, New York.)

Professor Edward Bradford Titchener does not introduce us to psychology by means of brain anatomy or physiology, but by means of a general account of scientific method. His *Primer of Psychology* (The Macmillan Company, New York) is a needed book. Those familiar with the author's previous work will be reminded of it often in reading this, but the exposition of the present volume is simpler while its range is wider. The book's clear print is a fitting form for Professor Titchener's clear thought and expression. It must have been no slight task to preserve such expression in developing psychology systematically. In addition to the text, there is a series of questions and answers at the end of each chapter which ought to stimulate the student to further study.

NOVELS AND TALES

Mr. George Gissing's *The Whirlpool* appeared in England some months ago, and has attracted deserved attention. To say that its theme is the triumph of circumstances over the human will might not be exactly fair, but it is true that here, as in his other novels, the author is strongly influenced by a too keen sense of the fatality of environment. He is also constantly impressed with the dreary dullness and sordid pettiness of middle-class English "society" life—to say nothing of its dangers. As a study of individual characters the book is an unusually strong one. Mr. Gissing has not the analytical subtlety of Henry James or the humor of Mr. Howells, but in some ways his realism reminds one distinctly of these two writers. With a slowly moving plot, and with nothing that is sensational or offensive, the interest is sustained in a remarkable degree, and this interest is distributed evenly over several principal and many minor characters. All these are allowed to develop their traits naturally and gradually, so that the reader gains his knowledge of them as we do in real life, little by little, and by indications rather than by demonstration. The author's knowledge of London society is evidently thorough, and his knowledge of the greater "whirlpool" of

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passion is also deep. (F. A. Stokes Company, New York.)

Mr. Stanley J. Weyman's latest story, *Shrewsbury* (Longmans, Green & Co., New York), deals with a very complex situation in England in the time of William III., and does not deal with it with quite Mr. Weyman's usual skill. The story is interesting and at times exciting, but the directness and brilliancy which Mr. Weyman sometimes puts into his stories is not quite so prominent in this latest tale of adventure. Several very prominent English statesmen are introduced, slightly but very effectively sketched.

The world has been pretty well searched over for material to be used in tales of "local color," yet we do not recall any recent stories of West Indian life of value, while of the stories and sketches of a generation ago, such as those in "Tom Cringle's Log," most are now forgotten. *Where the Trade-Wind Blows* is an inviting title for Mrs. Schuyler Crowninshield's volume of West Indian stories, and they are decidedly worth reading. The humor and pathos of the lives of the listless and ignorant natives, the social problems coming from the mixture of races and the lazily immoral conditions of life, the industrial and agricultural methods, and much else that is peculiar to people and country, are made good use of as a background, while there is in each story a note of passion and a single strong situation. We predict that the author will be heard from again. (The Macmillan Company, New York.)

Mrs. Jeannette H. Walworth has written another tale of the South during the war and the period of reconstruction. *On the Winning Side* (R. F. Fenno & Co., New York) is a story of war between good and evil in a human soul, as well as between the sections of a country. Strong Martin, an overseer's son, sent with his future master to college, is the central character in the book, and the one about which the plot revolves. Mrs. Walworth always arouses the sympathy of her readers for the Southern woman who so heroically bore burdens and privations uncomplainingly; burdens that were often harder to bear than those borne in battle, because there was no enthusiasm to lighten them, no excitement to stimulate activities.

The story of the infatuation of a strong man for a narrow-minded woman whose horizon is bounded by herself and her relations to time and eternity is told by Emma Brooke, the author of "A Superfluous Woman," in *The Confessions of Stephen Whapshare.* (G. P. Putnam's Sons, New York.) The wife is like a smothering fog in her selfish love for her husband, whose life is one long bondage to her creed. The love for another woman strong and self-reliant, a love returned and acknowledged, makes the plot, and leads to the tragedy of the story. Sin brings its penalty, and temptation resisted and overcome its reward

MISCELLANEOUS

A series of what might be called economic and sociological parables has been written by Mr. Bolton Hall, entitled *Even as You and I.* (F. Tennyson Neely, New York.) Some important facts are forced on the attention by this series of parables. One such fact confirmed by them is that, with the best intentions, many men and women who are trying to lighten the sum total of human miseries are not working in the right way, nor the way to bring solutions. The book is suggestive, and will set many readers thinking. We wish its exterior were in better taste.

The story of the women of Persia is most graphically told by the Rev. Isaac Mulek Zonan, a native of Persia, who came to this country four years ago to study and fit himself to do missionary work in his own country. He entered the Louisville Presbyterian Theological Seminary, and was graduated in 1896. He has just written a book, *Persian Women* (Cumberland Presbyterian Publishing House, Nashville), in which the life of women in all classes of society in Persia, from "the cradle to the grave," is depicted. It is a sad and often thrilling story. The life of little girls is peculiarly hard. This book cannot fail to arouse the sympathies of the women in America to change the home and social relations of the women in Persia.

Trialogues, by Mr. William Griffith (Hudson-Kimberly Publishing Company, Kansas City, Mo.), revives an old form of poetic dialogue with some skill, but not with entire effectiveness. There are four trialogues which find their movement and their imaginative background in the seasons. Three types of character are brought out in the conversation, and there are at times touches of genuine imaginative insight and beauty. Mr. Griffith has, undoubtedly, poetic gifts. His work shows, however, if we mistake not, the immaturity of inexperience.

Mr. Robert D. Weekes has published a translation of the New Testament from the

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original Greek. He entitles it *The New Dispensation.* Mr. Weekes discards the familiar divisions into chapters and verses, but, for convenience, indicates them at the bottom of the pages. He retains our present arrangement of the books save in the Letters of Paul, where he adheres to the chronological order suggested by Conybeare and Howson. His translation follows in general the Greek text of Westcott and Hort, and it shows an attempt to avoid infelicities in other translations and to clarify some obscure passages. (Funk & Wagnalls Company, New York.)

Der zerbrochene Krug, by Heinrich Zschokke, has been well edited by Professor E. S. Joynes, and will be found to be just the little story for a beginner in German. A peculiar excellence of the volume is the introduction of paraphrases for retranslation. (D. C. Heath & Co., Boston.)

Literary Notes

—The "Athenæum" has passed its seventieth birthday.

—Mr. Ruskin, despite his great age, continues to take daily walks, sees personal friends, and spends much time in reading.

—Two interesting memoirs are in preparation. The first is that of Susan Ferrier, the once popular novelist, and is being edited by Mr. J. A. Doyle. The second is that of the Duchess of Teck, and is being prepared by Mr. Kinloch Cooke.

—For some time "Maarten Maartens" has not published anything, but he is now finishing a new novel to bear the title "Her Memory." Readers of The Outlook will remember the author's "Greater Glory," which appeared in these columns.

—An art note of unusual interest is contained in the announcement that there will be held at the Century Club, of this city, for a week, beginning February 19, a special memorial exhibition of pictures by the late W. Hamilton Gibson. Immediately thereafter a more extensive collection of Mr. Gibson's drawings, water-colors, oil-paintings, pastels, and sketches will be put on exhibition at the American Art Galleries, and finally a sale of these pictures will take place.

—Mrs. Cornelia Walter Richards, who has just died, was the sister of the founder of the Boston "Transcript." After the death of her brother she was for a time the editor of that paper. In 1845 Edgar Allan Poe wrote of her as follows in the "Broadway Journal:"

> Our excellent friend Major Noah has suffered himself to be cajoled by that most beguiling of all beguiling little divinities, Miss Walter, of the "Transcript." We have been looking all over her article, with the aid of a taper, to see if we could discover a single syllable of truth in it—and really blush to acknowledge that we cannot. The adorable creature has been telling a parcel of fibs about us, by way of revenge for something that we did to Mr. Longfellow (who admires her very much), and for calling her "a pretty little witch" into the bargain.

—Mr. Clemens has heard of so many reports about his affairs that he has written as follows to a Hartford friend:

> Rumors about my unimportant self are easily circulated. It was reported that I was seriously sick—that was some other man; then it was that I was about to die—again another man; then it was that I was dead—another man again. Then the rumor was that I had inherited a legacy—it was another man; then came the report that I had paid all my debts—once more another man. Now the rumor is that I am writing another book. I know nothing of it. It would, indeed, surprise me if I should publish another book for the next three years. The only thing that is left for them to say is that I have emigrated permanently and become an Austrian. This last is one thing I will never, never do. I do not want to increase the confusion of languages any more.

We may add that Mark Twain's latest book is being translated into German.

Books Received

For the week ending February 11

A. C. ARMSTRONG & SON, NEW YORK

Stuckenberg, J. H. W. Introduction to the Study of Sociology. $1.50.

EATON & MAINS, NEW YORK

Foster, Randolph S., D.D. God, His Nature and Attributes. $3.

Crooks, George R., D.D. The Story of the Christian Church. $3.50.

D. C. HEATH & CO., BOSTON

Warren, Minetta L. From September to June with Nature.

THE HELMAN-TAYLOR CO., CLEVELAND

Pechin, Mary Shelley. Anniversary Book of the American Revolution.

LEE & SHEPARD, BOSTON

Hawaii's Story. By Hawaii's Queen, Liliuokalani. $2.

LONGMANS, GREEN & CO., NEW YORK

Smith, Theodore C. The Liberty and Free Soil Parties in the Northwest. $1.75.

THE MACMILLAN CO., NEW YORK

Ward, Lester F. Outlines of Sociology. $2.

The Bible Story Retold for Young People. The Old Testament Story, by W. H. Bennett. The New Testament Story, by W. F. Adeney.

G. P. PUTNAM'S SONS, NEW YORK

Davidson, John. The Bargain Theory of Wages. $1.50.

CHARLES SCRIBNER'S SONS, NEW YORK

Henderson, W. J. What is Good Music? $1.

Hinsdale, B. A. Horace Mann, and the Common School Revival in the United States. $1.

Ladd, George Trumbull. Outlines of Descriptive Psychology. $1.50.

SCOTT, FORESMAN & CO., CHICAGO

Olson, Julius E. Norwegian Grammar and Reader.

THOMAS WHITTAKER, NEW YORK

Warriner, Edward A. The Gate Called Beautiful. $1.50.

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The Religious World

Another Heresy Trial

It is reported that a movement toward another heresy trial in the Presbyterian Church is pending, and that possibly the first steps toward it may even be taken this week. The person to be charged with heresy is Dr. Arthur C. McGiffert, member of the New York Presbytery, and Professor of Church History in the Union Seminary. The basis of the charge is his recent book, "A History of Christianity in the Apostolic Age," and, according to current and apparently well authenticated reports, especially his teaching therein concerning the Lord's Supper. This teaching is supposed to be inconsistent with the doctrine of the Presbyterian Confession of Faith. Our readers may contrast the two teachings for themselves by comparing the following passages:

DR. M'GIFFERT

There can be no doubt that Jesus ate the last supper with his disciples, as recorded in all three of the synoptic Gospels, and that he said of the bread which he broke and gave to his companions, "This is my body," and of the wine which he gave them to drink, "This is my blood of the covenant which is shed for many," and that he did it with a reference to his approaching death. But more than this our sources hardly warrant in asserting positively. It was, apparently, not the institution of a memorial feast that he had in mind so much as the announcement of his impending death, and the assurance that it would result, not in evil, but in good to his disciples. He had already told them that he must die, and that his death would be in reality a means of blessing to them. He now repeated that prophecy and promise in a vivid and impressive symbol. As the bread was broken and the wine poured out, so must his body be broken and his blood shed, but not in vain. It was for their sake, and not for theirs alone, but for the sake of many. To read into this simple and touching act—unpremeditated and yet summing up in itself the whole story of his life of service and of sacrifice—subtle and abstruse doctrines is to do Jesus a great injustice, for it takes from the scene all its beautiful naturalness which is so characteristic of him and so perfectly in keeping with his direct and unaffected thought and speech.

He was not teaching theology, nor was he giving veiled utterances to any mysterious truth concerning his person and work. He was simply foretelling his death and endeavoring to impart to his disciples something of that divine trust and calmness with which he approached it. But after his death, when his followers ate bread and drank wine together, they could not fail to recall the solemn moment in which Jesus had broken bread in their presence, and, with a reference to his impending death, had pronounced the bread his body and the wine his blood; and, remembering that scene, their eating and drinking together must inevitably, whether with or without a command from him, take on the character of a memorial feast in which they looked back to his death and he had looked forward to it.

Even if one were to question, as Julicher does, whether Christ actually did institute a memorial feast which his disciples were to continue celebrating until his return, it can hardly be doubted that Paul was reproducing what he had received from the earlier disciples when he represented Jesus as saying, "This do in remembrance of me." It can hardly be doubted, in other words, that it was believed, at any rate at an early day, if not from the beginning, in the Church of Jerusalem, that Jesus had commanded them to do as they actually were doing when they ate and drank together. There is no indication in our sources that in these early days the Lord's Supper was thought of as a continuation of or substitute for the Jewish Passover, or that any paschal significance whatever attached to it.

PRESBYTERIAN CONFESSION OF FAITH

As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine of the Lord's Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses, so they that worthily communicate in the sacrament of the Lord's Supper do therein feed upon the body and blood of Christ, not after a corporal or carnal but in a spiritual manner; yet truly and really while by faith they receive and apply unto themselves Christ crucified and all the benefits of his death.

We have commented in our editorial columns on this anticipated trial.

The Inauguration of Dr. Hall at Union Seminary

The Rev. Dr. Charles Cuthbert Hall was inaugurated on Tuesday evening, February 8, as Skinner and McAlpin Professor of Pastoral Theology, Church Polity, and Mission Work, and President of the Faculty of Union Theological Seminary. It was a brilliant occasion, full of interest and significance. The audience crowded the Adams Chapel, and among the prominent guests were representatives of many universities, colleges, and seminaries. Columbia and New York Universities, Harvard, Yale, Princeton, Wesleyan, Johns Hopkins, and Cornell, Williams College, Rutgers, Barnard, and Vassar, Auburn Seminary, Hartford, Chicago, and Oakland, were among those present by their delegates, mostly in academic gowns and hoods.

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Many courteous letters were received from others not able to send representatives. After the procession of ushers and choir, followed by the Faculty, the representatives of institutions, the Directors, and the persons officiating, had entered the chapel, the service was opened with the hymn, "The Church's One Foundation." The Scripture lesson was read by President Carter, of Williams College. The presiding officer, Mr. John Crosby Brown, Vice-President and acting President of the Board of Directors, made a statement of the action of the Board in electing Dr. Hall, with references to the new decorations and windows of the chapel, and then called upon the Rev. Dr. van Dyke to offer prayer. The declaration required of professors was next made by Dr. Hall, who was then declared duly inaugurated. The Rev. Dr. Thomas S. Hastings, who recently resigned the presidency—though retaining his professorship—delivered the charge to the new incumbent in behalf of the Board of Directors. It was a cordial, frank, and eloquent address, dwelling on the position and opportunities of the Seminary under its new leadership. This was followed by the inaugural address from Dr. Hall. His subject was "The Expansion of the Seminary," and he developed it under four heads—a "quadrilateral" as he termed it—the Academic side, the side of University Extension, the side of Social Work, and the Spiritual side. The address was elevated in tone, and delivered with fervor. It offered a programme for the work of the Seminary which all lovers of Christian learning and of the advance of God's kingdom will hail with joy. The service was concluded with a hymn, "We Give Thee but Thine Own," and a touching prayer, with the benediction, by the Rev. Professor Peabody, of Harvard University. We congratulate Union Seminary on this auspicious beginning of a new administration, and trust that this institution, so fortunately placed, and controlled by men who have shown themselves so wise and so firm, may more and more secure the practical support it needs to enable it to carry out the large and hopeful plans which are in the minds of its Directors and Faculty.

The Rev. James Eells leaves the Presbyterian Church

One of the strongest of the young men in the Presbyterian Church of the United States has been the Rev. James Eells, pastor of the Presbyterian church in Englewood, N. J. The church is one of the largest and wealthiest of the denomination in the State, and one of the strongest of all the suburban churches. Mr. Eells has been pastor since the resignation of the Rev. Henry M. Booth, D.D., now President of Auburn Theological Seminary. Mr. Eells is a graduate of Hamilton College and Auburn Seminary, and a son of the Rev. James Eells, D.D., formerly of Cleveland, who was at one time Moderator of the General Assembly. At the meeting of the Presbytery in Jersey City on February 1, Mr. Eells stated that "he could no longer subscribe to the statements of doctrine laid down in the Westminster Confession of Faith, and therefore asked that his name be erased from the Presbytery's roll of ministers, and that he be considered as Independent." In response the request was granted, and strong resolutions were adopted expressing appreciation of the ability and quality of the ministry of Mr. Eells in Englewood. We do not know what his future will be. He is a singularly earnest man, outspoken, genuine, and a preacher of exceptional ability. No one who knows him will question that this step has been taken from a sense of duty. There are always places for such men, and one of them will surely before long seek the services of one so well qualified both to preach and to teach.

The American Board in New York

By the courtesy of Mr. D. Willis James, Vice-President of the American Board, many of the corporate members of the Board in New York and vicinity met on Tuesday evening, February 8, at his beautiful home, to consider methods of co-operation in foreign mission work. The President, Rev. C. M. Lamson, D.D., and Mr. James have just returned from a tour in which they have conferred with representatives of the churches in various parts of the country. They have been everywhere received with real enthusiasm, and have returned convinced that the Board never had more loyal and devoted friends than at present. At the meeting the addresses of both these gentlemen were wise and full of encouragement. Several others well known in the churches took part in the conference, which was remarkable not so much for what was said as for the large number present, and for the earnest and harmonious spirit manifested. There were differences of emphasis, as there always are when earnest men meet, but there was perfect har-

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mony in regard to all that is essential to the work. Among the subjects considered were: "Should new fields be opened?" "How may what has already been accomplished be consolidated and perfected?" "How may the income be increased?" "How may prevailing skepticism concerning the value of foreign missions be overcome?" "How may all the churches be helped to a truer appreciation of the importance of this enterprise?" The need of more constant reliance upon the leadership of the Holy Spirit was expressed, and where not expressed, assumed. We have referred to this meeting not so much because of what was said or done as because Mr. James has set an example which, if widely followed, would have a beneficial effect. If the corporate members in other localities would thus meet, become better acquainted, and plan how best to co-operate for the common service, the churches would quickly feel the impetus of their prayers and labors, and the treasuries be relieved of their burden of debt. The new officers of the Board have already proved their fitness for the positions to which they have been called.

Dr. Thompson and Home Missions

At the date of writing, the Rev. Charles L. Thompson, D.D, who has been elected sole Secretary of the Board of Home Missions of the Presbyterian Church, has not indicated what course he will take in regard to the invitation extended to him. In the meantime the attitude of many of the Presbyterian papers is significant. They declare that there is great opposition, and the only reason for the opposition which we have been able to find as yet is his course in regard to Professor Briggs. In other words, the Presbyterian papers of Pennsylvania, southern Ohio, and other parts of the country, seem determined to keep open the controversy which has so long embittered the Church, and practically give notice that no one will be acceptable for official position who is known to have been in favor of justice to the abused professors.

Dr. Virgin and His Work

The Rev. Samuel H. Virgin, D.D., pastor of the Pilgrim Church in New York, is now, next to Dr. Storrs, the pastor who has been longest in service in the Congregational churches of New York. Pilgrim Church has lately held its annual meeting, and the various reports of the year have been presented. They show many forms of activity, such as an Industrial School and Chinese School, in addition to the various societies and schools usually found in the best-equipped churches. The amount raised for the year for all purposes was over $16,000. The church was organized in 1862. Dr. Virgin will complete his twenty-seventh year of service in April next. When we think of Dr. Storrs, more than fifty years in one church, Dr. Virgin twenty-seven, Dr. Lyman nearly twenty-five, and Drs. Behrends, McLeod, and Meredith, all ten years or more, and likely to retain their pastorates as long as they live, who shall say that the period of long pastorates in the Congregational churches has gone by?

Lay Representation Among Methodists

Every now and then the subject of larger lay representation in the Methodist Episcopal Church receives such impetus as shows that the movement is not dead, although it may be quiescent. An appeal has just appeared in the "Northwestern Christian Advocate" proposing that the General Conference shall be composed of an equal number of ministerial and lay delegates. Several reasons are given for the suggestion, some of which are as follows:

The present plan of minority lay representation has failed to satisfy the Church, and has created an impression that our ministers distrust the laymen; the adoption of this amendment will not only correct these evils, but will carry to its logical conclusion the action of 1872, which admitted laymen as delegates in the General Conference.

It will add responsibility to the laymen and thereby increase their interest, and thus bring about a closer union of hearts and hands throughout the Church.

The property and secular interests of the Church have become so large and important, and the necessity for the use of the best business knowledge and experience so imperative, that the body governing the same by its legislative action should have at least equal ecclesiastical and secular representation.

Every other Protestant denomination, including the Methodist Episcopal Church South, the Canadian Methodist and the English Wesleyan, now has equal lay and ministerial representation. In view of its uniform success, there can be no doubt of the wisdom, as well as the justice, of granting like equal representation in the Methodist Episcopal Church.

It is unquestionably desired by the Church at large, as is indicated by the almost unanimous vote in favor of it by at least fourteen conference laymen's associations, two State conventions, and several local lay associations, besides 96 per cent. of several hundred personal letters from all parts of the Methodist Episcopal Church, received in answer to an inquiry upon this subject, directed to men who were known to be Metho-

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dists, but whose views on this question were not known to us.

Among the names of those reported as approving of the propositions are Bishops Merrill, Foss, Hurst, Waldon, Ninde, Vincent, Fowler, Goodsell, Mallalieu, and Cranston. Bishop Newman is reported as having said: "I believe, upon the whole, it would be best for the laymen to be in the General Conference in equal numbers with the clergy. This would bring the ministry and the people a little closer together, and it would lead the laity to take more interest in the general affairs of the Church and to study the policy of the Church more fully and carefully than they now do."

Death of Dr. Brodbeck

In the death of William Nast Brodbeck, D.D., Methodism loses one of the ablest of her younger leaders. He was born in Marietta, Ohio, June 25, 1847. He was the son of a Methodist preacher, and entered the ministry in 1872, uniting with the Cincinnati Conference. It was not long before he became a leader and served several of the stronger churches in the Conference, including Walnut Hills Church in Cincinnati. From here he was transferred to Tremont Street Church of Boston, since when he has won a large place in the hearts and affections of the members of the New England Conference, and was dearly beloved, especially by the younger brethren, who looked upon him as one of their best friends. Dr. Brodbeck was genial, open-hearted, and steadfast in his friendships. While serving as pastor of the church in Brookline, he was elected as the first General Secretary of the Epworth League, but declined the position on account of the important duties that were at that time incumbent upon him in his relationship with his church. Twice he was elected to the General Conference—in 1892 and in 1896. Dr. Brodbeck had recently accepted an invitation to become the pastor of the First Methodist Episcopal Church of Baltimore, subject to the approval of the Bishop. From the same church he received a call to become the pastor seven years ago. Dr. Brodbeck was universally loved. He was a devoted pastor, a strong, forcible, and evangelistic preacher. At the time of his illness he was engaged in revival work. He was Secretary of the Board of Trustees of Boston University, President of the New England Deaconess Home, Training School, and Hospital, and Vice-President of the New England Methodist Preachers' Relief Association.

Max Müller's Creed Again

In a recent number of The Outlook we condensed an interview with Max Müller which appeared in the "Christian World," of London. In the course of it, in what was reported to be his own language, we gave his views concerning eternal punishment. The paragraph has brought us many letters in reply. As the statements which appeared in these columns were simply matters of news, and as such given to our American constituency, we do not think it necessary to publish the replies. The position taken by the distinguished Oxford Professor was a surprise to us, but not entirely exceptional, even among eminent scholars. Into the merits of the discussion we cannot enter. Max Müller does not profess to appear as a defender of the so-called orthodox faith. As a student of comparative religion he states his opinions. Some of them would be acceptable to one class of Christian people, and some to another. In the interview to which we have referred he did not seem at all anxious to adjust his own way of thinking to that of any peculiar party in the Church. Of course we cannot vouch for the correctness of the report of the interview, but it was reproduced in our columns as it originally appeared in London.

Summer School at Oxford

If we are correctly informed, there will be no Summer School next year in connection with Mansfield College, Oxford. The duties of Principal Fairbairn as Haskell Lecturer, which will require his going to India, will probably make impossible a session under his direction this year. There are, however, to be lectures to the clergy from July 18 to 30, which are to be open to all clergymen, whether graduates or not, who belong to the Church of England or to churches in communion with the Church of England. They will be on the same lines as previous gatherings which have been held at Oxford, Cambridge, and Durham. The lecturers announced are Drs. Wright, Gibson, Wace, Moberly, Professor Sanday, and the Revs. J. R. Illingworth, J. O. Johnston, and E. R. Bernard. All are eminent Anglican scholars and competent lecturers on the subjects which they will treat. Among the subjects we note the following: "Some Aspects of Primitive Church Life," "The

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Early Chapters of Genesis," "Miracles," "The Reformation," "Mysticism, with special reference to the Confessions of Augustine and the Imitation of Christ," "Forgiveness and Law," "Studies in Second Corinthians." The fee for attendance at the lectures for the whole course will be fifteen shillings per week. This sum should be sent, with the application for a ticket, to Mr. Bebb, Secretary of Summer Lectures to the Clergy, Oxford, England. Those reading this notice are requested carefully to observe the above address, as The Outlook will not be able to furnish any more definite information.

The New York Biblical Institute

A post-graduate school for ministers, called the New York Biblical Institute, has just been organized. Its object is "to provide for ministers living near New York City opportunity for post-graduate study and research in the various branches of theologic science at nominal cost and with such arrangement of schedule as shall take into consideration the multitudinous demands and interruptions incidental to a busy pastorate." The Directors as chosen thus far are, the Rev. H. T. McEwen, D.D., Chairman pro tem., the Rev. Samuel M. Jackson, D.D., the Rev. A. H. McKinney, Ph.D., the Rev. W. C. Bitting, D.D., the Rev. W. J. Peck, M.D., the Rev. John G. Fagg, and the Rev. Joseph T. Duryea, D.D., Dean of the Faculty (ex officio), and the Rev. John Baumeister, Secretary of the Faculty (ex officio). Others, if possible representative of other denominations, will be added at a later meeting. For this year it is proposed to provide a course of lectures on Monday afternoons during the months of February, March, April, and May; and classes or seminars under competent leadership, which will meet once a week at the mutual convenience of instructor and students. The expenses incidental to this work are to be met by the fees of students, which have been fixed for this term at five dollars. Students will be entitled to attend all the lectures, and to participate in such of the classes as they may elect. Of the Monday afternoon lectures there will be two each day: one of a theologic, philosophic, or scientific character, by an expert on the subject; the other of a practical nature, by a well-known and experienced pastor. The lecturers for February, as announced, are the Rev. J. Baumeister, and the Rev. Drs. J. T. Duryea, William J. Peck, Samuel M. Jackson, and Alfred E. Meyers.

Notes

Professor Gold, of the Western Theological Seminary (Episcopal), has become Dean of that institution, to take the place of Bishop McLaren, of Chicago, who has resigned.

The Rev. Charles H. Washburn, of Falmouth, Mass., has accepted a call to become associate pastor of the Berkeley Temple in Boston. He is a graduate of Amherst, 1883, and has been fitted for his new field of service by active interest in social and religious work.

A writer in the "Christian Register" says Unitarianism is the religion believed in by Franklin, Jefferson, Adams, Bryant, Longfellow, Lowell, Hawthorne, Bancroft, Motley, Horace Mann, Agassiz, President Eliot, Mary Livermore, Julia Ward Howe, Channing, Parker, Freeman Clarke, Emerson, Holmes, and Edward Everett Hale.

The First Presbyterian Church (Independent) of Los Angeles, Cal., of which the Rev. Burt E. Howard is pastor, is said to be enjoying a period of prosperity which is thought to be in large part due to the exceedingly practical quality of the preaching. Some time more preachers will learn the value of directness and courage. It is what the time both needs and applauds.

The membership of the Deputation of the American Board to China has been changed, so that it now consists of Dr. Judson Smith, Colonel Charles A. Hopkins, of the Prudential Committee, and President Edward D. Eaton, of Beloit College. President Eaton goes as representing the West, and as specially qualified to study and report concerning the educational work of the Board.

The Rev. William A. Hitchcock, D D., S.T.D., of Buffalo, and prominent in the Episcopal Diocese of Western New York, died last week, at the age of sixty-four. For ten years he was rector of the Church of the Ascension in Buffalo. He had also been rector of St. John's Church at Portsmouth, N. H., Grace Church at Elmira, Christ's Church at Binghamton, Trinity Church at Pittsburg, and St. James's at Batavia.

One of the strongest churches in New England is the Eliot Church of Newton, Mass., of which the Rev. William H. Davis, D.D., is pastor. At its recent annual meeting it reported a total membership of 615; contributions by the Sunday plate collections of $19,000, and total benevolences for the year of $23,500. This church has long been known as one of the most liberal givers, especially to foreign missions, among Congregational churches.

A Ministers' Union has been organized in San Francisco in which all the Protestant sects have united except the Episcopalians. Its objects are not authority, legislation, or business, but information, inspiration, and fellowship. The Rev. M. C. Harris, D.D., Methodist, is President, and the Rev. E. Lyman Hood, Congregational, is Secretary. The meetings are usually held in the auditorium of the Young Men's Christian Association, with an average attendance of about four hundred. The last meeting took the form of a banquet at the Occidental Hotel, when "the Pioneers" received the attention of the after-dinner orators.

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Correspondence

Why Not?

To the Editors of The Outlook:

It is an absolute necessity that courts have the power to issue and enforce injunctions. But in such enforcement to give a judge the right to imprison a person for contempt is a fearful menace to liberty. Why not so amend the law that where a person is in contempt the judge has power at once to arrest him and submit the question of his being in contempt to a jury immediately summoned and to be immediately disposed of, and the amount of penalty fixed by the jury? Here in Illinois the jury is judge not only of the facts but of the law in criminal cases, and fixes the penalty as well.

R. EMERSON.

Rockford, Ill.

[It seems to us this is an admirable suggestion. No judge ought to be allowed to be legislator to define the offense, jury to determine whether it has been committed, and judge to affix the penalty. This is more power than should be given to any one man, and recent judicial usurpation in this country, as well as ancient judicial usurpation in England, proves that the peril to liberty is not imaginary.—THE EDITORS.]

A Point Restated

To the Editors of The Outlook:

Since a recent note to you concerning the salary of the missionary has been somewhat misunderstood, will you allow me to restate, in positive instead of negative form, the reference made in it to the wisdom of sending delegations to the foreign field? The suggestion intended does not differ materially from that of your excellent editorial of the 29th. Concisely given, it is as follows:

If the emergency is imperative in any mission field, a delegation should be sent without question of expenditure. If such deputation is sent without tax to the treasury of the American Board, it is not rightly classed among those "expensive delegations" to which alone reference was made. Indeed, deputations of Christian men, traveling at their own charges, might well be sent by the Board to each mission field every year. Surely nothing but approval would follow such a movement. While implying these conditions, concerning which, as I supposed, there could be no difference of opinion, I simply wished to lay special emphasis on the suggestion that the debt of the Board to its missionaries is a real debt, and that it should be reckoned with as such, when less imperative calls are made upon the treasury of the American Board.

FRANCES G. JEWETT.

Sloyd in Sweden and America

To the Editors of The Outlook:

In common with the rest of your host of readers, I have been very much interested in the sympathetic and intelligent article upon Swedish sloyd which appeared in your issue of January 1. May I not hope that similar interest is felt in sloyd work in our own land? In that hope I take the liberty of calling your attention to the fact that, while America is following promptly and intelligently in the way marked out by Sweden, the Pacific coast has its part in this comparatively new departure in education. So far as I know, however, Throop Polytechnic Institute is the only institution west of the Rocky Mountains offering full courses in manual training for their educational value, and not specially as a training for particular trades. Our younger pupils find training for hand, eye, and brain in wood-sloyd based upon the Swedish system, but developed and adapted to the circumstances of American life. Boys of high-school age are thoroughly trained, not in one or half a dozen trades, but in the principles and processes involved in the chief trades which have to do with wood, iron, steel, and brass. The work is thoroughly practical; the students make window-frames, and inlaid tables, and wrought-iron stands, and lathes, and engines, which meet every requirement of usefulness and beauty. But our chief aim is not to turn out furniture and machinery, but men. Drawing, both free-hand and mechanical, accompanies every step of the work in the shops, and is an efficient agency for the training of the senses and the imagination, cultivating also habits of neatness, accuracy, and truth.

Meanwhile our girls are at work in kitchen, sewing-room, or studio. They learn to cook and sew, prepare and serve elaborate meals, design and make dresses, model in clay and carve in wood, and at the same time study

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the chemistry of cookery and the principles of dress-design and of ornamentation. Here, as everywhere, the main purpose is not the so-called practical, but educational; not the material product, but spiritual and intellectual growth.

I need only add that with us the manual work does not displace any of the usual work of the schools, but is added to it, or rather incorporated into it; for our purpose is to keep the day's work of each pupil as much of a unit as possible.

WALTER A. EDWARDS,
President Throop Polytechnic Institute.
Pasadena, Cal.

Education in New Mexico

To the Editors of The Outlook:

The Territories of New Mexico and Arizona have been knocking in vain for admission to the Union for many years, though in population and resources undoubtedly entitled to such admission. Whether or not it be true that the real cause of exclusion is the fear that these States, if admitted, would swell the number of silver Senators (and my observation leads me to believe that in New Mexico this would not be the case), yet the strongest objection to admission entertained by most Eastern statesmen is the illiteracy of the people. This illiteracy is granted—though we point out that it is not greater than in Alabama, Florida, Kentucky, Tennessee, and some other States. New Mexico became a part of the United States under the provisions of the treaty of Guadalupe Hidalgo, and was organized as a Territory in 1850, but, though it was peopled nearly entirely by those who did not understand the English language and were strangers to our civilization, Congress turned a deaf ear to all requests for aid. Not a dollar has ever been expended from the Federal treasury for promoting education in New Mexico except in the case of the Indians, whose reservations, together with the old Mexican grants, have deprived the schools very largely of the so-called "school lands." A good school system, nevertheless, is in force and is maintained by direct taxation. Under its influence illiteracy has decreased from 44.5 per cent. in 1890 to 21 per cent. in 1897, and as a result of shrinkage in values due to hard times, many school districts are heavily in debt. At this time, when the defeat of the bill for Statehood is conceded by all, the educational forces of the Territory and all the citizens are unitedly appealing to Congress to at least grant the Territory the means for overcoming the defect by reason of which she is excluded from the Union. The Territory has been deprived of Statehood for fifty years because it is said that its population is too ignorant; it now asks, "Why not give us the means of educating ourselves, especially as we only ask our own public lands for that purpose?" At the present time the old unsettled grants from Spain and Mexico to individuals and companies are rapidly being decided and thrown open to settlement. These include the greater part of the immediately available lands of the Territory, and if the apportionment of lands for the support of the educational institutions is longer delayed, the opportunity will be lost forever.

The bill which will be presented to Congress at once after the failure of the Statehood Bill provides for the granting to the Territory of all the rights, privileges, and emoluments, so far as educational interests are concerned, to which it will be entitled on admission as a State, but under the direction of the Secretary of the Interior. Your support is solicited.

C. L. HERRICK,
Chairman Committee of United Educational Institutions; President of Territorial University.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

If you think it wise and timely, will you answer through The Outlook the following questions? You may thus help many of your readers who must admit a human element in the Bible, rightly to divide between the human and divine: 1. What is meant by inspiration? Did not all Christians formerly, and do not a few even now, believe it to be a special divine influence which causes men to express in speech and writing truths which by the operation of natural laws alone they could not conceive? 2. Is it not now held by many that there is no divine special revelation or interposition; that all knowledge of Creator or created is the product of evolution, the working of natural law? Is there any middle ground between these two concepts? 3. If there be not, what *binding* force have the precepts of the Bible? 4. Should we not bring to the bar of reason what therein is truth, and what error? 5. Is not the difference between the teachings of the Bible and the utterances of men who have risen to be leaders and guides of humanity in any period of the world, one of degree rather than of kind? 5. Must we not conclude, then,

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that all creeds and systems of religions are but stages in the process of growth, and that increased knowledge demands new formulas? 7. Is not the true reason for following Christ our belief that he is the best type of humanity ever developed? H. K. W.

1. It is often so defined. We prefer to regard Inspiration, in the religious sense of the word, as concerned with making a man of God rather than a book of God. It is a divine influence primarily affecting the conscience, or moral insight, both invigorating the will and enlightening the understanding for a life in works of righteousness and love. When such a man writes, the writing is the medium through which we come in contact with the inspired man. We know he is inspired because we get inspiration from him. But his inspiration is moral rather than intellectual. It does not make all he says or writes infallible. 2. It is, but this is both ambiguous and incomplete. Evolution is the *method* of everything, but the *cause* of nothing. "Natural law" is only a name for God's way of working through nature. The operating power is divine. It works from within, not from outside; without "interposition," but with perfect control. Interference with its evolutionary process would be interference with itself. 3. This is the fundamental interest in discussing Inspiration: What is the ultimate seat of authority? Romanists put it in an infallible Church or Pope. Many Protestants put it in an infallible Bible. But no external authority can be morally binding any further than conscience authorizes it. It is only on the authority of conscience that either Church or Bible is decreed to be authoritative. The ultimate binding force, therefore, is within man, not without, but none the less divine. 4, 5, 6. Yes. 7. This is one way of putting it. He commends himself to our consciences as the divine ideal of the sonship to God which he bids us aspire to realize in fellowship with him.

1. Be kind enough to give what, in your opinion, is the real meaning of Hebrews ix., 22, "Without the shedding of blood there is no remission." 2. How may believers realize their desires to be filled with the Holy Spirit? 3. Will you give a definition of what is meant by being filled with the Holy Ghost? 4. Give a short statement of the true meaning of "the Blood of Jesus," so much sung and talked about in the churches. J. M. K.

1. The context shows that it describes what was universally true of the Levitical ritual. 2. By yielding themselves to the leadings of the Spirit sought through prayer and revealed in an enlightened conscience. 3. We think it is best defined by its actual exemplification in life, as it appears at its best, either in some humble and loving saint, such as may be found in an obscure home, or in some illustrious man of God like Jonathan Edwards. 4. Not the physical element, but the spiritual reality it represents, is to be thought of. The real sacrifice of Jesus was offered in the spirit. The life-blood shed in his conflict with the powers of darkness is the symbol of his sacrificial spirit pouring itself out in struggle to deliver men from sin and suffering. Translating figurative language into literal, the blood of Jesus saves us in so far as the spirit of Jesus rules us.

In your issue of January 22 you say, "It [creationism] is probably the prevailing belief still among the unlearned, but it is utterly discountenanced by biology and psychology." Is the origin of the soul a subject for biology or psychology to pass judgment on? Will you give your metaphysical grounds for traducianism? F. C.

If you consult a standard work on psychology, like that of Professor W. James, you will observe that the modern science hesitates to recognize a distinct entity called "the soul." All that biology can recognize is the life transmitted from generation to generation, and developing itself into the individual self-consciousness and personality with which psychology is concerned, the old and still convenient name for which was "soul" (compare Matthew xvi., 26, and margin, R. V.). There is no need of invoking the aid of metaphysics to establish the fact of the transmission of life, which is the modern equivalent for "traducianism." For "creationism," or the theory that a soul is specially created for each being that is born, there is no evidence at all.

Kindly give me some information concerning the pronunciation of the letter *v* in Latin. Recently, in speaking of "Quo Vadis," one said that a linguist from a very prominent university (Johns Hopkins) said, "If you wish to be up to date, you will give the *v* almost the sound of *w*." Another said several university men (theological, I think) say the *w* sound is entirely wrong. Now, Gildersleeve, of Johns Hopkins University, in his Latin primer, says the *v* has nearly the sound of *w*, or nearer the French *oui*. Why do some colleges teach the *w* sound and others ignore it entirely? E. S.

The writer once asked an Oxford man why the reformed pronunciation of Greek and Latin was not adopted in Oxford. He answered that it would be too much trouble to make the change. Probably the same cause

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is operative elsewhere. The proper sound of the Latin *v* is as Professor Gildersleeve gives it.

Will you give me the titles of the best books on the general subject of Home Missions, aside from the work of Dorchester on "Progress of Religion in the United States" and Josiah Strong's works? I do not mean works on special fields, but on the general subject of Home Missions. S.

The Rev. W. G. Puddefoot's "Minute-Man on the Frontier" is a picturesque account of the needs and conditions of pioneer work. Various discourses on the problem of home missions delivered at anniversary meetings have been published, and can probably be had on application to the various denominational societies. The "Encyclopædia of Missions" gives extended accounts of home missionary societies and operations.

Please say to "B. C." that the word *fall* goes back at least to Augustine, who discusses "the fall of the first man," *de lapsu primi hominis* (City of God, xiii., 1). He says also that "our first parents *fell* (*laberentur*) into open disobedience" (xiv., 13); and, a little after, that man "*fell away*" (*defecit*). Luke says that "Judas fell" (Acts i., 25); R. V., "fell away." And why should not sinning be spoken of as falling or failing—as it always has been? G.

A distinction is to be made between "the fall of Adam" and "the fall," the latter of which in current usage denotes the alleged fall of the human race in him, a corporate as distinct from an individual fall.

Can The Outlook give a subscriber any information in regard to the club of "Quidnuncs"? I think Pope refers to it in one of his works. Can you refer to any books where information can be obtained in reference to it? P.

Pope's reference to them is in the first book of the "Dunciad," line 270. Pope's own note on the "Quidnuncs" is as follows: "A name given to the ancient members of certain political clubs, who were constantly inquiring *Quid nunc?* What news?"

My attention has lately been called to the works of Mrs. Mary B. Eddy, and the claim she makes of discovering Christian Science. I would like an expression of how they are regarded by scholars and Christians competent to judge. A. M. W.

Unfavorably. For full information see a pamphlet, "What is Christian Science?" (The Revell Company, New York; 15 cents)

Recognizing the function of prayer to be the changing of the will human into conformity to the will divine, I, as a minister, find it difficult to lead the devotions of my people without a good deal of monotony and repetition. Would you please name some book or books that might help toward freshness in giving expression to the reasonable desires of the congregation? T. M.

"Prayers from Plymouth Pulpit" (Fords, Howard & Hulbert, New York) and "Pulpit Prayers by Eminent Preachers" (Armstrong & Son, New York) are such books.

May I add a word to your reply to "Veritas," January 15? "The Wise Men of Ancient Israel and Their Proverbs," by Charles Foster Kent (Silver, Burdett & Co., 1895), offers just such an outline for study as that asked for by "Veritas." As Professor Kent's later work, "History of the Hebrew People," has received high commendation, the earlier may no doubt be looked upon as authoritative; its final chapter, on the "Use by Jesus of the Book of Proverbs," is especially suggestive. Nor, in this connection, should the fourth book and the Introduction to Professor R. G. Moulton's "Literary Study of the Bible" (D. C. Heath, Boston, 1896) be neglected; to which the four little volumes making up the "Wisdom Series" in his "Modern Reader's Bible" are the necessary accompaniment. Is it too late to add one more suggestion for "Italienne," December 25? "In Troubadour Land," by S. Baring-Gould, is a most fascinating introduction to southern France. A. B. J.

About People

—Edward Mack, of Huron, Ohio, who has just died, is said to have been the oldest man in that State. He was one hundred and nine years of age.

—It is interesting to learn that three of England's chief defenders in China, Sir Robert Hart, Chief Commissioner of Chinese customs; Mr. McLeavy Brown, Chief Commissioner in Korea, and Mr. Jordan, Consul-General at Seoul, are all Irishmen and graduates of Queen's College, Belfast.

—Many an Oxford graduate could testify to the sharpness of the late Dean Liddell's tongue. "How long have you been a member of the University, my lord?" he said to a young man who had omitted to cap him when they met in the street. "A week, sir," the youth answered. "I understand," said the Dean; "puppies cannot see till they are eight days old."

—Of Professor George Frederick Holmes, of the University of Virginia, who died recently, the Baltimore "American" says: "He was the second oldest member of the faculty, and was noted for his remarkable promptness in attending his classes, missing not more than five lectures during his forty years' term

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of office. He was retired from work at the beginning of this session, being unable to go on with his lectures longer on account of failing sight and bodily strength."

—Professor St. George Mivart, the Roman Catholic scientist, pays this tribute to Huxley in a recent "Nineteenth Century:"

Though I attended his lectures for years, never once did I hear him make use of his position as a teacher to inculcate, or even hint at, his own theological views, or to depreciate or assail what might be supposed to be the religion of his hearers. No one could have behaved more loyally in that respect, and a proof that I thought so is that I subsequently sent my son to be his pupil at South Kensington, where his experience confirmed what had previously been my own. As to science, I learned more from him in two years than I had acquired in any previous decade of biological study.

—"Mayor Van Wyck of New York," says the Hartford "Times," "should read over 'Alice in Wonderland,' and note the likeness between himself and the Queen in that famous book. The spirit of her hasty and imperious 'Off with their heads!' answers to the spirit in which he bullyrags the public officials who come before him with intimations of the expenses of their departments. His feeling is that of the mother who said, 'Jane, go out in the kitchen and see what your sister is doing, and tell her to stop.' Very often he is right in finding fault with the estimates, but sometimes he makes it painfully evident that he knows nothing of the subject."

—"Representative Sperry, of Connecticut," says the Boston "Transcript," "is probably the last survivor of the gentlemen who were closely associated in the construction of the famous Monitor. The three builders were John Ericsson, the inventor; Cornelius S. Bushnell, of New Haven, and John A. Griswold, of Troy, N. Y., the last two being interested with Mr. Ericsson as part owners. Mr. Bushnell and Mr. Sperry were close friends, and the latter went on Mr. Bushnell's bond for $200,000. The Monitor was owned by private parties, and not by the Government, when she fought the historic battle. The three gentlemen named were authorized by the Government to build the Monitor, and if she was able to do what was promised, the Government had agreed to purchase her. There was a great deal of skepticism about the craft, but the Government advanced some money for her construction, and for that reason the builders were required to give bond for the return of the money if the boat was a failure. Mr. Sperry remembers vividly the day of the battle, for the failure of the Monitor meant more to him than disaster to the Federals. It would have taken every dollar of his property to satisfy the Government bond."

Bits of Fun

A Georgia editor described a defaulter as "six feet tall and $10,000 short."

How many people live on the reputation of the reputation they might have made!—*Holmes.*

Kentucky Legislature, Bill No. 251, by Mr. Collins, of Floyd County: "It shall be unlawful for any person to *fire or discharge* at random any deadly weapon, whether said weapon be loaded or *unloaded.*"—*Exchange.*

"Have you followed my argument thus far?" inquired the gentleman who was short on ideas and long on words. "Yes," replied his impatient friend; "but I tell you candidly I'd quit its company right here if I thought I could find my way back."—*Washington Star.*

Playing for Safety.—"I guess," said Maud, thoughtfully, "that I won't play anything but classical music hereafter." "But a great many people don't enjoy it," replied Mamie. "I know it. But they have to say it's good, because they don't know whether I make mistakes or not."—*Washington Star.*

"I see that they have put a sounding-board at the back of the minister's pulpit," said Baron; "what do you suppose that's for?" Egbert replied: "Why, it's to throw out the sound." "Gracious!" said Baron; "if you throw out the sound, there wouldn't be anything left to the sermon."—*Boston Traveller.*

Poultney Bigelow took the chair at Percy Fitzgerald's lecture on Dickens, at Chelsea, last night, and in coming out of the hall I overheard a lady inquiring of her husband, "Who is this Poultney Bigelow?" There was quite a compassionate tone in her husband's voice when he replied: "Why, have you never heard of the author of the 'Biglow Papers'?"—*London Globe.*

While the Rev. John McNeill, the famous evangelist, was preaching recently in Belfast, an impatient man in the congregation pulled out his watch and stared at it. Mr. McNeill noticed the man, and, looking down at him, said: "Have patience with me. You know it took us two hours and a half yesterday to go round the golf links, and I am far from that time yet."—*Exchange.*

A nervous young lady called a physician for a slight ailment, but one which she magnified, in her own estimation, into a serious one. "Run," said the doctor to a servant, giving him a prescription, "to the nearest drug-store and bring back the medicine as quickly as you can." "Is there much danger?" inquired the young lady, in alarm. "Yes," said the doctor; "if your servant is not quick it will be useless." "Oh, doctor, shall I die?" gasped the patient. "There is no danger of that," said the doctor, "but you may get well before John returns."—*Boston Traveller.*

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For the Little People

Polly's Pie

By Eleanor W. F. Bates

When Mary Ann was cooking once,
  Our Polly made a pie;
She took some flour and water
  And some butter standing nigh;
And then she took some sugar, 'cause
  She says she likes things sweet,
And sprinkled on the rolling-board
  All that she didn't eat.

She rolled it out a long, long time,
  With salt, a little bit;
She dropped it four times on the floor,
  And once she stepped on it.
She doesn't think pie-plates made of tin
  Are pretty, so she took
A small red flower-pot saucer,
  Which was better for the cook.

She filled her pie with half a pear,
  Two raisins, and a date;
Then put it in the oven, and
  Forgot it till quite late.
It was not burned, for Mary Ann
  Had taken care of that;
So Polly gave a party to
  The chickens and the cat.

Dorothy's Dream

By Elizabeth Nunemacher

Dorothy sat silent. She was alone, and her little rocking-chair was drawn close to the big window. Her brows were pinched together in a deep frown, and her blue eyes looked gloomy and tearful. She was watching the rain outside and drawing lines upon the damp window-pane with a tiny forefinger. Outside her gaze fell on a large garden filled with great fruit-trees and shubbery. It was a fine place to play. Big rain-drops ran down the ropes of a motionless swing which looked lonely in its vacancy. It was at this swing Dorothy looked, and each time a gust of wind blew the dashing rain, as it seemed, almost into her face, the tiny scowl grew deeper and more forbidding. Dorothy was plainly discontented with the weather.

I have said that Dorothy was alone, but she was not quite alone, for the Cardinal hung in his gilt cage overhead. He, too, was silent and still. Perhaps the gloom outside had dulled his songful spirits also. I think, however, that it was Dorothy's cloudy face, for the Cardinal was thoughtful, in his bird way. He had sung softly and low, but Dorothy had taken no notice. Then he had jumped swiftly back and forth, from perch to perch, but still she would not look at him. Then her mother had gone out of the room and the bird stood still on the topmost perch, thinking deeply. At last, wonder of wonders! the Cardinal spoke.

Said he: "Poor Dorothy, you are unhappy. You are fretting because you cannot go out and swing. But here are your dolls, neglected. They are catching cold while waiting to be dressed. There is your tea-set. You might be having a party. You have even forgotten to paint any more pictures with your pretty colors. Or you might be reading a story to your oldest doll. But you are too miserable! Yet only yesterday the sun shone warmly and you ran on the grass under the trees all afternoon. You played in the swing, rolled your hoops, and had a good time!

"Think of me! When have I spread my wings? Yet I was born out-of-doors. It and all that belongs to it are my rightful inheritance. I and my two brothers and one sister nestled in a pretty basket. It was made of leaves, grass, and grape-vine bark. It was hidden in a tangle of vine which overhung a pretty stream of running water. Overhead towered a great beech-tree. It hung its vast limbs over us as if it loved to shade us from the hot sun and keep off the night dews. My beautiful father and mother tended us carefully. It was when they were away getting food for us to eat that I peeped above the edge of the nest and saw all about us. After my father would feed me he would sing to us in his matchless tones, and we went to sleep. How lovely it was in the forest! At night, when the big moon cast dark shadows about us, our mother crouched over the nest and warmed us under her breast.

"But just when we were getting ready to leave the nest and fly from tree to tree, a big, strange hand closed over me one day and bore me away from it all. I could hear my father and mother uttering their cries of alarm

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and pity, and since then I have never seen them again.

"Ever since that time I have been in a cage. I, who could have daily floated far above you in the blue sky, am forced to jump between two sticks but a foot apart as my only exercise! I, who, with my dear father and mother, would have bathed my feathers in the rippling stream, can now only splash in this little tub of water. There are no ripples on its surface, no pebbles at its bottom, no graceful shadows of the pretty trees. I can see out of the window, too. I see the blue sky, at times. I see the trees, with their boughs swaying before the fresh breeze. All those delights would be mine to enjoy, could I but be free! And yet when I fail to sing, you say, 'The Colonel is sulky.' What are wings for, if not to fly?

"Why do people put us in cages? If they would not, we would no longer be afraid to come among them and build our nests close by their homes. I see a cozy, vine-clad bush in your garden. If I were not here in this cage, there would be a nest in that bush. I have seen many of my people come and look at it, but when they saw me they flew away in a fright and never came back. O that I could be free! Free! Free!"

"Dorothy! Dorothy!" And Dorothy opened her drowsy eyes to see her mother bending over her. "Why, you have been asleep! Were you so tired with your hard day's play?"

Dorothy, too dazed for reply at once, turned her head and stared at "Colonel," who still perched motionless in the same spot. Then, "Oh, mother, Colonel has been telling me such things!" and she related it all to her mother.

Mother smiled at Dorothy's impetuous sympathy for poor Colonel. Then she looked thoughtful and puzzled. At last she said, "Dorothy, suppose, when springtime comes, that we open Colonel's cage and let him fly out, and see if *he* will not build the nest in the vine-covered syringa-bush." And Dorothy joyfully assented.

Pets

Many household pets suffer from lack of water. Those who love them and mean to care for them tenderly, but do not know just how, cause their suffering. Cats should be able to get a drink of cool, clean water whenever they want it. Rabbits should have water placed so that they may get a drink at any time. To put a bird in a cage, and forget to give it fresh water every day, is to be cruel beyond expression. Imagine yourself in a place where you could not get food, and those who put you there forgetting to care for you!

Time and Money

Last July, after the new United States Treasurer went into office, it was necessary to know by official count that the Treasury cash represented on the books was in the vaults. The amount was $797,000,000 according to the books. The books and the amount in the vaults tallied until Vault No. 1 was reached. In this vault were 103,653,000 standard silver dollars. A man employed about the Treasury was found in the cellar, under such circumstances as made it evident that his purpose was not honest. He confessed that he had taken twenty-eight dollars from the bags in this vault, and substituted lead dollars. He was arrested, but it was necessary to handle every dollar in the vault, because the bags must have been opened. On September 10, twenty-eight expert counters, some laborers to handle the heavy bags, and some refiners to test the pieces of money, went to work. They have just finished, and state that $859 is missing. This amount must be paid by the former Treasurer, who is responsible for the amount represented on his books. Congress may pass a law refunding this money.

The counters worked eight hours a day for five months to accomplish this work.

Peggy's Sharing

She is a dear, loving little sister, and her brother is the hero who stands next to her father in her world. Alas! sometimes Peggy and her brother have quarrels that even come to hard slaps. Recently they had such a quarrel, and Peggy went to her mother, who was visiting not far away, and told her what had happened. A friend asked Peggy to do an errand, and gave her five cents for doing it. Peggy went home, and her brother was there. She gave him two cents of her five. When her mother came home, she asked her if the friend intended that her brother should have part of the five cents. "No, it is yours." "Well, I've given him two cents. There! I forgot he slapped me!"

Peggy, you see, had what somebody called a good "forgettery."

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The Home Club

Different Points of View

A recent article in The Outlook entitled "Women Factory Workers" has created a great deal of interest, and resulted in several communications from our readers. We publish one letter written by a woman who, in the accompanying private letter to The Outlook, makes the statement that from motives of delicacy she did not wish to say in her communication that she was a wage-earner; but we add the fact, as the interest is very greatly increased by this knowledge. It gives another workingwoman's standpoint:

In the article "Women Factory Workers," the writer, who, if I am not mistaken, is one of the State Factory Inspectors, takes the ground that it is very seldom that a woman who is not a wage-earner can understand one who is, and seems quite to lose sight of the fact that no two people, high or low, rich or poor, can understand each other unless each will go half way. The last part of the article, which seems to be the experience of another worker, from whom she quotes, is a case in point. The factory worker who tells the story of her various encounters with the minister's wife with so much bitterness even now to be read between the lines, by her own showing gave the other woman, of whom she says, "I knew she meant to be kind," no opportunity to find out the best that was in her. It would certainly have been one step toward a better understanding if the factory worker had simply said, "My mother has great success with flowers. I should like to bring you some of the asters," or whatever they were which were much finer than those which grew behind the minister's fence. The incident in front of the field of daisies might have been averted entirely, or, if it were bound to come, if she could have swallowed her rage long enough to give the quotation from Mrs. Browning quite as if it were a matter of course that this was common ground upon which they could meet, it might have helped to open the way to that for which she so longed—opportunity to "meet those who loved books, on equal terms"—though it seems to me that in the society of those who love books for their own sake there must always be the element of give and take, if not the relation of teacher and taught. There she might possibly have learned that she is wrong when she refers to "Shakespeare's only mention" of daisies, because, as a matter of fact, he speaks of them at least four times—twice in "Hamlet," once in "Love's Labor Lost," and once in "Cymbeline." While the mistake is of no consequence in itself, since she makes her statement of knowledge on this point a part of her argument, it is worth noticing.

It is far more important to say that the working-girl, whatever be her occupation, is not above the wisdom of that most worldly-wise man, Solomon, who found out that "A man that hath friends must show himself friendly." She makes no greater mistake on her own account, and does no greater injustice to other workingwomen, than when she repulses the advances that are made to her, and hides under a bushel the light of refinement and culture that she possesses.

B.

The truth is that even intelligent wage-earning women are inclined to be sensitive to the mental and social attitude of those who have money, forgetting that bad manners, density of mind, lack of sympathy, entire ignorance of the world outside of their own small circle, is the mental condition of a certain number of people who have wealth; but is it not equally true that the larger portion of wage-earning women are of limited intellectual power, of still greater limited social experience, and because of these are unable to treat the world impersonally? That many women, even ministers' wives, acquire an unfortunate manner which indicates patronage, when that is the farthest thing from the heart, any observer of women and manners knows to be true. The writer of the article "Women Factory Workers" is not a factory inspector, but a factory worker—a girl who in her own sphere is exercising a positive influence over a number of women. She is the center of a small and select body of wage-earning women who give up hours of their time to further the interests of wage-earning women. The quiet dignity with which they have borne patronage on the part of ignorant rich women commands the respect of all who have watched their contact with what one might call the other extreme of society.

As regards bitterness, probably few women have less than the writer of the article referred to, and yet, with our correspondent, we believe that she probably shut the door to a great deal of pleasure because she did not meet the minister's wife on a impersonal platform; but it is equally true that the minister's wife showed a very serious defect, born of limitation of experience, in that she took it for granted that because this girl worked in a factory she neither knew flowers nor poetry. A few years ago there was a woman in New York who became deeply interested in a wage-earner. She used to refer constantly to the fact that this wage-earner admired Browning, as though it were one of the phenomena of the age. She lost sight

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of the fact that that girl was unusually well endowed mentally, and that she had been surrounded at a critical period in her mental development with the friendship of two or three intellectual women who were giving time to a group of wage-earning girls. So impressed was one who had listened to the volume of eloquence in regard to the one working-girl who read Browning that an experiment was tried with a group of about thirty girls in a working-girls' club in connection with one of the settlements in New York, and an offer was made of "Pippa Passes" to any girl who would learn two of Pippa's songs. The most untrained, the wildest, the girl who caused more mental anxiety to those who knew her than any other girl in that club, committed almost the whole of "Pippa Passes" to memory, and it was simply entrancing to see her enjoyment. That it deepened her life a little is doubtless true, but it did not work wonders, nor did it change the mental life of any member of that club to any great degree; it simply introduced them to a form of poetry which they never had met. What the working-girls need most is the girl who will learn to love Browning and Shakespeare, or Longfellow, or Burke, or Macaulay, or any great author, and who will endeavor to understand the lessons that the literature of her choice teaches and apply them to her daily life. It isn't a question of literature; it is a question of character, and character means an open-eyed comprehension that human nature is the same the world over and differs only in its form of expression. That the working-girl who shuts her heart away from the tactless minister's wife, who refuses to open the door that will let that minister's wife into a new experience and make her a richer and nobler woman, commits a serious blunder is true, and probably when this view was presented to her the writer of "Women in Factories" would be the first to acknowledge it.

Dear Outlook: I have just read the article of Miss Kelley in The Outlook of January 29, in which she sets forth the "amazing inability" of any one who was not originally of the same class to help the workers, the futility of all attempted sympathy and contact with "the masses" on the part of "the classes," and in which she cites the case of a factory girl's "revolt," "rage," and "hate" for a good woman who tried to show her sympathy and friendly interest, but who did not divine that she happened to be a phenomenal factory girl, who knew her Shakespeare and Browning better than the lady herself. The "moral" of this, as far as Miss Kelley has drawn it, is plain enough, and is one in which people timid about their ability to help others, or indolent enough to wish to shirk claims, will not fail to avail themselves of. If you were born to ease or culture, go your way, and let the workers go theirs, but do not attempt any contact, however friendly and well meaning. Is this in your opinion the true attitude of the workers, and the rightful conclusion of the "Primrose League"?

M. B. D.

Our second correspondent refers to Miss Kelley's belief that without like experience it is impossible for two people to come into perfect sympathy. That, probably, is one of the facts of life which cause thinkers the deepest sorrow. If the Son of God had to be made a man and go through the experiences of this life in order not only to reveal to the world perfected manhood, but also that every man might know that the Son of God, the Word made flesh, knew every temptation and experience through which humanity must pass, is it at all wonderful, then, that human beings whose lives have never touched the same experience cannot come into perfect accord? Experience is a leveler; it levels up and down. Training, education, environment, make the habit of mind, mark the limit of true relation.

Prayer of Canon Wilberforce

Lord, for to-morrow and its needs
  I do not pray:
Help me from stain of sin
  Just for to-day;
Let me both diligently work
  And duly pray,
Let me be kind in deed and word,
  Just for to-day;
Let me be slow to do my will,
  Prompt to obey;
Help me to sacrifice myself,
  Just for to-day.
Let me no wrong nor idle word
  Unthinking say,
Set thou thy seal upon my lips,
  Just for to-day.
So for the morrow and its needs
  I do not pray;
But keep me, guide me, hold me, Lord,
  Just for to-day.

—*Selected.*

A Good Definition

I see in The Outlook of January 29 a definition of common sense. I give you one I heard many years ago: "The intuitive perception of the fitness of things."

A. J. W

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THE week which has passed since the night of the terrible disaster to the United States battle-ship Maine has added almost nothing to our absolute knowledge about the cause. Any conclusions that may have been reached are founded on inference and reasoning rather than on testimony. A board of naval inquiry headed by Captain Sampson is now on the spot; divers are at work on the wreck; and, if evidence is there to be found, it will doubtless at once be made public, in pursuance of the wise policy of the Government throughout in this matter to conceal nothing from the people. What is really known is this: Shortly before ten o'clock on Tuesday evening of last week, as the Maine lay at her anchorage near Fort Attares in Havana harbor—the men off duty for the most part in bed; the usual inspection of the magazines completed; the keys in the captain's possession; the captain himself writing letters in his cabin—an explosion took place in the forward part of the ship so terrific in its character that it was heard for miles; the whole city was shaken, lights were put out in the streets, and the bay was illuminated near and far by the flames of the burning ship. Captain Sigsbee says: "I find it impossible to describe the sound or shock, but the impression remains of something awe-inspiring, terrifying—of noise, rending, vibrating, all-pervading. There is nothing in the former experience of any one on board to measure the explosion by." The quarters of the crew were forward, and the destruction of life among them was appalling; of the 354 men and officers on board the Maine, only 101 escaped death, and of these many were severely wounded and some have since died; two officers, Lieutenant Jenkins and Engineer Merritt, were among the lost. The ship sank very soon, bow first, and many of the crew were drowned in their quarters; the officers succeeded in getting three boats into the water, and all evidence shows that both captain and officers acted in the coolest and bravest manner conceivable. A special word should be said of the conduct of Chaplain Chadwick, of the Maine, who, day after day, has worked incessantly among the ghastly spectacles as the dead were brought to shore, identifying the bodies, performing short religious rites over each, making records of all clues to identity, and in the intervals consoling the wounded at the hospitals.

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Immediately after the explosion a Spanish war-ship near by lowered her boats, as did passenger steamships in the harbor, and all that was possible was done to save the few victims of the explosion scattered over the waters. In every practical way the Spanish authorities in Havana aided our distressed sailors, and they also expressed the warmest sympathy with them and the deepest horror at the disaster. On Friday—at the very hour when Senator Mason was declaring in Congress, "I would not sit down to table with a Spaniard unless I had armor under my coat, for fear of a stiletto"—the people of Havana, officials, citizens, and even the street crowds, were joining in offering reverent sympathy in the funeral ceremonies of many of the American sailors—a funeral which the dispatches describe as the most imposing manifestation of mourning ever witnessed in Havana. The only question which has so far arisen between the Spanish authorities and our own has been in regard to the right of the former to send divers down to investigate the condition of the ship; and this has been promptly settled by an amicable agreement that American divers should first do what was possible in the way of interior examination and salvage, and that Spanish divers should then be permitted to join them in the work outside the vessel. On Sunday the American divers began their work, and brought up Captain Sigsbee's money, papers, and keys. The

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presence in New York of the Spanish war-ship, the Vizcaya, on a friendly cruising visit such as the Maine was making at Havana, has caused some of our sensational papers to indulge in wild and foolish talk about lynching and revenge; nothing is further from minds of the people, and the putting of a guard about the ship has been deprecated by her captain.

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We are not inclined to take seriously the suggestion that this horrible tragedy is due to any attack upon the Maine by a blow from without. It is incredible that the Spanish Government should, without declaration of war, have sent a torpedo to pierce the hull of a vessel belonging to a friendly nation and amicably visiting one of her ports. It is impossible that the Government could have done this and kept the secret, even had it been inclined to do so. It is inconceivable that Spain would have done this and then, through her officers, instantly have furnished succor and relief to the victims of the tragedy, and immediately thereafter officially expressed her condolence to our Government. The hypothesis that the hull of the Maine was pierced by a torpedo-boat sent out by some irate Spaniard or irresponsible Cuban, the former in a fit of mad passion against the United States Government, the latter in a hardly less insane endeavor to create a war-fever in the United States against Spain, is equally incredible. Private gentlemen, even of considerable means, do not keep torpedo-boats like pleasure yachts for service at their will. If any individual Spaniard or individual Cuban could have controlled such a torpedo-boat, his control of it could not have been kept a secret. Moreover, according to all the accounts received thus far, the disaster is one which could not have been caused either by a torpedo-boat or by the explosion of a mine. Had the hull of the Maine been pierced, she might have sunk, and sunk quickly, but there would have been no such terrific explosion as took place. Nothing could have produced that but the blowing up of a powder-magazine. Professor Alger, of the Ordnance Bureau, says, "No torpedo exploded without a ship has ever produced or can produce an explosion of a magazine within." There was, according to reports, no detonating powder in the magazine which exploded; the explosion, therefore, cannot have been due to concussion, but only to heat, and this heat must have reached the magazine from within the steamer. That this is possible is seen in the fact that last year the flagship New York was found to have a fire in a coal-bunker which had actually charred the woodwork inside the magazine; and several similar fires in the coal-bunkers of other war-ships have been recorded. The electric dynamo, its steam boiler, and the coal-bunker, none of them very remote from the magazine, might any one of them under certain contingencies have produced the explosion; apparently it could not have been produced by any attack from without, unless it were by a red-hot shell penetrating the plates and entering the magazine. That a $3,000,000 ship carrying 300 to 400 men should be really a floating volcano constantly subject to such a catastrophe shows that, as has been said, the modern battle-ship is a floating fortress with terrible resources for self-destruction as well as for offensive warfare. It should be added that, apparently, all the best authorities in Washington agree in regarding the tragedy as, in all probability, due to an accident. The other hypothesis is fathered only by the evil-minded journals which live by the sensations they produce, and which would not be unwilling to bring on a war, because then they could sell more extras.

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The provocation to excitement caused by this appalling disaster was great, but the country bore the news with a calmness and steadiness which indicate its inherent strength, and which have greatly impressed foreign observers. Of a nervous and somewhat excitable temperament, Americans have not always carried themselves well in sudden excitements, but nothing could have been better than the spirit in which the Nation met the news from Havana. Great credit is due to Captain Sigsbee, who, in that terrible moment when, in a foreign port, surrounded by what must be regarded as a hostile population, his ship sunk under him as the result of a mysterious and deadly blow, showed not only intrepidity, but perfect self-possession. His quiet, dignified, self-restrained dispatch, with its calm statement that any judgment upon the cause of the disaster must be postponed, gave a fine example, which was instantly responded to by the Government and the Nation. The President and his advisers, and both branches of Congress, acted as strong men act under great blows and great provo-

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cation. There was little excitement and there was no hasty denunciation. The spirit of the brave men in Havana and of the heads of the Government at Washington was fully shared by the people at large. There have been, as usual, a few notorious and, it may be added, infamous exceptions. The sensational newspapers, which are the curse and disgrace of the country, took this occasion, as they take every possible occasion, to inflame public passion by distorting and misrepresenting the facts. A single illustration will show the baseness of this kind of journalism. On Thursday morning the Associated Press sent to the newspaper offices a report, which purported to have come by steamer from Havana to Key West, declaring that a hole had been found in the bottom of the Maine caused by a torpedo. Intelligent editors who looked at the dispatch critically saw that if the news had come at all it must have come several hours before Captain Sigsbee's latest message. They therefore paid no attention to it. Within half an hour the Associated Press had followed it with another communication to the newspaper offices, signed by the Superintendent, notifying the recipients of the earlier communication that there were grave suspicions of the authenticity of that communication. In the face of this, the "Journal," in its afternoon edition, printed the earlier dispatch as if it were authentic and not a transparent fiction, presented its readers with a picture of the hole in the bottom of the Maine, although no one had yet succeeded in getting to the point where the aperture was made, and, in flaring head-lines, notified its readers that war was sure.

The New York "World" and other journals of the same class were not far behind the "Journal" in inflammatory appeals to passion and credulity. Such offenses touch the very honor of the country. It is a far worse calamity to the Nation to have such journalism as that which is represented by the New York "Journal" prosper and exert an influence than to lose battle-ships. A few specimen falsehoods will show the magnitude of a single day's lying:

"The explosion was caused by a mine or torpedo."

"The Maine's sailors say Spaniards blew up the ship."

"The destruction of the war-ship Maine was the work of an enemy."

"Assistant Secretary Roosevelt is convinced the explosion of the war-ship was not an accident."

"Captain Sigsbee sent a dispatch to the State Department, which was suppressed, in which he said the accident was made possible by an enemy."

"An eight-inch percussive hole was found by submarine divers in the bottom of the Maine."

"The cable between Havana and Key West cut. The President anxious."

"The Spaniards arranged to have the Maine anchored over one of the harbor mines. The brutal nature of the Spaniards then led them to wait until the men of the Maine had gone to bed before touching off the mine."

"Captain-General Blanco has been assassinated."

"The Government has taken possession of the cable."

"A fleet of United States war-ships is mobilizing off Florida."

"The President has ordered the entire National Guard of all the States under arms."

On Saturday of last week, by a vote of 158 to 124, the House of Representatives passed the Bankruptcy Bill which its Judiciary Committee had reported as a substitute for the Nelson Bill, passed by the Senate last summer. The Nelson Bill, it will be recalled, provided for voluntary bankruptcy, and for involuntary bankruptcy where there was evidence of fraud. The House bill is, in the main, the old Torrey Bill made more lenient to debtors by a carefully worded provision that creditors instituting insolvency proceedings must give bond for injury done to the debtors in case the latter were really solvent when proceedings began. Like the Nelson Bill, the House bill provides for voluntary bankruptcy, and for involuntary bankruptcy in cases of fraud; but, unlike the Nelson Bill, it contains two provisions for voluntary bankruptcy when the debtor is in arrears for sums aggregating $500. It was against this provision only that most of the opponents of the House bill protested. Some members of the opposition went so far as to declare that under these provisions any solvent merchant whose stock at forced sale would not yield enough to pay his debts could be thrown into bankruptcy at the will of a creditor. The friends of the bill pointed out that creditors were rarely benefited by the bankruptcy of honest debtors; but the opponents of the measure insisted that so much power over the debtors should not be lodged in the creditor's hands. An amendment to strike out all provisions for involuntary bankruptcy—leaving cases of fraud to be dealt with

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State laws—was defeated only by the close vote of 139 to 157. The opponents of the House bill tried to get a separate vote upon the Nelson Bill, for which it was a substitute, but were unsuccessful. In the final vote party lines were generally followed. The Democrats, with half a dozen exceptions—chiefly from large cities—opposed the bill, and the Republicans, with less than a score of exceptions—chiefly from rural districts—favored it. The House bill and the Senate bill now go to the Conference Committee. If the Nelson Bill is reported back favorably, it will almost surely pass both houses, since the entire country favors its provisions. If, however, the House bill is reported back, it is likely to be defeated in the Senate, and may be amended even in the House by a provision limiting its operation to two years. The country has already tried two bankruptcy bills and found them wanting, and the debate in the House last week showed that many members were unwilling to risk another measure except for the briefest possible trial.

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Last week the Administration authorized the sale of the Kansas Pacific branch of the Union Pacific Railroad for $6,300,000. This payment covered the principal of the debt due to the Government, but involved the loss of interest advanced by the Government to the amount of $6,600,000. On the publication of a dispatch stating that the Administration contemplated such a settlement of the Government's claim, the Senate, by an overwhelming majority, passed a resolution asking the Attorney-General if it were true that he had abandoned his expressed intention to redeem the first mortgage bonds of the road and ask for the appointment of a receiver to operate it in the interests of the Government. The day following the sale was made, and the Government claim of $13,000,000 was relinquished on payment of less than half of its amount. The purchaser, of course, was the Reorganization Committee of the Union Pacific. Later in the week the Senate, by a vote of 34 to 29, adopted a resolution asking that the sale should not be confirmed by the court. Senators Baker, of Kansas, Nelson and Davis, of Minnesota, and Perkins, of California, voted with the Democrats in support of this criticism upon the Administration, while the only opposition Senators who voted against the resolution were Senators Stewart, of Nevada, and Lindsay, of Kentucky. While these resolutions were under discussion Senator Thurston, of Nebraska, formerly the solicitor for the Union Pacific, urged that the Administration had made a splendid bargain, since the taking up of the first mortgage bonds would involve an additional outlay of $7,000,000, and give the Government a property for which no other road except the Union Pacific had cared to bid. Senator Harris, of Kansas, however, speaking as a civil engineer employed in the construction of the Kansas Pacific, declared that it was worth $30,000,000, and that it had earned four per cent. on this amount for the past eleven years. As to this question the materials are not at hand on which to base a confident statement, as the Union Pacific reports in "Poor's Manual" do not separate returns for the different branches. It is, however, certain that if the Government had paid out $7,000,000, instead of receiving $6,300,000—in other words, if it had invested $13,000,000—it would own about 400 miles of road. In this case, however, the difficulty of operating the Kansas Pacific branch independently of the Union Pacific main line doubtless lessened the road's value, and the strongest criticism made upon the Administration is that it permitted the main line to be sold separately from the branch, when both together were demonstrably worth more than the principal and interest of the Government's claim. This danger was noted when the main line was sold, but Attorney-General McKenna justified his course by declaring that the Kansas Pacific would sell independently for more than the claim against it. This declaration proves to have been unfounded.

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The bill to restrict immigration by excluding those who can neither read nor write in any language is being unexpectedly blocked in the House of Representatives. The passage of the measure, it will be recalled, was distinctly pledged in the Republican platform, the immigration plank of which read as follows: "For the protection of the equality of our American citizenship and of the wages of our workingmen against the fatal competition of low-priced labor, we demand that the immigration laws be thoroughly enforced, and so extended as to exclude from entrance to the United States those who can neither read nor write." In the Senate the support which this measure has received from the labor organizations led to its obtaining more

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than the regular Republican vote, but in the House of Representatives, where the Republicans have a large majority, its passage seems to be in doubt. The opposition comes in part from the desire of Western and Southern States for more settlers, and in part from the love of our old policy of unlimited hospitality toward even the most degraded. But neither of these sentiments seems to be at the bottom of the present timidity shown by Republican Congressmen toward the passage of the immigration bill. Roman Catholic societies in different parts of the country are aggressively fighting it, and so, it is said, are the brewers and the newspapers which their advertising enables them to control. The bill would scarcely restrict German immigration at all, since nearly every German can both read and write; yet the German press of the West is fighting it vigorously, and Republican members of Congress, who secured their election in 1896 through the unprecedented support of German voters, fear to vote for this bill lest a part of this German vote be alienated. Apparently, however, it is only a minority of the Germans who are in sympathy with the German press and the Roman Catholic societies in this matter. Several years ago, when the sentiment in favor of excluding undesirable immigrants was much less strong than it is to-day, the Wisconsin Labor Report showed that the German workingmen of that State were as strongly in favor of restricting further immigration as were the native-born wage-earners. It may safely be assumed that this sentiment continues, and that the working people, without distinction of race, are still in favor of preventing the importation of distinctively servile labor to compete with them for their jobs. Apparently, therefore, the strenuous opposition of a few interests is outweighing the support which this bill receives from the great body of our citizens. Those who care more to elevate the quality of our citizenship than to increase our illiterate population will have to increase their efforts, or the bill will be lost.

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Discouraging reports come to us from the Constitutional Convention now in session in New Orleans. That it would restrict the suffrage was a foregone conclusion, but restriction of the suffrage is one thing when the restriction applies to whites and blacks alike, and a very different thing when it aims by unequal provisions to take away all political power from the weaker race. At present the white and colored populations of Louisiana are almost exactly equal. An educational qualification standing alone would exclude from the polls nearly three-quarters of the negroes and less than one-quarter of the whites, and make the white vote outnumber the colored three to one. Such an outcome, however, does not seem to satisfy many of the members of the Constitutional Convention. These protest against what they call the "blacklisting" of any county, and demand such restrictions as will put the negro voters everywhere in the minority, and deny them any representation whatever in the State Legislature. To accomplish this it is proposed that all persons who served in either army during the Civil War shall be permitted to vote, whether they can read or not, and also persons who can satisfactorily explain a provision of the Constitution when read to them. In this way illiterate whites could be enabled to vote and illiterate negroes kept from voting. Further than this, it is proposed that every voter must pay taxes on at least $300 worth of property, and hold his tax receipts for the past two years. By means of all these provisions combined it is intended that nearly every negro in Louisiana shall be denied the right to vote. Nothing could be more complete than the proposed repudiation of the contract under which the State was readmitted to representation in Congress—a readmission obtained on condition that her Constitution should never be so amended as to deprive any citizen or class of citizens of the right to vote, except as a punishment for crime.

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That such provisions would immediately result in better government for the State is not to be denied. The bulk of the negroes live upon a lower intellectual and moral level than the bulk of the whites, pay less attention to the conduct of their representatives, and, in general, are less qualified to discharge the duties of citizenship. Nevertheless, unless democracy is a mistake, the test of the wisdom of a measure is not its immediate effect upon the administration of the public business, but its ultimate effects upon the education, character, and public spirit of the people. The proposed changes in Louisiana, like the recent changes of the same sort in Mississippi and South Carolina, threaten the permanence of ignorance and degrada-

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tion among the colored citizens. We have spoken before of the failure of South Carolina to provide as generously as sister States in the South for the education of the negroes. In the Mississippi Legislature a similar tendency to abridge the school privileges of the negroes has shown itself, and a recent resolution to amend the constitution so as to exclude from the public schools children whose parents have not paid the poll-tax was strongly supported. There are signs of the same tendency in Louisiana. We are glad to notice, however, that Dr. Curry, the Trustee of the Peabody Fund, and Judge Fenner, President of the Tulane Trustees, have appeared before the Convention to advocate a constitutional guarantee of a generous educational policy toward the negro race. A memorial which we have received from an educational alliance among the negroes states that since the middle of the last decade the term of the negro schools in Louisiana has been shortened, while that of the white schools has been lengthened; that the salaries of negro teachers have been reduced, while those of white teachers have been increased; and that at the present time the average negro teacher receives but two-thirds as much salary as the average white teacher, yet is obliged to teach sixty-six enrolled scholars, while the white teacher is obliged to teach only thirty-eight. The growing tendency to discriminate against negro schools has kept pace with the decline of the political power among the negroes, and the friends of negro education naturally fear that the extinction of the political power of the negro will mean a still further relaxing of the efforts to educate him. The memorial of the negro educators does not protest against an educational qualification, but insists that "in a free country no State has the right to condition the franchise upon intelligence and then deny its citizens the means of education." We sincerely hope that the white citizens of Louisiana will recognize the justice of this demand, and that the Constitution providing for the disfranchisement of illiterates will also provide for the ultimate extinction of illiteracy.

In the municipal elections in Pennsylvania last week, discontent with the dominant political machine led to an unusual amount of independent voting. In many places, of course, the Democrats profited by this independent vote; but in Philadelphia, where the independents ran a separate ticket, they came second in the race. This independent ticket, which was supported by the Municipal League and by the newly organized Citizens' party, stood for "the divorce of municipal affairs from State and National politics," for "the merit system" in municipal appointments, for "the principle that no municipal privilege or franchise shall ever be granted except for a definite period," and for "pure water furnished by the city, and not by a private company." This last issue had an especial importance in view of the disgraceful prevalence of typhoid fever, and the disposition of the City Councils to accept the proposition of a private water company to supply a new storage reservoir and furnish the city with a certain quantity of water for fifty years for $75,000,000. Fortunately, the city's recent experience of partnership with a private corporation in the supply of gas, and the general sentiment that the city must be independent in a matter so vital to its welfare as the water supply, seem now to promise the rejection of this scandalous contract; but the protest of the independent municipal party was emphatically needed at this juncture. The fear of the Republican politicians that the municipal party's campaign would succeed led them to adjust their factional differences and present a united front on election day. Nevertheless, the Republican vote, which for several years has outnumbered the aggregate opposition vote more than two to one, last week polled a little less than half of the total. The Republican candidate for Tax Receiver received 93,000 votes, the Independent 58,000, the Democratic 35,000, and the Prohibitionist over 1,000. For the other office to be filled—the City Magistracy—the law provided for minority representation, and the Independent candidate, Mr. James S. Rogers, was elected over his Democratic competitor.

Frances E. Willard died in this city on Friday morning last, after an illness of a few weeks—an illness which probably would not have proved fatal were it not that Miss Willard's general health had been for some years precarious, so that only indomitable energy and strength of purpose had carried her through her arduous duties. The strain of the recent great Conventions at Toronto and Buffalo had doubtless left her in poor condition to

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meet an attack of the grip. On another page we speak of the meaning and value to the world of Miss Willard's work, and of the special traits of character which made her so beloved. She was born of New England ancestry near Rochester, N. Y., on September 29, 1839, but moved while a girl with her family to Wisconsin, and thence a second time, in 1858, to Evanston, Ill. There is situated the Northwestern University, from which she was graduated, and where later she was a teacher. After several years of educational work there and elsewhere, Miss Willard traveled abroad for nearly two years, studying also in Paris for some time, and writing much for American journals. Miss Willard has herself written of this period of her life that she then had a moderate taste of worldly pleasures, and when later on she renounced on principle the theater and the social glass of wine, it was not without a personal appreciation of their attractiveness when not abused.

It was not until the year 1874 that Miss Willard definitely abandoned teaching and began to lecture on temperance; four years later she became a Secretary of the Woman's Christian Temperance Union, the power and membership of which she was to so widely extend. In 1879 she was first chosen President of the National organization; in 1888 of the World's Woman's Christian Temperance Union. In the former office she is temporarily succeeded by Mrs. L. M. N. Stevens, in the latter by Lady Henry Somerset. Of Miss Willard's activity in temperance work and in all efforts for the elevation of woman and the good of mankind we need not now speak in detail. The founding of the White Cross movement within the general organization was wholly her own idea; of late years she had been strongly interested in the attempt to make the "Temple" at Chicago self-sustaining, and a center of work. In 1892 Miss Willard visited England as the guest of Lady Henry Somerset, and her address at the great meeting in Exeter Hall in that year was called by many the finest ever heard in that building. Among Miss Willard's best-known books are "Nineteen Beautiful Years," "Woman and Temperance," and "Glimpses of Fifty Years." The constant devotion of her energies to the cause she had in heart is illustrated by the fact that for ten years she averaged one public meeting a day, writing letters and articles and planning work while in transit between towns at which she spoke. Personally, Miss Willard was absolutely free from any asperity, intolerance, or phariseeism. Her manner was cordial and winning. her sense of humor considerable, and her temper sweet and womanly.

After the municipal election last November, the Citizens' Union of New York City, which did such effective work in rallying the non-partisan voters in the campaign, appointed a committee to draft a plan for a permanent organization. This committee of seven reported last week, and, without modification, their plan was accepted. In general, it is that followed by every political organization of any power. It is based on the Assembly District basis of organization; the leaders in each Assembly District are allowed the greatest freedom in educating the sentiment of the neighborhood to the non-partisan idea of the Citizens' Union. These leaders will be allowed to develop the work in accordance with their own ideas. The emblem of the Citizens' Union will, of course, be the emblem accepted and protected by each Assembly District, and in each Assembly District the fact that in all over 150,000 votes were cast for the party's candidate in 1897 will be the rallying-cry of encouragement and the justification for continuity. The permanent plan having been accepted by the committee of organization, the latter passed out of existence, and twenty-five men were chosen as the permanent committee of the Citizens' Union. This committee will be known as the Central City Committee; members were appointed from the five Boroughs. This Central City Committee has the power to add to its own numbers. It cannot alter or amend the existing declaration of principles of the Citizens' Union, nor can it nominate or delegate a nomination of candidates for public offices either in City, County, Borough, Council, or Assembly Districts.

The difference between the Citizens' Union's permanent organization and that of other political bodies is in the aim of the organization, not in its method. In machine politics political patronage is the purpose of organization. The Citizens' Union in its own platform avows itself as against all

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forms of political bossism and patronage. It represents the moral sentiment of the men who see in machine politics and party rule the greatest danger that can threaten the municipality. Its purpose is municipal government of the people, for the people, by the people. Its success depends on the integrity of its leaders to these declared principles. As has been repeatedly pointed out, close relation to the voters is in the last analysis the secret of power in a political campaign. This intimacy between leader and voter cannot be acquired in a few weeks in the heat of political struggle. The plan of organization offers the surest avenue to direct, permanent relationship between the leaders of the non-partisan Citizens' Union movement and the voters whose ballots must decide the moral standards of each community. For the present the committee of twenty-five mentioned above will manage the affairs of the Citizens' Union. As the Assembly Districts develop in numbers, delegates will be elected to the Central City Committee, and help form the central controlling power. This is in accordance with the representative idea, the basis of democratic government.

The City and Suburban Homes Company buildings, erected on Sixty-eighth and Sixty-ninth Streets, between the Boulevard and Amsterdam Avenue, New York, are now completed. They were open for inspection last week. The first day eighty suites of rooms were hired. These buildings are constructed from the best plan yet devised to secure to wage-earners space, light, and air. Every suite has direct out-of-door windows, even two-room suites renting at $1.50 a week having this advantage. The buildings are fireproof, having tiled floors and stone steps. The flights between the floors are broken by platforms giving entrance to the so-called rear suites at the half-flight. The rents range from $1.50 to $4 per week. From the upper floors the view surpasses that obtained from many apartment buildings where the same level represents a rental of many hundreds of dollars a year. Each kitchen is provided with stationary wash-tubs, and each bedroom with wardrobes; a coal-bin in the cellar is provided for each suite of rooms; a fully equipped laundry, with hot-air closet for drying clothes, is in the cellar; shower-baths of the latest approved apparatus are provided free for the use of the tenants, being open each day from two to five for women, from six to nine for men; ash-chutes run from every floor, and an elevator for the delivery of groceries runs also to each floor; speaking-tubes in every kitchen connect from the street-level for the use of tradespeople. One building—the one having the broadest frontage on Sixty-ninth Street—has been reserved for the use of women. This building will be held for this purpose for a short time, and if the workingwomen of the city do not avail themselves of it, it will be rented to families without children. The rents run the same as in the houses intended for families. The City and Suburban Homes Company differs in its methods from other corporations seeking to accomplish the same end—that is, to provide attractive apartments at the lowest rental that will protect the investors from loss. In their buildings the City and Suburban Homes Company makes no attempt at any philanthropic provision, such as reading-rooms, trained nurses, or philanthropic oversight. The plan is wholly on a business basis. The most interesting part of the opening was the class of people that crowded the building—evidently the wage-earners and their wives, who were seeking to secure the best accommodations for their families within their means.

The art interests of the city of New York are well protected by the Charter. It provides an Art Commission, to consist of one painter, one sculptor, and one architect (all residents of the city), and three other residents who are in no way connected with these professions. The Mayor must appoint these six from a list of eighteen furnished by the Fine Arts Federation of New York. The Mayor of the city, the President of the Metropolitan Museum of Art, of the Brooklyn Institute of Arts and Sciences, and of the New York Public Library (the Astor, Lenox, and Tilden foundation), are ex-officio members of the Art Commission. When the Commission is considering art matters coming under the direction of the heads of any of the city departments, the head of that department is for the time being a member of the Commission. No work of art can be accepted or purchased by the city until it has been submitted to and approved by the Commission, to which is also given the authority to call for designs. Works of art, as the term is used in the Charter, include stained glass, mural decorations, bas-reliefs, sculptures, monuments, fountains, and

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arches or structures of any kind to be erected on city property. At the request of the Mayor, the Commission has similar power to act on designs for municipal buildings, bridges, gates, fences, lamps, or any permanent fixture to be erected by the city, or by individuals or corporations that shall extend over city property. The character and equipment of the men the Mayor has selected from the list presented by the Fine Arts Federation for Art Commissioners guarantee his desire to guard the art interests of the city. The professional members of the Commission are John La Farge, Daniel C. French, and Charles E. McKim. The lay members are ex-Judge Henry E. Howland, S. P. Avery, and Charles T. Barney. The position in the world of arts and letters of Mr. Henry G. Marquand and Mr. Augustus Healy, the Presidents of the Metropolitan Museum of Art and the Brooklyn Institute of Arts and Sciences, and Mr. John Bigelow, the President of the New York Library, gives, as the makers of the Charter intended, added strength and dignity to the Commission.

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A bill for the care of children by the State in their own homes has been introduced into the Legislature of New York. The bill provides that children hereafter committed to the care of any charitable or public institution of the city of New York may, on the application of the parent or guardian, and if it is satisfactory to the Society for the Prevention of Cruelty to Children, be transmitted, at the expense of the State, to the parent or guardian, who shall receive for the support of such children the amount the institution would draw if the child had remained under its care. The Society to which this authority is delegated does not wish to assume the responsibility, and the bill is meeting opposition from the Charities Organization Society and the State Charities Aid. To have the State give an income to the home for the care of children who should be supported by the efforts of the parents is offering a great temptation to dependence on State support to persons who should be encouraged by every possible means to independence.

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The trial of M. Zola will probably be finished before this issue of The Outlook reaches its readers. What the conclusion of the trial will be it is impossible to predict, because it is quite evident that the case is not being tried on its merits. Nothing could be more foreign to American and English ideas of the proper method of conducting a trial than the methods which have been used by the Court and by the prosecution in this famous case. During the past week, as during the earlier week of the trial, witnesses have been put on the stand and then arbitrarily charged not to testify, or they have made the witness-box a platform for the delivery of stump speeches to the auditors, who have cheered them to the echo. General Pellieux, one of the chiefs of the army, addressed a few remarks to the Court, but directed his attention chiefly to the audience, to whom he declaimed very effectively about patriotism, the integrity of the army, and kindred themes. His evidence excited a great deal of curiosity, because he hinted that there were other documents in the Dreyfus case besides the famous *bordereau*, or memorandum. Precisely what those documents were remains, of course, shrouded in mystery. The dramatic event of the week was the appearance on the stand of Major Esterhazy, who was received with "prolonged cheering." The Major, who is one of the chief figures in this strange drama, declined, like most of the other witnesses, to contribute anything to the revelation of the case, but made the usual impassioned address to the jury. When a definite and searching question was asked by M. Zola's counsel, the presiding judge immediately ruled it out, on the ground that it affected foreign affairs, adding, "Above everything else I place the honor and security of the country." In this sentence is to be found the explanation of the weak and unhappy course which the French Government is now taking.

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The proceedings of the week confirm the impression created by the proceedings of the previous week: the Government is unquestionably endeavoring to conceal some fact or facts from the knowledge of the people. Its course has at least been consistent; for it has treated the Dreyfus case from the beginning as a matter for military measures alone; Dreyfus was tried by court martial, and in all such trials entire secrecy is the rule. In the trial of M. Zola evidence has been suppressed and witnesses have been silenced in violation of all the laws of evidence recognized in English and American practice. Stump speeches of a flamboyant character, full of sham patri-

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otism, have been permitted without interference on the part of the Court. In the face of very great obstacles M. Zola has succeeded in creating the impression that the expert testimony, on the strength of which Captain Dreyfus was convicted of being the author of the famous memorandum, is absolutely untrustworthy. A great majority of the experts who have been examined agree that that famous document was not written by Captain Dreyfus, but by Major Esterhazy. It grows more apparent as the case proceeds that M. Zola is not the real defendant. It is the French Government which is on trial and not the intrepid novelist; it is the French judicial system which is on trial, and not Captain Dreyfus.

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The issue between France and England as relates to West Africa seems to become week by week more strained. A glance at the map will show that an extension of the English sphere of influence north from the Lagos and the Gold Coast naturally interferes with an extension of the French sphere of influence eastward from her West Coast possessions. The indefiniteness of the terms "sphere of influence" and "hinterland" adds to the possibility of constant conflict, and the recent disposition of the French Government to advance without much regard to English claims is rapidly bringing matters to a critical point. On Friday last Mr. Chamberlain laid before the House of Commons two dispatches from West Africa. In substance these stated that the British had on February 6 occupied Boria in the Lagos hinterland, and that three days later a French force arrived, declared they had been instructed to occupy the place, and demanded that the British flag be hauled down—a request which was promptly refused. Much the same thing seems to have happened a little further west, in the Gold Coast hinterland at Massa. Mr. Chamberlain made no comment on these dispatches, but their importance is self-evident, and it is clear that the situation calls for prompt diplomatic action and some kind of a sensible compromise between France and England if serious trouble is to be avoided in the future. The gravity of the situation is emphasized by the news given in the dispatches of Monday morning of this week to the effect that two French expeditions are advancing toward the city of Sokoto, which is nominally ruled by a native Sultan, but has for some time been under the actual influence of Great Britain, as represented by the Royal Niger Company; and it is rumored that this Company has been instructed, after trying all peaceable means, to compel the retirement of the French from this territory by force. Commenting on the general position of West African affairs, the "Times" says significantly, speaking of the French: "We cannot allow them to strangle our colonies at Lagos and on the Gold Coast as they have strangled them at Gambia and Sierra Leone."

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Frances E. Willard

It is doubtful whether the death of any woman, save possibly Victoria, Queen of England, could have produced so widespread and so profound a sorrow as will be produced by the death of Miss Frances E. Willard. The Outlook has differed radically with her on two important points. We do not believe in prohibition by the State, and she has been its most eloquent advocate; we do not believe in woman suffrage, and she has done more to overcome woman's instinctive aversion to the ballot than any other representative of that cause. But these differences of judgment disappear before the purity of her character, the self-sacrificing devotion of her life, and the splendor of her achievements.

The cause of temperance and the cause of prohibition are not identical, and Miss Willard has done more than any woman has ever done to promote the cause of temperance. She was perhaps the first to see, certainly the first to make others see, the inherent and unappeasable hostility of the home to the saloon, and of the saloon to the home. She was the first to organize the homes of America in a life-and-death struggle with the saloon. The results of that struggle we do not believe will be doubtful, though the method of the campaign may be widely different in the future from that of the past. The home is more essential than either State or Church. Whatever assails the home threatens life at its source. Whenever the homes recognize their enemies and unite in a determination to destroy them, the end cannot be far off.

But Miss Willard has done more than unite the homes against the saloon. She has been a recognized leader in that movement the effect of which has been to make total abstinence respectable. A new and impor-

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tant victory for liberty was won when the liberty of the guest was secured to turn down the wine-glass at the dinner-table, as well as the liberty of the host to omit the wine-glasses altogether, without incurring social obloquy. It is no longer socially disreputable to drink water, and it is no longer socially reputable to urge wine upon a reluctant guest. In our judgment, this social revolution has accomplished more for the cause of temperance than all the prohibitory laws which were ever enacted, and no one has done more to accomplish this social revolution than Miss Willard.

But even this does not seem to us to have been her chief service. She saw clearly, what other women also have seen, that many of her sisters were letting their activities rust from disuse, and others were frittering them away by misuse in trivialities. More perhaps than any other one person has she opened to her sisters the vision of that large activity in Christian and philanthropic work upon which woman has been entering during the last quarter-century. The rush of women into industrial pursuits may be looked upon by the conservative with suspicion and distrust, and certainly it is not unaccompanied with some industrial evils. But only good has come from the enlarged activity of woman in spheres of unpurchased and unpaid industry devoted to beneficent service in schools, hospitals, asylums, and churches. Of this movement we know of no apostle who has been more eloquent in speech, or in those deeds which speak louder than words, than Miss Willard. The saint of mediæval Christianity retired from the world to keep herself pure; Miss Willard went out from coveted retirement to purify the world. She thus set an example which many women have followed who never belonged to the organization of which she was President. And both she and they have shown that the grace of womanhood need not be sacrificed in order to accomplish beneficent results in world activities. We are far from intimating that Miss Willard has been the only leader in this great movement. Generosity to her memory does not require, what she would be the first to condemn, injustice to others. But greatness is shown perhaps in nothing more than in a clear perception of a great providential tendency in the midst of which one is living, so that one can perceive neither its historical source nor its ultimate issue. To perceive such a tendency, to avail one's self of it, and to guide it in noble and right directions, is the function of the prophet; such a prophet we count Miss Willard.

The Keswick Movement

At a meeting of ministers of different denominations held in Brooklyn, N. Y., February 16, the Rev. F. B. Meyer, the well-known English evangelist, expounded the principles of the Keswick Movement. He began, however, by declaring that he wished to be regarded, not as an evangelist, but as a pastor, doing the work analogous to that of the pastors before him. He is at the head of an institutional church on the Surrey side of London, nearly opposite the Houses of Parliament. This church numbers a thousand members, and has four thousand scholars in its thirteen schools. Nor did he wish to be regarded as the apostle of a "movement," except as that "movement" interpreted the Gospel and emphasized certain vital elements in it which needed to be emphasized. He then stated the seven fundamental principles of the Keswick Movement, so called from the fact that an undenominational conference of those interested in the extension of faith in these principles is held every year at Keswick, in the Lake District of England. These principles, stated as nearly as possible in his own words, are as follows:

1. The assurance of faith; the soul's right to the certainty of its adoption. 2. Our duty to present our soul and body to God for the fulfillment of his will. 3. The definite putting off of the old man and putting on of the new man, as described in Ephesians, chapter four, and Colossians, chapter three. 4. The infilling of the most blessed Spirit, making the Church truly the body of Christ, analogous to and in some sense a continuance of the Incarnation. 5. *Rest* in God's choice and will: religion the will touched by the will of God. 6. Death to the activities of the self-life; not the death of the self-life, but death *to* the self-life. 7. The experience of perfect love, in which the heart is filled with love toward God and toward all.

Restating these principles in our own words—in phraseology laic, not theological—they might be phrased thus:

1. One may know himself to be God's child; know this, not as a philosophical hypothesis, but as a living experience; may, in other words, live with his Father at home, not in a far country merely cheered by the belief

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that he has a Father whom he can know hereafter.

2. One must not all his life serve two masters, and be perpetually divided in his allegiance between the two. He may give all that he has and all that he is, all his powers, all his time, all his possessions, to service, none to self-seeking; he may act, practically, on the counsel, Seek ye first the kingdom of God, and all these things shall be added unto you. This he both can do and ought to do.

3. If he will do this, he will gradually slough off the old appetite and desires; he will do this by what Dr. Chalmers calls "the expulsive power of a new affection;" or, to use the phraseology of the New Church, the "old loves" will be expelled by the power of the "new love." If he would do this, he must lay aside, not only every sin, but the weight that does so easily beset him; not only, that is, every positive wickedness, but also everything which operates to retard his growth in Christlikeness of character, and his influence in producing Christlikeness in others.

4. He who will thus give himself wholly to doing God's will in the world, and will thus gladly seek to put away every hindrance to spiritual growth and spiritual usefulness, will find God his companion; he will have comradeship with God; God's Spirit will fill his spirit, making him holy—that is, whole—fitting him for his work, and co-operating with him in that work.

5. He will then no longer be at war with evil in himself. There will still be evil, but he will have it in subjection, because he is himself, in his entire life and being, in loving subjection to his Father. His experience will interpret to him the meaning of John's declaration, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." He will no longer be in desperate and often hopeless warfare with evil in the world without. God will be working in him and God will be working with him, and he will have peace in his war and rest in his work.

6. Then the sins which used to attract him will become hateful to him; he will be dead to them; they will no longer have power to tempt him; they will solicit him, but in vain; he will not at once attain to, but he will in some measure understand, the experience of Christ, who said, The Prince of this world cometh, and hath nothing *in me*. If the Prince of this world has nothing in the soul, he can do nothing to the soul.

7. Then will the child of God be filled with the joy and peace of loving and knowing that he is loved of God; then will he understand Christ's saying, "As the Father hath loved me, so have I loved you;" and his promise, "My Father will love him, and we will come unto him and make our abode with him;" and, loving the Father, beloved by the Father, and made the dwelling-place of the Father, this happy child of God will love all other of God's children even as Christ loved them, and will give himself gladly for them, even as Christ gave himself.

If we have correctly understood and correctly interpreted the Keswick Movement, then it appears to us that this movement is simply a revival of the Gospel according to John, and according to Paul, and according to Christ himself. All such movements are misinterpreted both by their enemies and by their friends; sometimes by malicious misrepresentation; oftener by unspiritual misunderstanding; oftenest by unwise advocacy. Such movements are reported by their friends, sometimes in technical language which the uninitiated cannot understand, sometimes with false emphasis, in false proportions, or in false perspective; sometimes by advocates whose enthusiasm is greater than their judgment, and who do not understand how to use the English language. Sometimes, too, the experience of life is identified with a theology which is unphilosophical and infelicitous, and the living experience misrepresents itself by retaining a philosophy of life which is mechanical and dead. But, making all allowances for these and kindred infelicities incident to all human systems of thought and teaching, the Keswick Movement, as interpreted above, appears to us essentially a revival of the Gospel of faith and hope and love, in a healthful reaction against literalism and legalism.

There have always been two conceptions of religion in the world: that which regards it as obedience to law, moral or ceremonial, or both; and that which regards it as the reception of a new and divine life. The one conception underlay Pharisaism, Legalism, Puritanism; the other conception inspired Paulinism, Lutheranism, Wesleyanism, and the so-called "new measures" in New England. Luther was an apostle of life, Tetzel of law; the Wesleys were apostles of life, the Establishment in the eighteenth century

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represented a religion of law; Edwards, with his protest against the half-way covenant, and with his treatise on the Will, which made God everything, and on the Affections, which made love everything, was an apostle of life, and the despiritualized Puritanism which drove him from Northampton represented law. Lyman Beecher, and Finney, and Nettleton, and later Henry Ward Beecher, and Horace Bushnell, and Phillips Brooks, were apostles of life, and strove, with more or less conscious and definite aim, against the religion of formal obedience and external law.

But nowhere are these principles, or this principle, that religion is a new and divine life received as God's free gift to the willing soul, not the old life lived under the restraints of law, more clearly and emphatically stated than by Paul. It is his distinctive message; he repeats it in a variety of forms, philosophical and figurative, now as a doctrine and now as an experience. Our righteousness is God's righteousness—that is, a righteousness proceeding from God and imparted to us. We are not rightened by the deeds of the law—that is, by doing what the law commands—but by receiving the righteousness of God through faith in Jesus Christ his Son. We must have Christ's spirit in us, or we are none of his. It is Christ in us which is the hope of our glory. We are dead to sin and alive unto Christ; buried with Christ and raised into newness of life with him. We are a new creation in Christ Jesus. We have received the adoption of sons, whereby we cry, Abba, Father—that is, as Luther freely translates it, My dear Father. We are heirs of God, and joint heirs with the Lord Jesus Christ. We are God's husbandry; God's building. He works in us both to will and to do of his good pleasure. We are the temple in which he dwells. He is the way in which we walk, the garment which we put on, the husband to whom we are married. Character is not a manufacture; we are to grow in grace. We are to have his Spirit in us; if we do, we shall have the fruits of the Spirit in our lives—they will grow spontaneously. Such are some of the figures and phrases which Paul employs to set forth the truth that we may know that we are God's sons, wholly given to his service, wholly filled with his Spirit, dead to sin, freed from the law, at peace with him and with ourselves, at rest in our work because he works in us, joyous and free because filled with love to him and to all.

If we understand Paul aright and the Keswick Movement aright, despite some infelicities of phraseology and some employment of distinctions in thought which do not represent vital differences in experience, the Keswick Movement is a revival of the Gospel, and is abundantly called for by the attempted revival of sacerdotalism in the Episcopal Church, and by the retention of legalism in the non-Episcopal Churches, both in England and in this country.

Lenten Thoughts

Ash Wednesday

"Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness through Jesus Christ our Lord. *Amen.*"

This prayer, in the simplicity of its confession and appeal, strikes the keynote of that season the observance of which Christians of all names and creeds are finding more and more rational and edifying. If it is wise to recall on definite days the birth, the death, and the resurrection of the Saviour of men, it is equally wise to recall at fixed periods the fact of human sinfulness, the need of forgiveness, and the infinite mercy of God. Explanations and interpretations of the facts of religious experience and of the Christian faith may change, and ought to change, from age to age with the growing revelation of truth to men; but the facts remain as they were in the days when our fathers discovered them. The sinfulness of men, the need of forgiveness, and the necessity of divine help in the struggles of the world grow more and more distinct in the light of history. Society never needed God more than it needs him to-day; for sin was never more real, and the necessity of divine forgiveness and help never more apparent. In the days when mediævalism was the dominant influence, men thought too much about themselves and their sins; to-day we think too little. Our fathers were in danger of dropping into morbid self-consciousness; we are in danger of losing self-consciousness altogether. In the rush of modern

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activities our lives are likely to become so external that our inward needs are forgotten. Under all this highly organized business and social life, however, the old passions still live and the old dangers still lurk. Moral collapses often come with appalling suddenness, and, as if caught in a whirlwind, men who have borne stainless names go down in swift and final shame. They have had only an external morality; there has been no deep rootage of character within them. They have not known God in secret confession and sorrow for sin. We need to get out of the rush of work and search ourselves; and the Lenten season, which begins this week, may be wisely used to bring us clear knowledge of our weaknesses and needs. God loves all his children, forgives all who are penitent, creates a new spirit in all who are penitent, and gives to all who feel their need perfect remission and forgiveness. Truly the door to purity and peace stands open for all who will enter!

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Alcohol in Health and Disease

In considering the abuse of alcohol, the first question for the careful thinker is. What is its use? To this question Dr. Rockwell gives an answer on another page of this issue. He gives it in reply to our request for an article which shall consider this question wholly from the scientific point of view. We have asked him to disregard all questions growing out of the abuse of alcohol, all consideration of the evils which flow from its unwise and illegitimate use, and tell us its relation to the human body as it is regarded by the pure scientist. Treating the body simply as a machine, what is the effect of the introduction of alcohol into it? We understand his answer practically to involve the following points:

Alcohol itself is not, strictly speaking, a food, but it does sometimes indirectly act as food in sustaining life.

This indirect effect is valuable only in occasional, not in continuous, use.

For such effect the quantity which the system can ordinarily take advantage of is small; a surplus is injurious.

Wines and malt liquors contain a limited amount of food in matter other than the alcohol, but this nutritive element is very limited.

Generically speaking, alcoholic liquors are useful in disease and may be to men past middle life; but to men in normal conditions of health, and especially to those under middle life, their habitual use is disadvantageous as well as perilous.

We recommend to our readers' attention this careful article of Dr. Rockwell, embodying the best conclusions of modern scientific investigation, and stating them in such untechnical terms as can be easily apprehended by the lay reader. We believe that the conclusions reached may be absolutely trusted. They will be valuable not only as counsel to guide the individual in his diet, but also as a basis on which the moral reformer must stand in considering what are the abuses of alcohol and how he is to deal with them.

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The Spectator

The Spectator's attention was caught by an aside in an interesting interview with Chauncey M. Depew on certain aspects of railroading—an interview which Outlook readers will recall as appearing in its pages—a passing comment on the future of the private car. "I do not think," said Mr. Depew, "that it will ever become a general habit of the rich to own private cars, any more than it is a general habit of the rich to own steam yachts." The suggested comparison of the pleasure of traveling in a private car with that of sailing in a steam yacht, as if they were on an equality, seemed to the Spectator unfortunate. Indeed, Mr. Depew went further, and positively declared later that "railway travel may now be as comfortable and luxurious as steamship travel," as if comfort and luxury are what constitute the pleasure of travel, rather than simply pleasant incidents. There are numerous good reasons to be cited why people who can afford to keep yachts, and do so to a large extent, although they could equally afford to own private cars, do not, as a fact, care to own them, and this quite apart from the question of the great expense of maintenance in the case of private cars. as to which Mr. Depew gives a number of facts unfamiliar to the public. First among these reasons is the fun to be got out of yachting in itself, regardless, largely, of where one is yachting; while the fun of traveling in a private car is incidental, coming from the comfort and luxury of that way of travel, if one has to travel at all. That is why, as a matter of common observation, yachts are

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owned by any rich people who like to be on the water, rich people who are not at all "in the seafaring way," so to speak; while private cars, as a rule, are owned by rich people who are prominent in railroad management and have to do a great deal of traveling as a matter of business. Being one of this class, and being the sort of optimistic philosopher he is, it is the most natural thing in the world for Mr. Depew to put the yacht and the private car on an equality of fun, and that unconsciously to himself.

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But there is another aspect of the matter which interested the Spectator much more than a "railroad magnate's" prejudice in favor of a private car as compared with a yacht—something on which Mr. Depew had nothing to say, if he even thought of it. The fact, thus attested, of the unpopularity of private cars with the rich, shows for one thing that the pleasure of extreme exclusiveness is not for its own sake a desideratum with the American millionaire. Other signs point the same way. When, for example, the American millionaire travels abroad, it is not his habit, so far as the Spectator's observation goes, to have his meals served in private, after the common fashion of foreigners in like circumstances. The rich American has not acquired that habit, any more than he has the private-car habit. One is apt to see the same thing in railway travel, when a private stateroom has been secured at an excess price. Its wealthy occupant is not given to confining himself to it. Indeed, the "him," here and heretofore, should be carefully noted, as the Spectator is not so sure of his ground in the case of the other sex, being rather of the opinion that exclusiveness in social matters is almost entirely of feminine origin. The man, then, in the private compartment, is usually found taking strolls through the car, and smoking his cigar sociably with the other devotees of the weed in the general smoking compartment. Indeed, compartment cars, considering their many obvious advantages, have nothing like the patronage one would expect. All of which is another way of saying that in travel, at least, ostentatious exclusiveness as the mark of a class is making no visible headway with the rich men of America.

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Another fact—a trolley fact, which the Spectator has noted in contrast with the unpopularity of the private car—is one which has in it more or less significance according as it is fair to regard it as typical of a tendency or as merely an isolated instance. This is the age of the trolley in more senses than the generally accepted one—that the trolley is the rival of the railroad, and opens up possibilities of communication impossible to the railroad. The trolley is more than a conveyance, just as the bicycle is more than a means of locomotion. The trolley is the people's carriage, in the same sense that the bicycle is the people's steed. Not only that, but there is in the trolley almost no opportunity of exclusiveness. The pleasure of travel by it is not of a kind to be subject to the usurpation of wealth, if that be not too strong a phrase. The beauty of the bicycle is, as the Spectator looks at it, that there is just the same sort of fun in riding it whether the rider be rich or poor. The comradeship of the wheel, based on this community of fun, is a now often noted commonplace of its development. Similarly, there is the same kind of pleasure in riding in a trolley-car, from the speed, the sense of motion, the view of the country, whatever the circumstances of the passenger. One person's nickel or dime goes just as far as another's in buying this sort of pleasure. For more money—if some millionaire charter a special trolley-car—there is no more pleasure to be bought, except that of being rid of overcrowding or of enjoying the society of one's special friends. These are things that a nickel or a dime may buy, too, if one only selects the right time of day, and persuades one's friends to take a trolley-ride at the same time.

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Further than this, the Spectator holds that the trolley-car is more than a novel and pleasant conveyance that is open to rich and poor on practically the same terms; that, in fact, it is an addition to our ways of taking positive enjoyment. When the Spectator was off on his vacation last summer, during which he spent a part of the time on the Massachusetts coast, he noted frequent allusions in the Boston papers to the "trolley outings" of Senator Hoar and his friends. These gentlemen took long excursions of this kind, covering scores of miles of country. When they wished to enjoy a dinner at some shore or country resort, they took some circuitous trolley-route to reach it, just as richer people have long had a habit of taking a ride or

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drive or sail with a similar resort dinner as the ostensible end in view. The Spectator also has known of persons of means who actually go to New York in summer for the sake of the many excursions then to be enjoyed. Not the least enjoyable among these, so his friends have testified, were long trolley-rides through New Jersey. Here are illustrations of the Spectator's position that the people's carriage has become a distinctively pleasure vehicle, not for the people alone, but also for those who can afford the so-called superior or aristocratic means of travel.

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This is a noteworthy departure. It is the differentiating mark of the age of the trolley and the bicycle. It has wiped out, the Spectator is almost tempted to say, the superiority of the rich man, so far as the trolley and the bicycle go. There was a time, not so very long since, after all, when in this matter of travel all the advantage was with the rich man, as even now, on a long railway journey, he still has a considerable advantage in that he can buy comforts and luxuries denied to the poor man. But the time was when, practically speaking, the poor man was unable to travel at all, at least with any approach to comfort. At that time the post-chaise, with its relays of horses, enabled the rich man to make long journeys in what was then considered ease. The poor man, if he attempted to travel between the same points, had only his horse or his feet. A little later the poor man had the stage-coach, and later still in big cities the 'bus—the first 'bus to run regularly in London, the Paddington, started not far from the time when Victoria began her reign—but what a crowded, jolting, uncomfortable, unendurable trip for moderns would be a journey in one of the people's carriages of even sixty years ago! But the stage-coach was still beyond the purse of not a few. "Look at yonder great wagon," writes Sir Walter Besant in his account of what London was at the beginning of the Queen's reign. "It has come all the way from Scotland. It is piled thirty feet high with packages of all kinds; baskets hang behind filled with all kinds of things. In front sit a couple of Scotch lasses who have braved a three weeks' journey from Edinburgh in order to save the expense of a coach." The advent of the stage-coach, indeed, enabled the poor man to travel—when he could afford the coach, and did not have to resort to the wagon piled thirty feet high with packages—but not to travel in any sense on an equality of comfort with the rich man.

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Now, the crux of the whole question of popular advance is, as the Spectator looks at it, the question of comparison. It amounts to nothing to say that the poor man to-day has comforts and luxuries which the rich man once lacked. When this argument, a favorite with many, is pressed in the Spectator's hearing, he always makes himself disagreeable by asking, But, friend, does the rich man still keep his advantage? Will his money still buy comforts and luxuries as far out of the poor man's reach as were the comforts and luxuries a rich man's money once could buy out of the reach of the poor man of that time? As regards many of the good things of life, it must be acknowledged, the Spectator thinks that the rich man does still keep his comparative advantage. But in the case of the trolley and bicycle the rich man has lost it. Where the poor man once had no carriage, he now has a carriage superior in its way to any private conveyance; one which the rich man must share (as he wants to and does) on practically equal terms. Where the rich man once had his relays of horses, the poor man now has his own swift and tireless steed which the rich man must share (as he wants to and does) on the same conditions of personal exertion and skill.

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Extremists Only

The "Christian Register" implies that we have expressed the opinion that all Unitarians have become mere Ethical Culturists. No more than we expressed the opinion that all Lutherans became Anabaptists, or all Puritans "hard and narrow," or all Conservatives reactionists, or all Anglicans sacerdotalists. We spoke of the tendency of radicalism and conservatism each to go into extremes when separated from the restraining influence of the other. And it is a fact that, on the one hand, sacerdotalism has grown out of the Episcopal Church, and a narrow legalism out of the Puritan movement, while, on the other hand, Deism and Ethical Culture have grown out of the Unitarian movement. From these various extremes we should all have been saved if we had kept together, radicals and conservatives, in the one Church.

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A Washington Memorial University

By Susanna Phelps Gage

THE George Washington Memorial Association is organized to promote a patriotic interest in the bequest made by Washington for the establishment of a National University. It proposes to raise $250,000 for the erection of an Administration Building, the corner-stone of which shall be laid on or near the one hundredth anniversary of Washington's bequest (July 9, 1799), which reads as follows:

Extract from Washington's Last Will and Testament, July 9, 1799

It has always been a source of serious regret with me to see the youth of these United States sent to foreign countries for the purpose of education, often before their minds were formed, or they had imbibed any adequate ideas of the happiness of their own; contracting too frequently principles unfriendly to republican government, and to the true and genuine liberties of mankind; which, thereafter, are rarely overcome. For these reasons it has been my ardent wish to see a plan devised on a liberal scale, which would have a tendency to spread systematic ideas through all the parts of this rising empire, thereby to do away local attachments and State prejudices so far as the nature of things would, or indeed ought to, admit, from our National councils. Looking anxiously forward to the accomplishment of so desirable an object as this is (in my estimation), my mind has not been able to contemplate any plan more likely to effect the measure than the establishment of a university in a central part of the United States, to which the youths of fortune and talents from all parts thereof might be sent for the completion of their education in all the branches of polite literature; in arts and sciences, in acquiring knowledge in the principles of politics and good government, and (as a matter of infinite importance in my judgment) by associating with each other, and forming friendships in juvenile years, be enabled to free themselves in a proper degree from those local prejudices and habitual jealousies which have just been mentioned, and which, when carried to excess, are never-failing sources of disquietude to the public mind, and pregnant of mischievous consequences to this country; under these impressions, so fully dilated, . . .

I give and bequeath in perpetuity the fifty shares (value, $500 each) which I hold in the Potomac Company (under the aforesaid acts of the Legislature of Virginia) toward the endowment of a university to be established in the District of Columbia under the auspices of the General Government, if that Government should incline to extend a fostering hand toward it; and until such a seminary is established and the funds arising on these shares shall be required for its support, my further desire is that the profit accruing therefrom shall, whenever dividends are made, be laid out in purchasing stock in the Bank of Columbia, or some other bank at the discretion of my executors, or by the Treasurer of the United States for the time being, under the direction of Congress; and the dividends proceeding from the purchase of said stock is to be invested in more stock, and so on until a sum adequate to the accomplishment of this object is obtained.

The memory of Washington is ever held before the people in the name of a State, of cities and avenues, in monuments, portraits, and histories. The Memorial now proposed has a deeper significance than any of these, for it carries with it the plea for the fulfillment of a "National debt of honor," the fulfillment of the clause of Washington's will in which he sets forth the need of a National university, and leaves a bequest of $25,000 for its foundation.

A simple memorial would meet no opposition, but coupled with the great thought of a university for the benefit of the people, the members of the Memorial Association are met from all sides by questions, doubts, arguments, and objections.

It is asked by practical people, What is the use of a National university? It is certainly a proper question, because a useless appendage to our educational system would be merely spoils of office. The answer comes at once that the use is in the elevation of both the practical and the spiritual life of our people. The crowded conditions of our cities and the deepening poverty of many show that there are needs which we shall have to meet with fundamental remedies before many years, or our country will be hopelessly divided into castes, and the ideal of a true republic will be further than before from realization. The remedies must be sought in two directions. The resources of the country must be developed even more rapidly than heretofore to keep pace with the growing population, and a system of taxation must be devised which shall more nearly equalize the profits of labor. It is none too soon to consider seriously whence is to come the wisdom to meet these needs.

We need a more intensive agriculture, deeper knowledge of the relation of soil and product; we need forests preserved that the streams do not diminish, we need irrigation for the deserts, we need greater speed in

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transportation. These and other practical needs are tentatively met by the new knowledge which is discovered or applied in the laboratories of the country. The laboratories and the investigators are found in the departments at Washington, in the experiment stations of the States, in the colleges and universities, and in the workshops and factories. The application of knowledge can be safely left to commercial interests to develop, but in the majority of cases the underlying facts, laws, and principles, which take years to determine, are not such as to attract capital. The universities, whether supported by State aid or private endowment, are already taxed to meet the present demand for education, and the teachers have too little time and too limited facilities to add much to the fund of knowledge which must always precede the application of knowledge. The government service is also hampered by certain limitations which might be removed should the public feel the responsibility for the solution of the problems, and assume the burden. It seems only wise economy to organize the scientific work done in any of these ways, because the questions are becoming progressively more difficult, and require such special training on the part of the investigator and such delicate apparatus that it seems wasteful to duplicate either the apparatus or the training of the expert. This could be avoided by giving National support to such investigation.

Over and over, it has been pointed out that statesmanship should be a profession, because a statesman should understand the complex problems involved in taxation, in the relation to foreign States, in the relations of the States to one another, and the interdependence of the manifold industries of the people. We now train our statesmen by letting them experiment upon our National finances and the system of taxation, instead of by insisting that they should first study the history of past experiments and cautiously introduce new experiments. Training in economic and political questions is certainly a function of a National University, and now that the *ex cathedra* methods of teaching are out of date, it is safe to feel that both sides of such questions will be fairly stated, and discussion be encouraged. A professor of political economy recently said that in Washington is the laboratory where all political and economic questions can best be studied. In the light of modern knowledge, a National university, performing the function of training statesmen to solve the difficulties with which a modern State is surrounded, seems the natural interpretation of Washington's will, and points out the second use for such a university.

The public-school system of the country has grown to incredible dimensions. It includes not only the teaching of children, but the preparation of teachers, and in many States a university is as much a part of the system as the primary school. Normal school and university teachers also need preparation. Their work is a public one, and their preparation peculiar. They must not only know the past, they must be able to advance knowledge; and from all over the land comes the cry for opportunity for research from teachers in even our best universities, because they cannot inspire a love of knowledge when their own is not living and growing. The need for this kind of opportunity is emphasized by the great competition for the comparatively few fellowships for graduate work that are offered in the country, there often being from four to ten applications for a single place. To complete the system of public education, furnishing facilities and opportunity for research to teachers, is, then, the third use for a National university.

There are other uses for investigation which cannot be so clearly seen, uses which do not immediately produce visible results in a better meal, or a faster mile, or a better-trained child, but which nevertheless ought to be reckoned as greater than all.

From what precedes it certainly must be plain that the Memorial Association does not hope and work for a college to compete with those already founded, nor indeed with the professional schools or graduate departments of the universities. It is not to add another medical school, nor primarily to lead to doctorates of philosophy. These departments are provided for and are yearly growing better. It is rather for the opportunities that are beyond the possible scope of college and university that we work. A wise co-operation of college and university with the Government might well be invited to bring about this great purpose. The Government has already set the precedent of fostering education and research in the Morrill and Hatch Bills, which established in the States colleges for agriculture and the mechanic arts, and the agricultural experimental stations for education and research. The higher training, the graduate training of the univer-

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sity, could well receive aid from the National Government, which could judiciously add facilities at some fixed ratio with the means which the State or a private donor would give for the purpose. In this way the training of investigators could be cared for and many advances in research made in the already established institutions, and much criticism to which the plan of a National University is open would be done away with. There could be no rivalry between the State and the National universities, because they would be interdependent. Central control could never become oppressive, because distance would prevent petty interference.

This university for which we work, the University of the United States, having as yet no charter, another question arises as to how practical people can gather a fund for an Administration Building in a university not yet begun. The only answer is that in this way we put the question in a concrete form before the people, with the confidence that this is the most direct and straightforward method of bringing before them the need of a National university, and that they will respond to the need. The history of the American people is crowded with instances in which the effort to reach an ideal has proved to be the most direct method of attaining practical results. The discovery of the continent, the War for Independence, the Civil War, and even the last Presidential election, show that ideals of honor and right have always dominated the people. Even the material facts, the cities of the plains, the transcontinental railways, the transatlantic cables, testify to the dominance of an idealism in the people which almost prophetically sees the end from the beginning. We dare to compare this ideal of a university for investigation with the greatest for which our people have lived or for which they have been willing to face death, because it relates to the completion of our National system of education, because it looks backward to the wisdom of the Fathers of the Republic for its beginning, because it looks forward to the possibility of a race made stronger and better through greater knowledge of things physical and things spiritual.

Daily we are asked if we are not afraid of improper political influence in the appointment of officers for the National University. The admission must be frankly made that we do fear, and it is given as one of the reasons why Congress has not already founded this university, that politicians themselves fear to place the temptation to new sins in their own way. However, it is not thought to be foolish optimism to believe that the fear so openly expressed is a powerful defense against the abuse, because, having the fear, every possible safeguard can be provided. A National university should stand so high in the estimation of the people that, like a barometer, it will register every variation of moral pressure, and therefore it will have a safeguard against abuse. Recent flagrant violations of the principle that scientific bureaus of the Government should be manned by leaders in the science are slowly producing such an effect that repetitions of the offense would be difficult. Were the men in these bureaus part of a National university, and not mere employees of the Government, the offense would be more conspicuous and more hateful—so hateful that it would become impossible. Increasing the dignity of an office increases the desire that it shall be well filled and increases the odium of filling it otherwise. Another ground of faith that a National university under Government control can be properly directed is that with every year Civil Service Reform makes material advance, so that it is felt that the demand has really been heard that the people shall be served by those fitted for office.

Were the effect of a National university on religion and morals not questioned, we should have cause to fear that the purpose was not a worthy one, for such questioning has always accompanied, and sometimes hindered for a time, the progress of great movements. There are undoubted arguments on both sides of the question as to whether young children should be kept for a large part of each day in school in which no direct teaching upon religious subjects may be given. It has become a settled policy that public education shall include no such teaching, and the large majority of the people feel that it is right. On the other hand, by many of these people who believe in non-sectarian schools for children, it is still held to be a serious evil to place higher education or even investigation upon the same broad, non-sectarian basis. State colleges and universities are yearly adding to the proof of the wisdom of the extension of the plan. Now, in turn, the next step in education, the university for research, must bear the test. A large part of investigation has no bearing on religious questions, except in the indirect way above mentioned of broadening and deepening our

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knowledge of the cause of all things. There are problems, however, which have a direct bearing upon religious or moral life. Science is now called in to aid the cause of temperance reform. Scientific and literary and historical criticism are called upon to help to a fuller and clearer understanding of the moral precepts in the Bibles of all nations. In these matters also we can plant our feet with more confidence upon the rock of truth which investigators free to work will discover, than on the quicksands of ignorance and uncertainty. Investigators are not children, to be directed; they are themselves directors of purpose; so that the rule of freedom from sectarian control which we have adopted through all grades of instruction should certainly be extended to the highest result of education, the extension of the boundaries of knowledge.

Finally, by one question, we would meet all those put to us. What higher use, what more practical aim, what more reverend purpose can a nation have than to push forward a little the curtain which separates the known from the unknown?

Alcohol in Health and Disease

By A. D. Rockwell, M.D.

I.—ALCOHOL AS A STIMULANT

IN considering what science has revealed as to the relation of alcohol to the human system, it is well to correct at the outset a popular but erroneous impression in regard to stimulants. It is generally believed that a stimulant is something that primarily whips up the powers, to be soon followed by a corresponding reaction. This altogether fails to state the case. Stimulants in their legitimate use are those agents which correct, economize, or intensify the forces of the system; while narcotics are those agents which produce a greater or less degree of paralysis of some portion of the nervous system.

Stimulation, when rightly adapted to the condition of the system and given in proper doses, is not followed by reaction, and, as all experience shows, positively increases the powers of endurance; while narcotics depress the vital forces through their paralyzing action. Stimulation dissipates fatigue, and frequently relieves irritation and pain. It equalizes the circulation and improves nutrition, while narcotism, as indicated by the flushed face, the dilated pupil, and mental disturbance, occasions lack of co-ordinating power, tremor, nausea, convulsions, and, in extreme cases, delirium, stupor, and death.

These two conditions, stimulation and narcosis, so diametrically different in character, are the common property of various drugs, and depend upon dose, age, temperament, and physical condition.

Alcohol especially possesses this power of stimulation and narcosis in a marked degree. In small doses, and especially in certain cases of mal-nutrition and mal-assimilation, it stimulates, thereby improving nutrition, increasing weight and functional activity; while in larger doses its effects become narcotic. Whether for good or evil, therefore, stimulants and narcotics have been used all over the world from the earliest recorded ages, and there seems to be no people by whom fermented liquors of some form had not been discovered.

For the good they do and the comfort they bring when rightly used, and notwithstanding the evil, the world not only tolerates but encourages their production and use.

They may be compared to fire, whose genial warmth may quicken and lengthen life, but whose fierce flame destroys. If, therefore, we cannot banish alcohol and fermented liquors from the face of the earth—a task generally admitted to be impossible—it is the part of reason to study the subject calmly, without heat, remembering that connected with it are so many questions of race, climate, education, religion, legislation, and morals, that violent partisan advocacy, either for or against, can never satisfy the honest lover of truth. As an illustration of the matter of race and the part it would play in the attempt to suppress this universal use of some form of wine or beer, I have in mind the case of a girl of thirteen in one of our public schools, lately brought to my attention. She was from France, where wine is abundant and drunkenness rare, at least as compared to this country, England, or Scotland. Her people, honest, hard-working, frugal, temperate, had for generations used the mild claret of their country,

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and regarded it as much an article of diet as bread or meat. She therefore brought a small bottle of it to school to drink with her lunch; but this excited so much comment among the other pupils, and so much disapproval on the part of the parents who heard of it, that the principal, though broad enough in her views and sufficiently intelligent, was compelled to say that it could not be permitted, with the result that the astonished parents withdrew the child from the school Coming from a country where the toilers depend largely for their food on bread and wine, it was impossible for them to appreciate that there could be any rational basis in justification of the act.

II.—IS ALCOHOL A FOOD?

Let us examine what science has to tell us, not only about alcohol, but about wine and malt liquors. Are they in any degree foods—either directly or indirectly?

Some years ago science hastily gave her sanction to the idea that alcohol itself was a food, basing this sanction on the analogy of the physical action of alcohol outside the body and on the insufficient observation of its property of preserving from putrefaction, and thus attempted to force the conclusion that it played a useful and even necessary part in the economy of nutrition. On the other hand, conclusions quite the opposite were drawn by other experimenters, who claimed that alcohol was not consumed in the body like ordinary food, but was eliminated by the lungs, kidneys, and skin, thus affording an argument against its use based on the incorrect scientific deduction that it could have no possible influence over nutrition.

As the aid that one receives in carrying a heavy burden may be direct or indirect, so a substance may act as food and conserve nutrition either directly or indirectly. A man may be relieved of the burden of a load either through the direct aid of another in helping him to sustain it, or indirectly by decreasing the weight of the load. Carefully conducted laboratory experiment seems fairly to have shown that in some such way as the latter, at least, alcohol has the power to conserve nutrition, and thus *indirectly* act as food in sustaining life. That it possesses remarkable powers of force-production has been abundantly proved, and so far forth is a valuable aid in many chronic exhausting conditions and in senile debility. Alcohol, when taken into the stomach, is absorbed almost immediately into the circulation and promptly consumed. It has been shown that its own direct combustion is so rapid that it retards both normal and abnormal tissue-waste.

Whatever bearing this interesting physiological action has on health, it is certain that in disease, and especially in fevers, it ought theoretically to prove of service, and in practice its value has been clearly shown. Like a double-edged weapon, however, it cuts both ways, and in health such conservation of energy must in the long run prove harmful. As a matter of scientific observation, therefore, the testimony of Captain Woodruff, U.S.A., is of value. He writes that spirits can never be used in the army as a regular issue. The practice is thoroughly vicious, and was virtually abandoned sixty years ago. On extraordinary occasions of great fatigue they are allowable in moderation. Under such temporary stimulation the men will brace up and perform the necessary work of making earthworks, when without it they would be too much exhausted to do anything. It is, again, an erroneous idea, replete with evil, that excesses in eating and drinking are rendered less harmful by the use of alcoholic stimulants.

Alcohol in the form of brandy, whisky, rum, or gin, in retarding the oxidation of food by its own ready oxidation or combustion, favors the introduction into the system of poisonous sub-oxidized waste products that result in incalculable physical injury. Alcohol, certainly, in serving as fuel, gives forth energy, protects the protein and fat of the body, and so retards the metamorphosis of tissue. But the quantity of alcohol that the system will ordinarily endure is small, and according to Professor Atwater, whose investigations in the chemistry of foods and nutrition are so well known, "not all that is taken is always consumed; its potential energy is relatively light, and its nutritive effects slight—the equivalent of a small fragment of bread, for instance. Furthermore, as a consequence of its action upon the nerves, alcohol tends to promote the radiation of heat from the body, and thus counteracts the nutritive effect it does have. In a very cold day a glass of brandy may make a man feel warmer for a time, but his sensations deceive him; the real effect of alcohol is to make his body colder. In like manner, alcohol may temporarily excite the tired muscles and brain for work, but it cannot take the place of rest. It

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is like the spur to the wearied horse; instead of giving new strength, it makes new drafts upon the already reduced supply."

But the very latest scientific investigations have failed to show that alcohol is, *directly*, in any true sense a food. It imparts nothing directly to the system, as do the ordinary foods that we consume. In all that we commonly recognize as food, analysis readily reveals the basis of this recognition. Cow's milk consists of matters partly in solution and partly in suspension, of sugar of milk, casein, peptones, lactochrome, saline matters, and fat globules, to the amount of three and one-half millions in every cubic millimeter. Butter consists of 45 per cent. of butter oil and 55 per cent. of solid fat. Potatoes consist of water 76 per cent., starch 19.68 per cent., sugar 1.20 per cent., with small amounts of gum, fat, etc. Wheat consists of water 13.56 per cent., nitrogenous substances 12.42 per cent., fat 1.70 per cent., sugar 1.44 per cent., starch 64.07 per cent. Even tea and coffee contain a slight trace of nitrogenous substance—enough to make them in slight degree directly a food. Pure alcohol, however, is, on the contrary, according to the investigations of Blyth,[1] in its strict chemical sense, absolutely destitute of anything nutritive. It is composed only of the neutral compounds of oxygen, carbon, and hydrogen.

Wines and malt liquors, however, while containing a far less amount of alcohol than the distilled liquors, do contain a definite amount of nutritive material. Perhaps the best definition of beer as brewed to-day is that of a fermented saccharine infusion to which has been added a wholesome bitter. It consists of water, alcohol, carbonic and acetic acids, and bitter principles from the hop. According to Professor Atwater's investigations, "Ale, beer, and wine contain small quantities of nutritive material in addition to their alcohol and other constituents. That of wine consists mainly of compounds akin to carbohydrates, and averages a trifle over 3 per cent. of the whole weight. That of ale and beer includes, on the average, a little over one-half of one per cent. of protein and other nitrogenous compounds, and 6 or 7 per cent. of carbohydrates and allied substances. A pint (pound) of ale or beer would contain, roughly speaking, about as much of these nutritive substances as one and one-fifth ounces of bread; and a pint of wine about as much as three-quarters of an ounce of bread."

[1] In his elaborate work on "Foods, their Composition and Analysis."

VITAL EFFECTS OF ALCOHOL

On the vital processes of the body chemical observation has pretty clearly defined the physiological action of alcohol. On the nervous system it acts by quickening the circulation, increasing functional activity, and stimulating the mental processes. Man has two nervous systems, and alcohol produces diverse and unnatural action in both. On the lower or vegetative system, which controls the minute vessels of the circulation, it acts as a paralyzer. The heart throws into the dilated vessels of the brain an increased amount of blood, first exalting, then blunting, nervous action. Here stimulation ends and narcosis begins, and the function of the higher mental centers is depressed. This influence extends as well to other vital organs, and the delicate vascular structures, and the liver and kidney especially, are surcharged with blood and weakened. One notable effect of alcohol is to stimulate what is termed the glycogenic function of the liver. Glycogen is stored in the liver, and when secreted into the circulation is consumed and develops heat. The flushed face and the gentle glow of heat that pervades the system after a sufficient dose of alcohol are in a measure due to this whipping up of one of nature's functions, and forcing the liver to give off in unusual quantities this stored glycogen.

Acting on the muscular system, alcohol increases muscular force and temporarily relieves fatigue, by quickening the circulation and dilating the blood-vessels, thus forcing more blood through the superficial capillaries in a given time. Alcohol is an astringent, and, concentrated, it produces inflammation of mucous tissues. In small quantities, taken with food, it does not generally injure the action of the gastric juice, but in larger quantities it precipitates the pepsin, coagulates the albumen, and materially interferes with digestion. Alcohol is a vascular and heart stimulant. As already stated, this action in health results in arterial dilatation; but, paradoxical as it may at first appear, when there is relaxation and dilatation of the arterioles from exhausting disease, it contracts the vessels and improves the tone and character of the pulse. In shock from anæsthesia its usefulness is quickly evident. Its value in low-grade fevers, as before alluded to, is now

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well recognized, although the doses given are more moderate than formerly.

In a word, the action of alcohol is first upon the vital function of the nervous system, circulation, and heat regulation; and, second, through its own quick combustion, it prevents too rapid combustion of the tissues, as shown by the decreased waste products in fevers. It was a saying of Carlyle that "the healthy know not of their health, but only the sick," and, as all his life he himself was a miserable dyspeptic, he was able fully to appreciate as well as enunciate the idea that "the perfection of bodily well-being is that the collective bodily activities seem one; let but any organ announce its separate existence—were it even boastfully and for pleasure, not for pain—then already has one of those unfortunate false centers of sensibility established itself; already is derangement there." And in health this is what alcohol certainly does; it establishes false centers of sensibility.

Therefore, when the waste and supply of the body are duly balanced, and in proper amount, as in the ordinary conditions of health, alcohol, even in moderate quantities, is not only not useful, but, by disturbing the balance of the vital actions, is frequently decidedly injurious. But give the devil his due. In many forms of disease, where the vital processes are low, in any stress of circumstances where there is an unusual but temporary call upon the system which cannot be responded to by suitable food, and especially in fevers, for the reduction of temperature, alcohol is of inestimable value.

How Can We Help the Girls?

By Harriet E. Paine

MANY mothers and teachers of girls—especially of girls in private schools—feel that the entrance examinations of some of our best colleges, as now conducted, are almost as much of a hindrance as a help in educating a girl. But if the nervous excitement of the examinations themselves could be eliminated, would the hard preparatory study hurt the girls physically?

That depends on circumstances. Unless the girls and their mothers realize that fitting for college is not child's play, and begin the systematic work needed at least five years before the girl is expected to enter, there will come a time of overcrowding. A strong girl, who leads a rational life as to diet, exercise, fresh air, sleep, and society, can endure a prolonged strain—perhaps even for a whole year—without permanent injury. But the girls who lead a rational life are those who have wise mothers; and wise mothers will allow time for preparation, though it is only fair to *all* the mothers of this decade to say that the rapid advance in both public opinion and in the opportunities for education may have caused the wisest of them to miscalculate the time demanded for her daughter's work. With sufficient time, the hard, regular study seems to have a really invigorating effect on the girls up to about the middle of the year when the preliminary examinations are to be taken. Then comes a change. The large number of June examinations required in many leading colleges demands that a corresponding number of studies should be carried on together for the preceding half-year, and though some of these are merely reviews, it is impossible to avoid a strain. I once said to an excellent scholar who had failed to prepare some important work, "Don't you know you cannot afford to neglect a single lesson?" and she replied, "I had so many other lessons to learn I could not help it. I am studying *more than all the time* now." Another girl, under similar circumstances, replied, "I studied until I could not see, and then I had to stop." In such a case, a teacher cannot press a girl, even if she foresees a failure in the examination.

Every teacher of girls would do well to allow for the illness of half her class in the February and March preceding the fateful June. Some girls will have fevers, some will have *la grippe*, but the favorite complaints will be exhaustion and weak eyes. Though the best scholars are not exempt from these diseases, which we may suspect are, after all, only modifications of one disease—strained nerves—the slow scholars are surest to suffer; and as they are the ones who find it hardest to make up losses, these illnesses cause great havoc in the plans for examination.

The girls who pass well usually rally quickly. A lady lately told me that her daughter, who had always had strong eyes,

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almost lost her sight after failing in her June examinations. In September she passed all, some with honor, and from that moment her eyes never gave her the least trouble. But for the girls who fail, the period of invalidism is often prolonged, not only till the postponed examinations are finally passed, but, when the eyes are affected, till the health is permanently shattered, for many oculists treat the difficulty as structural instead of functional, and prescribe glasses to accompany the girl through life, instead of dealing directly with the nervous system.

It is far easier to criticise any order of things than to improve it. Even if the colleges would accept the suggestions of the secondary teachers of girls, it is not certain that the present evils might not give place to greater ones. A few of the changes advocated in the earnest discussions now common among mothers and teachers may, however, be briefly noted here.

If the leading colleges would agree on uniform dates of examination and on uniform entrance requirements, much unnecessary friction would be avoided, though possibly this might tend to make the secondary education more mechanical.

Many teachers and mothers wish that all colleges would adopt some scheme of admission by certificate. On paper, at least, such a plan of certification as that of the Leland Stanford Junior University looks ideal. An ideal school could do more ideal work, undoubtedly, if its certificate would admit to college. The studies could be better correlated, there would be no nervous hurry, there would be more room for originality, the teacher would no longer find it fatal to sacrifice a little drill to more important matters, and the pupils would no longer have to sing the song of the Tom-toddies in "The Water-Babies" to their great idol Examination, "I can't learn my lesson; the examiner's coming."

But there are some practical difficulties in the way of certificating schools, particularly private schools.

If the candidates could be credited with the subjects passed each year and required to make up only those they failed in, especially if they could make up these in the September of the preliminary as well as in that of the final year, their work would be marvelously simplified. More candidates would pass their examinations, and more would enter with honors. Let me give some instances of the way the present plan works. I know a girl of strong though somewhat slow mind and steady purpose, whose eyes became so seriously affected while reviewing for the numerous preliminaries at Radcliffe that she had to be absent three weeks near the end of the reviews. On her return to school it was still dangerous for her to use her eyes freely enough to make up all the lost work. But her record for the year had been good, and her teacher decided to let her try her examinations. She passed in three subjects creditably, but all in vain, since they did not represent five hours' work. Of the six girls in her class who took the same examinations, four passed without conditions, and another with only one condition; yet the mark of the girl who failed was the highest of the six in geometry, and in history next to the highest. She would have been obliged to repeat *all* her examinations the next year, and therefore must keep up all the preliminary studies, including geometry and history, with those of the final year, if she wished to enter college with her class. She had to give up her plan, which, in her case, happened to be of vital importance, owing to financial reverses. If, in September, she could have been allowed to try the subjects she had failed in, she could probably have passed them well. Some one may suggest that it was better for her eyes that she had no encouragement to work all summer; but those who know how often the apparently mysterious diseases of the eye, common among school-girls, prove to be that form of hysteria in which the strained motor nerves refuse to govern the muscles, will doubt if her health will be improved by her disappointment, though she has met her defeat serenely and nobly.

Another curious instance of the injustice caused by not keeping a record of all papers passed has come under my observation this year. A candidate passed four hours of examinations. She believed she would have passed the necessary five, but for losing five precious minutes of one examination by a delay in the distribution of papers. She had the presence of mind to go on working five minutes more after the papers were collected, and, comparing this work with that of her classmates who passed, she found that it was correct. She thought that five minutes might have just carried her through and have saved her a year in entering college! The Radcliffe authorities promptly agreed to look up the matter and set it right. Whatever the result may have been, the situation is suggestive,

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especially as few girls would have thought of working the extra five minutes. This girl was believed by her teacher to be ready for her examinations. Her failure meant not only mortification, but the grief of being separated from her classmates. Is a year's delay in such a case in the interest of sound scholarship? Of course the maturer the student, the better work she can do; but so could any woman at thirty do better work than at twenty.

Whatever the colleges or the secondary schools may determine to do in the present crisis, the mothers have certain powers in their own hands. They can see that their daughters lead sensible lives while fitting for college, they can allow time enough for preparation, and they can refuse to let general culture be entirely crowded out of a girl's life. They can, furthermore, refrain from worrying their daughters about the results of the examinations; it should never be even suggested that there will be any *disgrace* in failure; but it must always be made clear that the only disgrace any girl should fear is that of not doing her best in every day's work of preparation. Not to fail in this should be her great aim.

The Life and Letters of Paul

IX.—The Second Epistle to the Corinthians

By Lyman Abbott

THE overture to "Parsifal" contains the *motifs* which are afterward worked out in the opera. Like such an overture is the second of Paul's Epistles to the Corinthians. It contains the *motifs* of his subsequent writing, the germs which he later develops. It is, indeed, hardly too much to say that the seeds of everything wrought out more fully in the Epistles to the Galatians, the Romans. the Philippians, the Ephesians, and the Colossians, are to be found in this Epistle. And yet they are simply seeds. They can hardly be called thoughts. This is of all the Epistles the least theological, the least like a treatise, the least systematic. It has less than any other a topic. It is a letter of personal experiences. If we might compare the other letters to sermons or addresses, we might compare this letter to the kind of address in which one gives his experience in a prayer-meeting.

And yet, it is for this very reason in some respects the most vital and the most interesting. Its fragmentary character, its seed-like character, adds to its value. For all vital theology is born of experience. The theology which a man works out in his study through books is of comparatively little use. The theology which has been wrought out of im by actual experience in life takes hold of men, because in such theology there is life. All the great theologians have thus been men of great experiences: Augustine, Luther, Calvin, Wesley, Bushnell—you can trace in all of them the secret of their thought in their lives.

It is true that, when we take up this Epistle to study it, we have to study it with comparatively little information respecting the outward experiences from which it was born. The student of Paul's life and Epistles has to construct Paul's experiences somewhat as a skilled scientist constructs an ancient animal from two or three bones. So out of single phrases, almost out of single words, in this Epistle, scholars construct the experiences out of which it sprang.

Paul has gone from Corinth to Ephesus. From Ephesus he has journeyed to Jerusalem. He has come back from Jerusalem to Ephesus again. He has made visits to the churches in Asia. Meanwhile he has had strange experiences at Ephesus—some of great exaltation, some of great depression. He was overworked at Ephesus. Luke has given us a picture of Paul's work in an address made to the elders of the city. He went from house to house. He entreated men with tears. He labored by day and by night. And he added to his missionary labors toil with his own hands to eke out his inadequate income, for he would not be dependent on the churches. He has had wonderful success, and he has met with very great hostility. He has fought, he says, with the wild beasts at Ephesus, for to wild beasts he compares the mob which threatened his companions. In his journeyings, too, he has met with great perils, by land and by sea, from robbers and from

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storm. But, more than that, he has carried with him the care of the churches, which, he says, came upon him daily. Every new church is not a new support, but a new burden; and the heresies, the crudities of opinion, the immoralities of life, which are depicted with some fullness in the First Epistle to the Corinthians are reported to him from other churches also. He bears them all vicariously. "Who is weak," he says, "and I do not suffer?"

With these burdens of the churches and these external persecutions, he had also some physical deformity. We do not know what it is; we can only surmise. He calls it a thorn in the flesh. He says that with it Satan buffeted him. It was, or seemed to be, a hindrance to his work. Some have thought it an affection of the eyes, produced by the sudden glare of the light at the time of his conversion; some, his weak bodily presence, which stood in his way when he undertook to address audiences; some, a stammer or impediment in his speech, which he overcame with difficulty; some, a fever or other periodic disease which overtook him from time to time. Whatever it was, it was an impediment, or seemed to him so to be, so great that he said, "I besought the Lord thrice that it might depart from me." By this he does not mean that he offered three prayers for its departure, but that three times in his experience he was confronted with it; three times it seemed to him almost like an insuperable obstacle; three times he wrestled in prayer with God that it might be taken away from him.

His adversaries cited the existence of this "thorn in the flesh" as an evidence of God's displeasure with Paul. The old Jewish law required the priest to be physically blameless, and Paul was not physically blameless, and the Jewish party cited this fact as an evidence that he was no true priest of God. Truth came to Paul by degrees, as it does to the rest of us, and through hard experience. So at last it dawned upon him that the weaker he was and the less able by any means of his own to produce great impression, the stronger was the testimony to the power of the truth and the greatness of the divine life of which he was the minister. And he says, When I discovered that, when I saw that in my weakness the greatness of God was glorified, when I saw that because of my stammering speech, my weak body, my defective vision, men could not say, "He magnetizes his audience by his eloquence," but must see that the power lay in the truth and not in the speaker—when I realized this, I gave thanks, and I said, I will glory in my tribulation, since it glorifies my Father. But he did not come to this conviction at first. Not only was he hindered by this physical defect, but he was very sick—so sick that he thought of himself as one under sentence of death, awaiting the executioner's sword. I had, he said, sentence of death within myself. My only hope for the future lay in a God who can raise even the dead to life again.

Oppressed, persecuted, burdened by the care of churches, overwrought and overworked, with this physical infirmity tripping him up and buffeting him, sick nigh unto death, there was brought to him by Titus further news from the church in Corinth. It was not altogether bad news. There had been a grossly immoral person in that church, and Paul had written with vigor that they should at once excommunicate him. They had not done so. There had been a hot battle over the question, and, finally, what we should call a compromise had been reached. The church voted not to excommunicate this immoral person, but to censure him, and it had even reached this vote only by a majority. Still Paul had accomplished his real purpose; the immoral person had repented of his immorality and come back into the church again, and the church had welcomed him, and Paul was glad that his advice was not too strictly followed. I forgive him, too, he says, so that he returns to a right and true life. Paul had not a small nature. He was not ambitious of personal victory. When his counsel was not followed and better results were reached, he was still glad. His was no mean pride; his pride was great, and great pride is good. It is only little pride that is evil.

But his enemies were still virulent. They declared that he had received no ordination; Christ had not appointed him; the Twelve had not appointed him; he had no right to claim to be an Apostle; his witness was not true; he had never seen Christ, he had never been with him, he knew nothing of him; his preaching was not true; he set the law aside; his motives were not good; he was a deceiver, a false prophet, a false teacher; he was preaching the Gospel in order that he might live by the Gospel; his motives were mean and sordid. Such were the accusations which his enemies in Corinth and elsewhere brought against him. And they claimed authority for their accusations. They produced letters.

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Were these true or forged letters? There is some reason to think that they were not true. Did they come from Jerusalem? We do not know. But the presumption is that they purported to come from Palestine, if not from Jerusalem. Do I need letters? he says. Do I need to have any one vouch for me? You know me; you are my children; you were brought into the kingdom of God by my ministry; you are my letters, and I want no other than those which I have written in your own heart's experiences. To those I appeal. They are my authority.

Still, he was perplexed. I believe this is the only time in his life in which he shows indecision. At first he resolves that he will go to Corinth. He is indignant at these charges made against him, and resolves that he will go and confront his enemies and put them down. In his wrath he starts on the journey; but after he has gone a little way he thinks better of it. It seems to him not well that he should go while he is in that state of mind; it will do more harm than good; and he abandons his proposed visit. Then it is brought as a new charge against him that he is weak and vacillating, that he makes great pretense in his letters, but when the time comes he fails in his promises and does not fulfill them.

It is out of these experiences, running through a period of two or three years, that this Second Epistle to the Corinthians is written. He defends himself at length against the charges which have been preferred against him. He goes into autobiographical memorabilia, which I have briefly outlined and from which scholars have deduced some of these incidents in his experience. He urges on the church at Corinth that they take up a collection for the poorer Christians in Jerusalem. The church at Corinth was not a rich church, but still there were more people able to give in Corinth than in some other cities, and he urges that they take up a collection to be sent to the church at Jerusalem. If some of the letters written to undermine his authority were from Jerusalem, it was a noble and wise Christian method of meeting that attack to propose to carry back a contribution to the poor church at Jerusalem from the very church which the men in Jerusalem had been stirring up against him.

But the parts of his Epistle which will interest us the most are those parts in which, speaking from his own personal experiences, he deduces the truths which, in later Epistles, he is to elaborate.

He has learned, in the only school in which we can learn that lesson, the power of God to comfort men in trouble, and how to comfort others in trouble. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ." Later we shall find in the eighth chapter of Romans this experience expanded into a doctrine. We shall find him stating how, waiting for the final redemption, he is able to glory in tribulation, knowing that nothing can separate him from the love of God. Meanwhile we learn where he gets this faith which is triumphant over sorrow and trouble. He gets it in the school of trouble. Persecuted, oppressed, overworked, sick, carrying the troubles of others in his own person, he learns how to share the sorrows of others; learns that when grief assails, it brings ordination with it. The way in which God ordains us to comfort our fellow-men is by our own affliction. Mourning is a priestly garment if we only knew it.

He has been assailed by the defenders and maintainers of the Jewish law, maintaining that men are not to be saved by law, but by Christ. The time has been when he also was a maintainer of the Jewish law. Born and bred in the school of Pharisaism, he believed that the Jewish law was glorious and was final; and now he is attacked by those who hold the same Pharisaic faith—although they are in the Church of Christ; and who impugn his motives and attack his character and assail his doctrine, because he has departed from this Pharisaic faith in the integrity and greatness of law. To their attacks he replies.

The law, he says, is glorious, but the law is transitory. Moses came down from the mount, his face aglow with the glory and presence of Jehovah, but when he finished speaking to the Children of Israel he put a veil on his face and departed from them again into the mountain-top. To this incident Paul gives a new interpretation. Moses, he says, put the veil on his face that the Children might not see the glory fade away therefrom, for the glory of Mount Sinai and the glory of the law fade away. Men will never be made glorious by taking the law from

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Mount Sinai and shaping themselves according to it, but by another and very different fashion. We all, as from a mirror reflecting the image of the Lord, are changed into the same image from glory to glory. It is by understanding the Christ and by trying to repeat the Christ to others—not, as our Old Version says, by beholding as in a glass, but, as the New Version has it, by reflecting as from a mirror the glory of the Lord—that we are changed from glory unto glory; not by shaping our life to conform to an external standard, but by appreciating the splendor of the divine life, and then repeating a reflection of that splendor to others.

Has he done this? Paul, who is ready enough to defend himself against the charges of his enemies, is ready enough also to acknowledge the imperfection of his life. No, he has not done it. He does not reflect the glory of Christ, or, if he does, he reflects it only from a dim and blurred mirror. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. . . . But we have this treasure in utensils of earthen ware, that the transcendent power may be seen to be of God, and not from ourselves. On every side we are pressed, but we are not in straits; perplexed, but not unto despair; hunted, but not abandoned; smitten down, but not destroyed; always bearing about in the body the dying of the Lord Jesus in order that the life of Jesus in our bodies might be manifested." What then? Although he does not reflect fully the glory of the Christ, still he looks upon him, he sees him, he appreciates him, he approximates him. And this is faith: to see the Christ, to appreciate him, to follow him, and to in any wise approximate him. Men have taunted him with his blindness, and he answers, It is true that this outward world is veiled from us, because we bear in our body the marks of the Lord Jesus Christ. We look not at the things that are seen. But we see the more clearly the things that are unseen; and the things that are seen are temporal, but the things that are unseen are eternal. Later, Paul, or more probably one of his disciples, illustrates and interprets this by what is the best definition of faith in the New Tes-'ament, and traces in a wonderful historical panorama the story of the saints of the olden time, who lived a noble life, because they looked at the things that are unseen and are eternal, not at the things that are seen and are temporal.

This looking at the unseen world has wrought education in Paul. He has been nigh unto death, and no man of a serious temper can go down to the gates of death and look through the dark door and wonder what is the unknown beyond, and not have his life affected by the experience. Paul had been thus affected. He had been brought up in the Pharisaic faith that all men's bodies would wait in the grave until some general resurrection, their spirits meanwhile remaining in an intermediate state until the day of general resurrection, when the graves would open and the bodies would come forth and the spirits would be rehabilitated. But he had been down to the gates of death, and had looked through the mystic door into the unknown world beyond, and this hope in a general resurrection of the just and the unjust, in some far-off day, did not sustain him, any more than it sustained Martha and Mary to believe that their brother would rise in the general resurrection at the last day. He has been living, too, in the spiritual world, and the body has seemed less and less to him and the spirit more and more, and this is the vision of death which he will hereafter carry with him:

> For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Never again shall we find Paul referring to any general resurrection at the last day. Never again shall we find Paul thinking of a day in which all the dead shall rise from their graves, and the sea will give up its dead. No! hereafter for him death is swallowed up in life, dying is itself resurrection, and to die is to depart and be with Christ, which is far better.

But it is not only the future he has looked upon by faith, but the present also. He has been thinking more and more of the life of Christ, and his life has led him more and more into sympathy with the spirit of Christ, and he has come more and more to understand how it is that Christ will conquer the world. His enemies have said that he has never seen Christ, has never heard Christ teach, is no Apostle. We learn, if we are wise, from our enemies. As Luther learned liberty from

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Romanism, and Wesley from High Churchism, as Beecher learned love from law in Puritanism, and Bushnell learned the power of vision from the rationalism of New England, so Paul learned the power of the Gospel and the true character of Christ from the very men who assailed him. Even if we had known Christ after the flesh, he says, we should not care for it. We have come to understand him better. The spiritual vision is worth more than the material vision. The sight counts for nothing; the spiritual vision is the all in all. Paul does not wait for God to show himself in a Messiah yet to come, for a revelation of the divine in a Second Coming. He sees that revelation in the Christ who has come.

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

This is, I think, the first clear enunciation by Paul of the divinity in Jesus Christ; at all events, none so clear as this before. And he will never lose it, never grow away from it. Clearer, plainer, certainly more elaborate statements of the person and work of Christ will follow it, but they will grow out of it.

But how shall this ministry of reconciliation be made effectual? In what way, by what process? There is but one way. It is by having the same passion for the truth which there was in Christ. Hereafter we shall find Paul dwelling on this: that he is to die with Christ in order that he may rise with Christ. We shall find Paul saying that he follows after, that he may know the sufferings of Christ and be conformed unto his death. We shall find him saying, "I am crucified unto the world, and the world unto me." We shall find him entering into the passion of Christ, not that by the passion of Christ he may get a heavenly glory by and by, but because the passion of Christ is the glory of Christ, and no man shares the glory of Christ who does not share the passion of Christ's self-sacrificing love. This he expresses in these paradoxes of Christian experiences:

In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

He who was so poor that he knew not where to lay his head has diffused wealth throughout Christendom—making many rich! He who was so little known that no pagan history mentions his name has now a name that is above every name, at which every knee shall bow, and every tongue shall confess him to be Lord, to the glory of God the Father. By these facts we are to interpret these paradoxes of Paul: "As deceivers, yet true; as unknown, yet well known; as poor, yet making many rich; as having nothing, yet possessing all things."

From this time we shall find in Paul only the growth of these seeds and germs of experience. We shall find him explaining in philosophic terms how one may have victory, not only over sorrow, but in sorrow; showing the futility of the law, and explaining the glory of the Gospel; interpreting faith, and showing how the mere aspiration and desire after righteousness is counted by God as the beginning of righteousness; we shall find him rejoicing in the anticipated coronation when he is to be offered as a sacrifice on the altar at Rome; finding in Christ's passion and death the world's hope and the Church's glory; seeing in Christ the very image and glory of the Infinite and Eternal Father; we shall find in the Apostle's later writings the elaboration and fulfillment in teaching of these seeds of the divine life, which have been sowed by the hand of God, in a heart plowed and harrowed by trouble. But all, or nearly all, which we shall find explicit in Galatians, Romans, Ephesians, Colossians, and Philippians we find implicit in this letter of personal experiences—the Second Epistle to the Corinthians.

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I know, against all appearances, that the universe can receive no detriment; that there is a remedy for every wrong and a satisfaction for every soul. Here is this wonderful thought. But whence came it? Who put it in the mind? It was not I, it was not you; it is elemental—belongs to thought and virtue; and wherever we have either, we see the beams of this light.—*R. W. Emerson.*

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Some Bottle Voyages

By Robert P. Ryan

OCCASIONALLY there may be seen on the ocean a solitary bottle bobbing up serenely between the waves far away in mid-ocean. Sometimes the bottle is recovered, and may be found to contain a message to be delivered to some particular address, or else it may hold a piece of paper inscribed with the date and location of its consignment to the waters, thus indicating perhaps that it was "at sea" for many weary months, if not years, and had drifted thousands of miles.

Now, although it is true that the voyaging bottles picked up at sea are, in some cases, merely the victims of the caprice of leisurely tourists, yet these floating messengers have in past years been used, and are at the present moment being employed, for the purpose of establishing in the most simple yet most effective manner absolutely reliable information in regard to oceanic circulation. Indeed, it is fascinating to trace just how the ingenuity of man has been able, by means of a most prosaic article of daily use, to explore, in the interests of mariners, the more hidden paths in the great desert of water.

Half a century ago, Commander Becher, of the British navy, conceived the idea of making the "Nautical Magazine" of his day the vehicle for a systematic record of interesting bottle voyages. He appreciated the fact that every such record was subject to possible calamities, for it is certain that if a bottle be not well corked and sealed, water will enter, and both bottle and paper will go to the bottom; that, if it should chance to strike against a rock, its fate will be equally disastrous; and that, if it floats to some shore, it may escape human observation for a year or more, or may be forever. But he argued that some good might result by collecting papers which had or might come to hand, and so he carried out his plan in an ingenious manner. He confined his attention to a portion of the Atlantic Ocean, and laid down a chart on Mercator's Projection, extending from six degrees south latitude to sixty-three degrees north latitude, and from the coasts of Europe and Africa on the east to those of North and South America on the west. It stands to reason, of course, that this old chart did not afford the same detailed and reliable information as to the varying effects of currents and winds which will be found to be conveyed by the present scientifically and elaborately prepared bottle-chart of the United States Hydrographic Office; but, nevertheless, Commander Becher's investigations indicated generally that some of the floating bottles displayed a tendency from east to west; others a leaning from west to east; and that each was a member of a group pretty constant in its traveling characteristics. Altogether, the uniformity in the direction of the courses of the bottles between the points of departure and arrival was found to be very remarkable, making all due allowance, of course, for some of the bottle voyages which were thought to be too capricious to render much scientific service, but which, in reality, were not capricious at all, and depended on physical causes not sufficiently well understood at that time. One hundred and nineteen bottles had their voyages recorded in this way. Four of them were found to have drifted 2,020, 2,260, 3,600, and 3,900 miles; while among the more interesting occurrences noted we find that, of two bottles cast out from the Blonde, in 1826, within five days of each other, one was espied fourteen and the other sixteen years afterwards at the same spot on the French coast.

Coming to more recent times, it affords us considerable satisfaction to record that, in this particular method of investigating oceanic circulation, the Hydrographic Office at Washington, D. C., stands *facile princeps* in the matter of preparing special and reliable charts and indicating thereon with scientific exactitude the most recent accessions to our knowledge of oceanic currents and winds obtained through floating bottles. Through the kindness and courtesy of the Hydrographer, U. S. Navy Department, I have had placed at my disposal copies of the latest publications bearing upon this subject—namely, charts under date June, 1895, January, 1896, August, 1896, and July, 1897; and it is with these that I purpose now to deal.

I shall probably render my remarks more intelligible if I omit all reference to latitude and longitude, and just say that each

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chart to hand embraces, to the north, a portion of Greenland; to the west, a large section of North America, all Central America, and a part of South America; and to the east, a considerable section of Europe and northern and western Africa, the waters of the North Atlantic circulating, of course, more or less between these boundaries. The charts represent the drift in the North Atlantic Ocean as indicated by those bottle-papers returned to the U. S. Hydrographic Office between 1895–97, a star marking the spot where the bottle was cast overboard, and a circle the point at which it was recovered, the line joining these being drawn, in the majority of cases, as nearly straight as intervening bodies of land will permit, and, in the remainder, conforming to some extent with the well-established results of current observations.

The first remarkable fact we gather from a study of the two hundred and ninety-three bottle voyages before us is that where several bottles have been set afloat in one and the same region they have, with few exceptions, drifted along one and the same path. Again, we learn that, starting from a point to the southward of the Grand Banks of Newfoundland, the outer edge of the vast circulating system of waters mounts towards the northeast as far as the fifty-first parallel of latitude, there becoming easterly; that northwest of the Azores a portion of the current again takes a northeasterly direction, which ultimately helps to land some of the bottles upon the coasts of Norway and Scotland; that the main body of the drift, crossing the meridian of twenty degrees between forty and fifty degrees north latitude, turns to the southward and parallels the shores of Europe and Africa until the latitude of the Canaries is reached, experiencing on its way south a slight deviation towards the Straits of Gibraltar; that, quitting then the African coast, the external edge of the drift takes a southwest course, unites with the northern portion of the equatorial current, and, entering the Gulf of Mexico through the Yucatan Passage, emerges as the Gulf Stream by the Straits of Florida.

A further study of the individual members of the groups of bottle-papers is most instructive, and especially is this true of four bottles cast respectively, in 1894, from the vessels Hesbage, Johanna, Charles Colesworth, and Orealla in the region of the Rennell current, which has been supposed to set north and northwest athwart the mouths of the English and St. George's Channels. The direction followed by the bottles from the three first-named vessels would seem to disprove the existence of such a current, while the course of that cast from the Orealla would favor it, were it not possible to explain this course by a series of southerly gales which are shown by the synoptic charts to have prevailed in this region, especially during the month of December, 1894. Other observers, notably the Prince of Monaco, who in his yacht L'Hirondelle made a special study of the surface-drift of this region, have also failed to discover conclusive evidence of the Rennell current.

Bottle-paper "No. 1" of the chart for January, 1896, is one of a very large number of papers thrown overboard by his Highness the Prince of Monaco from his yacht L'Hirondelle, during her third scientific cruise, extending from latitude 39° 58′ N., longitude 36° 25′ W., to latitude 45° 50′ N., longitude 48° 34′ W. Along this line, 600 miles in length, over 900 bottles were dispatched. Paper "No 1" is remarkable in that it was recovered after a lapse of seven years within a few miles of the spot where another of these bottles was found, the latter being described as "No 1" of the series published by the U. S. Hydrographic Office on June 1, 1895.

The various destinations attained by bottles cast adrift just a little north of the Azores shows the uncertainty of the movement of the surface-currents in this region. Thus, of five bottles, all thrown overboard in the summer season, within an area of 100 square miles, one was picked up on the coast of Norway; two on the west coast of Ireland; one on the Spanish and another on the French coast.

It further appears, from the chart for January, 1896, that two bottles starting from the same spot on almost the same day drifted in totally opposite directions, one going far northwards to the Shetland Isles, the other to the west coast of France. But all such discrepancies have been explained in the synoptic charts as due to sudden changes in the direction of forceful winds.

The longest drift recorded is that of 8,500 miles in the case of a bottle cast from the ship Allerton to the south of the Falkland Islands and recovered after an interval of slightly less than three years on the shores of the great Australian Bight.

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Books and Authors

The Non-Religion of the Future[1]

The non-religious man will find comfort in this volume. It will give him sanction in rejecting religion, and will feed his self-conceit in looking with serene and complacent disdain upon all worship and all worshipers. The religious man, whatever the phase of his religious life, will not take the book seriously. Its labored arguments, occupying over five hundred pages, appear to us to be sufficiently refuted by the *bon mot* quoted in a note "You are occupied with religion. There is, then, some such thing. So much the better for those who could not do without it." Similar response to Professor Huxley's professed agnosticism is furnished by the fact that, out of nine volumes of his Essays, three are devoted to discussing the very themes which his agnosticism, if consistent, should dismiss as unworthy of discussion. The truth is that man is, as Sabatier says with witty wisdom, "incurably religious;" and he who spends his time in proving to man that he ought not to be religious wastes his pains. The color-blind might as well write a treatise on the Non-Art of the Future, or the hopelessly unmusical philosopher a learned volume on the Non-Music of the Future. The arguments would be much the same. Art and music forms are constantly changing; art and music sects are forever quarreling. Shall we worship Raphael or Holman Hunt? Bach or Wagner? Behold, too, how well we get along who have graduated and are above all such nonsense. We have no pianos in our houses, no pictures on our walls, and we never go to concerts. But are we not as well fed and clothed as the superstitious worshipers of art and music?—indeed, much better; for the money which they put into art and music we have for broadcloth and beefsteaks.

M. Guyau says naïvely that "we shall hardly be taxed with ignorance of the religious problem which we have patiently studied on every side." This sentence might almost itself be taken as evidence that he does not understand the religious problem, since religion no more discloses its true secret to mere study than do art, music, or poetry. So Benedick might have said, "I can hardly be taxed with ignorance of the problem of love, because I have studied it on every side;" in fact, he knew nothing about it until he loved. A non-religious person can no more comprehend religion than a non-loving person can comprehend love. M. Guyau's attempted definition of religion demonstrates the ignorance which he disavows: "Religion is the outcome of an effort to explain all things—physical, metaphysical, moral—by analysis," etc. Religion is not an effort to explain anything, nor the outcome of an effort to explain anything. As well say that a mother's fondness for her child is the outcome of an effort to explain the parental relation. "The highest form of prayer is thought." As well say, The highest form of conjugal love is the philosophy of marriage. Contrast with this definition of religion that of another Frenchmen (Sabatier): "It is a commerce, a conscious and willed relation into which the soul in distress enters with the mysterious power on which it feels that it and its destiny depend." Too narrow, this; because it may be impelled by other motives than distress; but broad enough to distinguish it from any definition which regards it as an attempt to explain, or the outcome of an attempt to explain. Contrast with M. Guyau's, M. Sabatier's definition of prayer: "This commerce with God is realized by prayer. Prayer is religion in act—that is, real religion." Religion is not a form of thought; certainly it is not an attempt to explain anything, nor the outcome of any such attempt. It must itself be explained, though all explanations will still leave something mysterious and transcendent. It elevates and illuminates thought; but it is no more thought than the window is the sunlight which shines through it. "To conceive of religion," we quote from Sabatier again, "as a species of knowledge is an error no less grave than to represent it as a sort of political institution." It is faith—faith in the Invisible; hope—hope in a Someone or a Somewhat which transcends all visible agencies and "makes for righteousness;" it is love—love for One whom faith sees, on whom hope is founded, and in whose goodness the eternal springs of noblest life have their source. It is, in brief, "the life of God in the soul of man." He who has no participation in this

[1] *The Non-Religion of the Future: A Sociological Study.* Translated from the French of M. Guyau. Henry Holt & Co., New York. $3.

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life can have no perception of it; and he who has no perception of it cannot write of it intelligently, however he may study it on every side. We cannot, finally, better sum up our judgment of this book on the Non-Religion of the Future than in the words of Victor Hugo: "There is, we are aware, a philosophy that denies the infinite. There is also a philosophy, classed pathologically, which denies the sun; this philosophy is called blindness. To set up our lack of a sense as a source of truth is a fine piece of blind man's assurance."

God in His World[1]

The theological perplexities and controversies of our time arise from the incongruity between our new conceptions of the universe, derived from modern science, and some conceptions of God which we have inherited from pre-scientific times. Since God is to be known through his works, a better knowledge of his works must lead to a better knowledge of him. Science having given us the one, the present struggle of theology is to attain thereby to the other. Its problems have been discussed by none more profoundly or fruitfully than by the veteran thinker whose latest work on the subject is now before us.

Dr. Harris opens his theme with a noble plea for the culture of the intellectual element in religion. Religion is not the same as theology, but those who fancy that theology is not important to religion forget that the difference between the Turk and the Englishman is largely due to a difference of creed.

We have recently observed in important theological works a sometimes incongruous blending of old and new. This is likely to befall even the ablest writers in a period of transition like the present. Nor does Dr. Harris fail to exemplify it. The hand of the conservative is manifest. Twenty pages and more are devoted to a strong polemic against Unitarianism, strikingly in contrast with what Dr. Gordon has recently said of the "vast service" performed by Unitarianism in recovering the lost truth of "the imitableness of Christ." None the less is the hand of the liberal seen in testimony to truths for which the Unitarian was till recently a principal witness—truths on which many Trinitarians still look with doubt whereto they may lead.

Insisting on the essential sameness of the divine nature and the human, Dr. Harris speaks of "the eternally human in God and the essentially divine in man." The essential Christ was in the world before the historic Christ. The Son or Word of God,

> "when manifested in the forms of a finite personality, is the essential Christ, revealing that in God which is essentially and eternally human." "When Christ is glorified, all the accidents of humanity drop off, and only the essence of the perfect human spirit remains. Then in the glorified Christ God will be revealed in his eternal and essential likeness to man. And in all the past revelations of himself which God has made, whether in nature or in history, the revealing agent has been this essential Christ."

One who is familiar with Dr. Martineau's exposition of the Nicene idea of the eternal generation of the Son may perhaps be at a loss to discover wherein his philosophy differs from Dr. Harris's conception of the essential Christ as the Spirit of the divine humanity immanent in the world.

But Dr. Harris, though holding that all finite personal spirits are "miniatures" of the original Eternal Spirit, denies that the person who presents himself in Christ can be "a human person, a particular man, named Jesus." He rejects the Unitarian view that Jesus is divine only "in the sense in which all men are so, being in their personality in the likeness of God." Against this he holds to the doctrine of *anhypostasia*, as taught in the Reformed Churches:

> The Word or Son of God creates a germinal human being that would have developed into a man rational and personal. But, instead, the divine Son or Word takes possession of the germinal organization thus created, and from the beginning acts in and through it under the limitations and conditions of a human nature. But the personal nature or essence of God is the same in kind with that of man. And acting in Christ through a human organization and under human limitations and conditions, it is also the same in the form of its manifestation. Thus it is at once divine and human. And the two are the same in essence and in form.

Dr. Harris observes that some Trinitarians reject this view because they do not apprehend its real significance. This significance he explains as simply a denial of human personality to Christ "antecedent to and apart from the incarnation of the Logos."

But it is gratifying to find Dr. Harris remarking upon the whole Christological controversy that "the history shows that neither one theory nor another of constructing the

[1] *God, the Creator and Lord of All.* By Samuel Harris, D.D., LL.D., Professor of Systematic Theology in Yale University. Charles Scribner's Sons, New York. 2 Vols. $5.

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idea [that God was in Christ] is essential to the doctrine in its Scriptural and practical significance."

One cannot find a more acutely reasoned argument than that by which Dr. Harris supports his contention, contrary to the concession of many theologians, that the belief in God "rests on a scientific foundation in the same sense in which the law of gravitation rests on a scientific foundation." He asserts that "the Ideal is the fundamental Reality," and is "essential to any scientific knowledge of the real or factual." It does not seem quite congruous with this elsewhere to advocate Realism as "the opposite of idealism or phenomenalism," as if the ideal were the same as the phenomenal. As Dr. Harris asserts, spirit, not matter, is the ultimate reality; but spirit is not to be classed with things phenomenal. Man "finds the reason that is eternal and universal revealing itself in the exercise of his own reason." But here again Dr. Harris seems to part company with himself, as with Dr. Briggs's view that the Scriptures, the Church, and Reason are coordinate sources of authority. The radical error of Unitarianism seems to him to be its avowal of "the sufficiency of human reason to attain to all the knowledge of God which is essential to religion and attainable by man." One who freely adopts Dr. Harris's objections to the "false rationalism" which ignores revelation may still ask, Did not Plato have the knowledge of God that is essential to religion, though ignorant of Holy Writ? Elsewhere, however, Dr. Harris takes a broader view of "revelation." He rightly objects to the common distinction between revealed religion and natural as mutually exclusive. "Every religion, so far as it rests on truth, is both revealed and natural," because all knowledge of God, however obtained, "presupposes God's action in revealing himself." "All knowledge is sacred, as immediately or remotely connected with the knowledge of God."

No theistic writer has more strongly emphasized the truth that God is in his world. Dr. Harris even speaks of God in terms that suggest the pantheistic mode of thought, which he is far from occupying. God "is, as it were, ever becoming conscious of himself and of his own perfection, as progressively revealed in the universe in the forms of space and time." The very terms he employs in speaking of that humbling of the Infinite to the finite which took place in the Incarnation he adopts in speaking of God's creative work in the universe: "the highest coming down to the lowest to lift it up." And yet one finds elsewhere such statements as these: "God does not participate in the life of nature." "He is not in the chain of causes and effects" —expressions which one may be certain the writer does not hold as unqualifiedly as he puts them.

Dr. Harris is a keen and instructive critic both of theologians and of those who decry theology. He reminds theologians who depreciate reason in order to exalt revelation that in so doing they depreciate revelation as much. He reminds others that the alternative is not between theology and no theology, but between a rational and an irrational theology. The skepticism of our day is largely due to the irrational theology of which thinkers like Dr. Harris are striving to make an end. It is a hopeful sign that theological interest and inquiry are increasingly earnest. From this we look for still more satisfying fruit when directed, not less by the traditional Platonic thought of God as the Eternal Reason, but more by the modern, and also Mosaic, thought of him as the Eternal Life, or, as in the Hebrew phrase, the *I AM*. Reason is indeed supreme, but only as the supreme manifestation and function of life. Theology has been well served by metaphysics. She now needs also the services of biology.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending February 11. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY, SOCIOLOGY, AND POLITICAL ECONOMY

Dr. Stuckenberg is distinctively a philosopher, and his *Introduction to the Study of Sociology* shows this fact on every page. The book is intended to make clear to general readers and special students what society really is, as well as to define the exact field of Sociology. A correct descriptive title would, however, be, The Philosophy of Society. But, perplexing to the general reader as the philosophic treatment of the theme may be, when the author reaches the chapter entitled "Principles of Society" he defines the possibilities of human association with a clearness well worth the attention of every thinker. It is a mistake to say

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that a literary society is constituted by its members, the truth being that it is constituted by what the members have in common, which is probably only a small fraction of their personality. In a similar manner society in general cannot absorb the entire individuality of any one of its members. One's selfhood makes this impossible, and one's right to his private affairs is made more clear if he gives to society all it can claim. "Sociology therefore does not include the individual as an individual, but considers him solely so far as he is a social factor." Once accustomed to looking at it in this light, the reader will wonder how he could ever imagine that society consisted of individuals as totalities, instead of the social energies of individuals. In the succeeding chapters the limits of sociology are outlined, and its relations to such allied subjects as political economy, history, ethics, etc., are discussed. (A. C. Armstrong & Son, New York.)

The warm praise we gave to Dr. Theodore Clarke Smith's remarkable essay on the Free Soil Movement in Wisconsin must now be extended to his comprehensive work on *The Liberty and Free Soil Parties of the Northwest*. In the present volume, of course, the study is not so intensive as in the preliminary essay on Wisconsin, and we do not feel so continuously that we are face to face with the original Free-soilers. But his Wisconsin study has made Dr. Smith thoroughly familiar with the manner of men the Free-soilers were, and he treats of them always as men whose unpopularity with their contemporaries is as comprehensible as their hold upon the veneration of the succeeding generation. In the present volume, as in the earlier essay, much of the information is obtained from the personal recollections of men who participated in the struggles, and the files of relatively obscure newspapers in which their cause was advocated or decried. The volume is first-hand work and first-class work, and constitutes an extremely valuable addition to our historical literature. (Harvard Historical Studies, Volume VI. Longmans, Green & Co., New York.)

Outlines of Sociology, by Lester F. Ward, is marred by the author's egotism and by his invention and use of distinctively scientific terms in the discussion of a subject upon which all men are bound to have opinions. Nevertheless, his pages contain an exceptional amount of original and wholesome thought. Such a paragraph as the following shows Mr. Ward's style at its worst and at its best: "Optimism may be said to be the thesis, pessimism the antithesis, and meliorism the synthesis of man's relation to the universe. The optimist says, Do nothing, because there is nothing to do. The pessimist says, Do nothing, because nothing can be done. The meliorist says, Do something, because there is much to do, and it can be done." The central thought in the book is that through democracy society is one day destined to take its affairs into its own hands and conduct its business like a rational being. Mr. Ward is, however, quite scornful—much too scornful, in fact—of what society has thus far accomplished in this direction. (The Macmillan Company, New York.)

The Bargain Theory of Wages, by Professor John Davidson, of the University of New Brunswick, is a book of decided strength. The author started out in his studies believing that wages were fixed by the value of the product. He has been led to modify this theory in a way that recognizes the importance of the attitude assumed by employees and employers in haggling over the terms of payment. A thorough student of the historical theories of wages, Professor Davidson is disposed to recognize a large measure of truth in each. Especially marked is the extent to which he accepts the Malthusian theory that wages were once largely determined by the minimum of existence, and Mr. George Gunton's theory that wages are determined by the standard of living demanded by the working classes. In discussing the reason for the lowness of women's wages, for example, the fact that the women produce less and require more assistance and superintendence is almost lost sight of in the insistence on the fact that women can live on less than men and are less disposed to stand unitedly and aggressively for the highest possible wages. The weakness of the book seems to us to lie in an exaggerated notion of the importance of these factors. If, however, any one is disposed to say that these factors are of no importance, the examination of Professor Davidson's book will convince him of his error. The following bit of evidence taken by the Canadian Labor Commission is too important to be omitted even in so brief a notice. In Quebec it was found that the street railway company paid its men seven dollars a week in summer and only five dollars in winter, and that a New Brunswick company paid a dollar and a

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quarter a day in summer, and only a dollar in winter. The following dialogue took place between the Commissioner and one of the street railway officials:

Q. Why are wages lower in winter than they are in summer?

A. Simply because we can get the men to work cheaper in the winter.

Q. Do they work the same amount of time?

A. Yes.

Q. Then the only reason is that the supply is greater than the demand?

A. Yes, that is all. Men are glad to work for a dollar a day in winter.

As the work is harder in winter and the cost of living higher, the evidence brings out the importance of the "bargaining" factor in determining wages. The volume is a very suggestive and wholesome one. (G. P. Putnam's Sons, New York.)

EDUCATION

The latest volume in the series of Great Educators, edited by Dr. Nicholas Murray Butler, is devoted to *Horace Mann and the Common School Revival in the United States.* The author, Professor B. A. Hinsdale, of the University of Michigan, was especially well equipped to prepare this much-needed book—a work which, in its immediate interest for the teachers of this country, must hold a first place in the series. Dr. Hinsdale prefaces his account of Horace Mann with a survey of two centuries of common schools in New England, and especially in Massachusetts. He gives some account of Mr. Mann's forerunners, and then follows with an account of Mr. Mann's career, sufficiently full on the biographic side, but devoted mainly to his work as an educator. That work, it hardly needs to be said, was a genuine and lasting contribution to educational development on this continent. The most casual reading of Dr. Hinsdale's book brings out in striking relief the immense progress which has already been made. Educational methods of teaching and apparatus were almost at their lowest ebb when Mr. Mann became Secretary of the newly organized State Board of Education in Massachusetts. From the standpoint of to-day his work was largely elementary and fundamental. He had to begin at the beginning. The result of that work was, in the first place, a remarkable development of public interest in education. Single-handed and in the face of the general coldness of temper, Mr. Mann became the apostle of education in Massachusetts. Then came the publication of the "Common School Journal," and gradually the advance of public-school training and organization along the whole line. It is not too much to say that Mr. Mann revolutionized common-school education in Massachusetts, and thus gave an impetus to the educational movement of the whole country. This impetus is traced by Dr. Hinsdale in a concluding chapter on The Progress of the Common School Revival. The volume will be welcomed not only as a study of one of our foremost educators and one of the finest types of men of his time, but also as a compendium of information touching the history of common schools in this country. (Charles Scribner's Sons, New York.)

RELIGION AND THEOLOGY

Two notable books by Methodist divines have just appeared. Bishop Randolph S. Foster has published, through Messrs. Eaton & Mains, New York, the fifth volume of his valuable "Studies in Theology," and the title of this last volume is *God: Nature and Attributes.* Those familiar with the author's "Theism" will recall his point that the outcome of rational thought is the certainty of the existence of an eternal, personal Cause as ground and source of the universe. The existence of that Cause, and the nature and attributes of the Being who is that First Cause, are related but distinct subjects; the present volume, therefore, may appropriately follow Bishop Foster's "Theism." In that book nature alone was interrogated; in this, nature and revelation. The author's style is clear, direct, elevated. His chapters on God as a Spirit and God as a Person are especially noteworthy. All the discussion is based upon the ground that God is not an object of perception; "reason sees Him only as He is mediated as ground of phenomena of persons and things." What revelation affirms of His nature and attributes does not contradict the primary outgoings of intelligence itself.

The lectures on Church History which the late Rev. Dr. George R. Crooks gave to his classes at Drew Theological Seminary have now been printed in book form under the title *The Story of the Christian Church.* (Eaton & Mains, New York.) The volume has a wider claim than that upon theological students. It realizes the distinguished author's desire that when his lectures should be printed, they might so narrate Church history as to enable the ordinary reader to follow, without difficulty and with a newly

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awakened interest, the wonderful story of ecclesiastical growth and of the progress of religion. The volume does not embrace Church history in the past three centuries; it closes with a discussion of Arminianism after the Synod of Dort. The book is, of course, much condensed to appear in a single volume, but it is ably condensed. Even with such limitations, we find singularly ample treatment given to certain features, such, for instance, as Sabbath observance and the development of the doctrine of the Eucharist. The maps illustrating the text would have been better if colored after the manner of the one prefacing the whole work, and students would also have been aided by a date at the top of each page.

The Bible Story Retold for Young People, by Messrs. Barnett and Adeney, is a good book for any home. The conviction that children ought to know more about the Bible than they do, and an equal conviction of incapacity to simplify the story, are not uncommon. Though the language in the present volume is not always simple enough for youngest readers, the book ought to work an important and welcome ministry among parents and teachers who deem their own ability too slight adequately to put the Bible story or any part of it into direct child-language. (The Macmillan Company, New York.)

The Gate Called Beautiful, by Mr. Edward A. Warriner (Thomas Whittaker, New York), is a volume of essays on social problems and applied Christianity. Despite the author's diffuse and rather breathless style, there is not a little food for thought in this volume.

MISCELLANEOUS

Professor George Trumbull Ladd, of Yale University, has now followed his half-dozen books on psychology by another, the *Outlines of Descriptive Psychology*. We reserve the volume for later notice. (Charles Scribner's Sons, New York.)

Professor J. E. Olson, of the University of Wisconsin, has published, through Messrs. Scott, Foresman & Co., Chicago, *A Norwegian Grammar and Reader*. The work will be useful to the increasingly large number of persons who wish to know something of the language and literature represented by such names as Ibsen, Lie, and Björnson.

From September to June, by Minetta L. Warren (D. C. Heath & Co., Boston), is a school reader for the lower grades in the public schools. The most original thing about the book is the title.

A diary with the dates of the principal events of the American Revolution printed on the left-hand page has been arranged, with quotations from American authors, by Mary Shelley Pechin (The Helman-Taylor Company, Cleveland), entitled *The Anniversary Book of the American Revolution*.

Literary Notes

—Mrs. Coventry Patmore is writing a biography of her late husband.

—Mr. Kipling's new story, "The Burning of the Sarah Sands," is described as a stirring historical tale of maritime adventure.

—Mr. George Meredith's seventieth birthday was marked by a public message of respect and admiration from thirty eminent authors.

—A recent number of "Le Journal" affirms that Émile Zola received 15,000 francs for his letter published in "L'Aurore," which is the cause of the trial now in progress at the Palais de Justice.

—It is announced that Professor Auguste Sabatier's study in religious philosophy entitled "The Vitality of Christian Dogmas and their Power of Evolution," has been translated from the French by Mrs. Christen, with a preface by the Very Rev. the Hon. W. H. Fremantle, Dean of Ripon.

—"A Pole" writes to the New York "Times" as follows: "The pronunciation of the name of the author of 'Quo Vadis' as answered by you is incorrect. First—In Polish the name is pronounced in three syllables. Second—The first syllable (antepenult) is not pronounced as 'sin' in English. The Polish pronunciation may be phonetically indicated thus: Syen-kyà-vitch."

—Ferdinand Fabre, the poet and novelist, who has just died, published his first volume in 1853. It was entitled "Feuilles de Lierre." His "Scènes de la Vie Cléricale," with their penetrating analysis, led Sainte-Beuve to call the author "a brave disciple of Balzac." Perhaps no writer has better portrayed the manners of the French clergy. Among the best known of his later books are "Mon Oncle Célestin," "L'Abbé Roitelet," and "Un Illuminé."

—Mr. W. L. Alden, in his latest London letter to the New York "Times," says: "Miss Marie Corelli has recently been very danger-

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ously ill, but is, I am glad to say, now out of danger. She is still stopping at Brighton, and it will be some time before she can resume her work. Her brother, Mr. Eric Mackaye, has lately published a new volume of verse, which has been well spoken of. He may not be a great poet, but he is at least entitled to the distinction of not having tried to translate Omar Khayyám."

—It has been decided by the American Committee to close the subscription to the Robert Louis Stevenson Memorial Fund in this country on the 31st of March, about which time it is expected that the work of the English Committee will be finished and the collected funds applied to beginning the proposed monument in Edinburgh. Those American friends and admirers of Mr. Stevenson who may still wish to contribute should send any subscriptions before that time to Mr. Charles Fairchild, Chairman of the Committee, at 38 Union Square, New York.

—"By one of those curious and not uncommon coincidences," says the London "Academy," "Lewis Carroll's friend, the father of the original Alice—Dean Liddell—died within four days of the author of the Wonderland books. Dean Liddell's name will ever be associated with that of Dr. Scott, Jowett's predecessor as Master of Balliol, for their invaluable lexicon. The fame of Liddell and Scott is indistinguishable. It may not here be out of place to tell again an old story of Dean Liddell and an undergraduate. "What Sophocles do you know?" the Dean asked. "Oh, I know all Sophocles," was the answer. "Really! I wish I could say the same." The victim began to translate. "Where did you get that from?" asked the Dean with reference to a "howler." "Oh, Liddell and Scott." "Then," said Liddell, with much gravity, "it was Dr. Scott's doing and not mine."

—In a recent number of "Literature" Mr. Henry James thus sums up Daudet's most distinctive quality:

His race, his origin, his nerves, all his sensibilities and idiosyncrasies, the southern sun in his blood and the southern sound in his ears, were always frankly and bravely his material, or at any rate, at the least, his form. His sense of everything that his southern air produced, whether in the shape of delightful nonsense or of perversities more dangerous, was inexhaustible, and he was especially wonderful as to the constant double use he contrived to make of it. It was at once, with him, the thing to be shown and the way to show it, the picture and the point of view. . . . It would be difficult enough to fix the proportions in which his sense of drollery and his sense of evil united to form a friendly poetry; and this mystery, no doubt, even if there were none other, would be just one of the reasons of his distinction. The mixture, the poetry, had in the man himself an irresistible charm, for in the long years of illness in which his life closed he had become as acquainted with pain as he had remained faithful to fancy. The sun in his blood had never burnt out, and if it were necessary to characterize in a single word the quality that, either as artist or as man, he most distilled, one would speak unhesitatingly of his warmth. He was as warm as the south wall of a garden or as the flushed fruit that grows there. Of all consummate artists he was the most natural. Every impression he gave out passed through the imagination, but only to take from it more of common truth.

Books Received

For the week ending February 18

A. C. ARMSTRONG & SON, NEW YORK

Smith, George Adam, D.D. The Book of the Twelve Prophets. (The Expositor's Bible.) Edited by the Rev. W. Robertson Nicoll. $1.50.

GINN & CO., BOSTON

Mason, L. W., J. M. McLaughlin, and Others. Fifth and Sixth Readers.

HARPER & BROS., NEW YORK

Norris, W. E. The Fight for the Crown. $1.25.
Pool, Maria Louise. The Red-Bridge Neighborhood. $1.50.
Gray, Maxwell. Ribstone Pippins. $1.

HENRY HOLT & CO., NEW YORK

Bennett, W. H. A Primer of the Bible. $1.
Schrakamp, Josepha. Exercises in Conversational German. 55 cts.
Schrakamp, Josepha. German Grammatical Drill. 65 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Merriam, Florence A. Birds of Village and Field. $2.
McKenzie, Alexander. A Door Opened. $1.50.
Woods, Virna. An Elusive Lover. $1.
Mackubin, Ellen. The King of the Town. $1.
Poe, Edgar Allan. Poems and Tales. Edited by W. P. Trent.

LEE & SHEPARD, BOSTON

Parkhurst, Daniel B. The Painter in Oil. $1.25.
Allen, Grace B. Water-Color Painting. $1.25.

THE MACMILLAN CO., NEW YORK

Eggleston, George Cary. Southern Soldier Stories. $1.50.
Churchill, Winston. The Celebrity. $1.50.

CHARLES WELLS MOULTON, BUFFALO

Warren, Rev. H. Vallette. There Go the Ships, and After Many Days.

G. P. PUTNAM'S SONS, NEW YORK

Renascent Christianity. Forecast of the Twentieth Century. By a Clergyman. $2.50.
Lebon, André. Modern France. (1789–1895.) $1.50.
Lytton, Lord. The Caxtons. $1.
Earle, John. A Simple Grammar of English Now in Use. $1.50.
Borrow, George. Lavengro. $1.
Noyes, Alexander Dana. Thirty Years of American Finance. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK

Riley, James Whitcomb. Pipes o' Pan at Zekesbury. (Homestead Edition.)
Brady, Cyrus Townsend. For Love of Country. $1.25.
Müller, Rt. Hon. Professor F. Max. Auld Lang Syne. $2.

BYRON STEVENS, BRUNSWICK, ME.

Johnson, Henry. Where Beauty Is, and Other Poems.

FREDERICK A. STOKES CO., NEW YORK

Hope, Anthony. Simon Dale. $1.50.
Learned, Walter. A Treasury of American Verse. $1.25.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON

McCauley, Rev. W. F. Next Steps.

JOHN D. WATTLES & CO., PHILADELPHIA

Arnold, C. E. A Chart of Christ's Journeyings 20 cts.

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The Religious World

The Use of Lent

Slowly, non-liturgical churches are coming to understand that it is poor economy for them to give up the immense power which they might have in the observance of Lent, simply from the fear lest they should be going a step toward Rome. The fact is that the greatest part of the Christian world observes Lent. At that time there is, in a large measure, a cessation of social pleasures, which monopolize so much of the time of multitudes of people. It is possible then to reach with religious influences large numbers who at other times could hardly be approached with the Gospel. One class of Protestants now repeat the old cry, "Let us have nothing to do with Lent, because it is Romish;" but another and a wiser class, appreciating that the time when all the liturgical churches are exerting a quieting influence on the world offers unusual opportunities for Christian work, are falling into line; consequently, in one way and another, Lenten services are being held in non-liturgical churches. Not so much because of the symbolism of Lent as because it is the best time for the work which the churches are trying to do, we heartily commend this growing custom. No time in the year is so good for special religious services. They may be of one kind or another—Lenten readings, lectures, special social meetings—whatever will best accomplish the desired results. From the beginning to the end, Lent ought to be a season of spiritual harvest. Those who have charge of the arrangements for the Week of Prayer should transfer it bodily to this time. The World's Week of Prayer might properly and easily be Holy Week.

The Younger Preachers

Every now and then some pessimist assures us that the race of great preachers is dying out; that none are appearing to take the places so long and so nobly filled by such men as Brooks and Beecher, Spurgeon, Dale, and Maclaren. Such wails may relieve the people who utter them, but they are entirely contrary to facts. The call of the Rev. Charles E. Jefferson to the Tabernacle pulpit in New York; the immediate mention of the name of the Rev. Hugh Black, of Edinburgh, as successor to Dr. Hall, show that even such pulpits are not peculiarly difficult to fill. When Dr. Dale passed to his rest, the Rev. J. H. Jowett was prepared to take his place and carry on the work of Carr's Lane Chapel as efficiently as it had been administered by his distinguished predecessors. Every one familiar with the younger preachers of the United States knows that there are as many men of the first rank of preachers under forty as over. We were much impressed a few weeks ago with an article in the "British Weekly," written, if we mistake not, by W. Robertson Nicoll, the editor. Mr. Nicoll had been visiting Brighton, and heard much of a minister whose name had been before unknown to him. Going to a church in an obscure street, he heard a man whom he declared to be one of the really great preachers of the century. Dr. Nicoll has a genius for discoveries of this kind. The preacher was a young man hardly over thirty —the Rev. R. J. Campbell, a Congregationalist by denomination. Mr. Campbell has just been preaching in Leeds, where, when he addressed in the morning an audience of students and preachers, he was likened to Fairbairn; when speaking to a general audience in the afternoon, he was described as the equal of Maclaren; and when he spoke to the poor people of the factories in the evening, one was heard to say, "He might have been a workingman's wife." The men for the new time are always ready as soon as the times call for them; and our friends in the large churches need have no fear lest there will be none to fill their pulpits when those now occupying them have passed away.

A Great Religious Revival

Protestants must not suppose that they have a monopoly of the class of meetings commonly called "evangelistic" or "revival." The same kind of influences are systematically used by the Roman Catholics, only with them they are called "missions." One of the largest of these ever known in New York began on Sunday, January 9, and continued without interruption for five weeks, at the Church of the Paulist Fathers. Great crowds were attracted, not only from Manhattan Island, but also from Brooklyn and the suburban districts. Mass was celebrated every day at five o'clock in the morning, and, according

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to report, the church was often packed as early as half-past four by those who wished to receive the communion. Special services were held for married and single men, and married and single women. The last week of the Mission was intended to reach non-Catholics, and for seven days and nights the Fathers directed their efforts toward Protestants. In the report of a sermon by Father Elliott we see it stated that during the five weeks more than thirteen thousand persons received the communion. The same report also states that about one hundred converts among non-Catholics were made during the services. It is also said that about eight hundred who had been in the habit of using intoxicating liquors signed pledge cards. Our readers will remember that the Paulist Fathers were all originally Protestants. It is encouraging that in so many ways multitudes of people are interested in the subject of personal religion. Cooper Union has been thronged with one class, Carnegie Music Hall with another class, and the Church of the Paulist Fathers with still another class. All have been more or less conscious of the needs which religion alone can satisfy. The meetings have been different; but the ministry of the Spirit of God is not limited to one form of service or to another. All Protestants should rejoice in such Missions as that which has just closed at the Church of the Paulist Fathers, as they also rejoice in those which are conducted by Mr. Moody and Mr. Meyer.

The Waldenses

Many of our readers may not be aware that the sect of the Waldenses is making for itself a home in this country. We glean a few facts concerning the people from the "Independent" of February 17. For eight hundred years they have lived in the three narrow valleys of Luserna, San Martino, and Perosa. When the small tract of land became too crowded, their leaders, because of the high price of land in Italy and the ever-increasing taxation, induced some of them to seek homes in America. In 1892 Dr. Teofilo Gai, an eminent Waldensian pastor, visited the Piedmont section of the Tennessee Mountains, and on his return urged the launching of a colony in America. As a result, in the summer of 1893 the Rev. C. A. Tron brought two hundred and fifty families to this section. At the same time about three hundred families settled in South America, but these have since joined the northern colony. No religious settlement in the United States has prospered more. Several hundred families have recently come from Italy to join them. The Waldenses are an agricultural people. They now own ten thousand acres of forest and cleared land, for the complete payment of which they were given twenty years. Each family owns from forty to one hundred acres, and each freeholder has assumed his proportionate part of the debt contracted by the community. In their town, Valdese, they have a hosiery mill, woolen, suspender, and jean clothing factories, besides other manufacturing enterprises. By reason of poverty their lot is one of self-denial and incessant toil, but they are frugal, and no people are more contented. They appreciate the value of education, and their children are early taught French and Italian and English. They are essentially a religious people, and much time is given to the study of the Bible. Though they observe Christmas, Good Friday, and Easter, their most sacred day is February 17, called Emancipation Day. This commemorates the emancipation so ardently desired for centuries and so long withheld, but finally accorded to them in 1848 by Charles Albert of Savoy. At that time they were granted equality of civil rights and free tolerance in religious matters. The colonists have a handsome church at Valdese, of which the Rev. Barth. Soulier is pastor. The following principles were insisted on by the early teachers of the Waldenses: "The Bible is the only rule of faith;" "God is the only object of worship;" and "Christ is the only foundation of salvation." Among the characteristics of the Waldenses are courtesy, hospitality, a high sense of honor, an abhorrence of debt, a love of morality, and respect for law. It is a cause for gratification that so many of these much-persecuted people have found a refuge and a safe home on our shores.

The Trouble in Dr. Hall's Church

The world has heard quite enough of the troubles in the Fifth Avenue Presbyterian Church, but as a matter of news we have to report what some regard as very nearly the final stage in the difficulty. On Monday night, February 14, six new trustees were elected—all of them stanch friends of Dr. Hall. The only approach to bitterness was when a motion was made looking toward the retention in office of those members of the session who are supposed to be hostile to Dr.

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Hall. The vote was so close that it had to be taken a second time. The only other meeting of importance which is likely to be held is one to elect new members of the session, if those now serving retire from office. With that we hope the incident will be closed.

The Death of Dr. Newth

The death of the Rev. Samuel Newth, D.D., who for many years was Principal of New College, London, has removed from English ecclesiastical circles a distinguished scholar and a bright ornament. He was born in 1821. His connection with New College, which is perhaps the most prominent Nonconformist institution in London, began in 1855. In 1872 he became principal of the institution, taking for himself the chair of New Testament Exegesis. He remained in that position until 1889, when he was succeeded by the present Principal, the Rev. R. Vaughan Pryce, M.A. In 1880 Dr. Newth was Chairman of the Congregational Union of England and Wales He was one of the most valued members of the New Testament Revision Committee. He has published many books, but perhaps his greatest work was in connection with the training of young men for the ministry. Few men were more modest, and yet few were abler or better fitted to serve their generation, than the quiet but noble scholar who has just been laid to rest in Abney Park Cemetery, close to the grave of his friend and fellow-worker, Dr. Henry Allon.

Is the Church of Rome Declining?

The Methodist "Times" answers this question in the affirmative, and makes out what seems to be a very good case. It claims that there are now in the world only about 150,000,000 Roman Catholics. It quotes the Pope as saying: "Our ranks are being thinned, while great crowds are led into the unbelievers' camp." For illustration: In France, which is regarded as a stronghold of Romanism, out of a population of 37,500,000 nearly 7,700,000 in the official returns are given as of no religion. In Italy great crowds of former Catholics are attending Protestant services, especially those conducted by Count Campello. A priest, writing in a Roman Catholic paper of Naples, says: "In a few years the Catholicism of Reisi [the place where he lived] will be simply a memory; perhaps an echo that loses itself among the triumphs of Protestantism, which day by day gains ground, and which will finish by burying us." These are the impressions which have been made on many observers in European countries. If they are correct, it is proper to ask the cause. That we find not so much in "the triumph of Protestantism" as in the growth of the democracy. The democracy will not brook any authority which does not rest in itself. But we do not find in the facts cited by our contemporary any cause for rejoicing. Better a good Romanist than a poor Protestant; better a devout follower of the Pope than a materialist, who in the nature of things has no religion. The spirit of the times will liberalize the Roman Church, in spite of all the reactionaries; and there is no doubt that there are millions in many lands still who can be far more efficiently reached by the Roman priest than by the Protestant pastor. Before we rejoice over the decadence of Romanism, let us be sure that something better is taking its place.

Number of Christians in China

It is not possible to give any definite, up-to-date missionary statistics of China. Since the publication of the "China Mission Handbook" in 1893, there has been no careful compilation of statistics. In the table published there we find reported 55,093 communicants, and 12,495 "inquirers." By "inquirers" is meant those who are on probation for a term of six months to a year and a half. Many societies do not report this class, and there are probably many more than 12,495. Adding the communicants and "inquirers" for the year 1893, we have 67,588 professing Christians. Statistics were carefully prepared in 1890, and these reported for 1889 37,287 communicants. This gives an increase of 17,806, or more than 47½ per cent. for the four years ending 1893. Calculating at the same rate for the next four years, there would be at the close of 1897 81,262 communicants. It is probable that the rate of increase has been even greater than during the previous four years, as the most encouraging reports have come in. The estimate of 80,000 communicants and 20,000 applicants for baptism, or 100,000 professed believers enrolled on the books of the various Protestant missions of China, would therefore probably be below the true number. We take these figures from an article by the Rev. J. A. Silsby in the "Independent" of February 17. He also gives a table showing the rate of increase

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since 1807, when Robert Morrison began his work at Canton as the first Protestant missionary to China. He concludes his article as follows: "Most of the statistics which we see published in America are at least a year old before they are given to the public, and nearly every list is incomplete, important missionary organizations, with hundreds of communicants, being left out entirely. Present indications lead us to believe that a full report for 1900 will give 100,000 in full communion connected with the Protestant Church in China."

The Union Church at Honolulu

In these days, when the Hawaiian Islands are much before the attention of the American people, it may be well to remind our readers that the Union Church of Honolulu is a remarkably strong and influential Christian church. Few in our own country are doing a larger or better work, and few are better equipped for what they are doing. The building has properly been called "the Cathedral Church" of the Islands. It is built of stone; will seat about one thousand people; has all the modern appliances, and is in constant use. The attendants are chiefly the white people resident in the city. Some of the native churches, which are the outgrowth of missionary activity, are perhaps as large, and in many ways as strong, as the Union Church, but they do not minister to the same class of people. The Rev. Douglass P. Birnie, who was for several years settled in or near Boston, has been for three years pastor of this church. Mr. Birnie now feels it his duty to return to the United States, and has resigned his position, to the great sorrow of the people, who have cordially testified to their appreciation of his ministry. The church is what its name indicates—a union organization. Many denominations are represented in it. The President of the Republic is a member of the congregation. Mr. Birnie is a singularly strong and earnest man, just coming into the prime of his powers, and his wide experience has singularly fitted him for his work. Churches needing pastors may well remember that he will be ready for an American pastorate in the autumn.

To Raise Five Million Dollars

The Wesleyans of England correspond to the Methodist Episcopal Church of the United States. They have just resolved on a great enterprise to mark the beginning of the new century. We condense from the "British Weekly" as follows:

It is proposed that the money should be given for Methodist Central Halls in London, and the other great towns of the country. A quarter of a million might be given to central Methodist premises in London. Half a million might be given to missionary work and education. Few things would be more helpful than greater visibility, and it is desirable that in London especially there should be more Nonconformist buildings that would force themselves on the public mind. Nonconformity must address itself to middle-class education in a manner not attempted —hardly even dreamt of—yet. There is an inspiring, magnificent apostolic audacity about the movement which is in itself an augury of success. Such a triumph would fill every Christian heart with joy, and make the best possible beginning for the new century.

Would it not be well for various American churches to celebrate the new century with a similar movement to remove all debts of the Missionary Societies?

Notes

The American Bible Society makes an exhibition of translations of the Bible at the Student Volunteer Convention at Cleveland, now going on. In the collection will be a copy of the Bible in the mandarin colloquial of China, which is just now the version in greatest demand.

The Congregational Educational Society has elected the Rev. George M. Ward, President of Rollins College, Winter Park, Fla., to succeed the Rev. Frank L. Ferguson as its Eastern Field Secretary. Mr. Ferguson has accepted the presidency of Pomona College, Claremont, Cal.

At the annual meeting of the Martin Luther Society of New York, lately held, the suggestion was made, and favorably received, that the Society take the initiative in founding the American Lutheran University outlined by the Rev. G. A. Bierdemann, of Utica, last year, and heartily indorsed by the General Council at its meeting at Erie.

Contrary to the custom, the selection of a city in which to hold the 1899 international convention of the Christian Endeavor Society was not made two years in advance, and will not be made until the meeting of the trustees in Nashville in July. Six or seven cities are now putting forth efforts to secure this convention, the most active of which are Detroit and Cincinnati.

The title "Plymouth Morning Pulpit" is to be given to a semi-monthly publication, in pamphlet form, containing some of Dr. Lyman Abbott's sermons, selected from those to be delivered at the morning services, and commencing from the first of the year. The subscription will be $2 per annum, in advance. Already nearly one-half of the number necessary to cover the expense have been received. Subscriptions may be sent to Mr. R. G. Brown, 158 Montague Street, Brooklyn, N. Y.

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Correspondence

"Caedmon Memorial" at Whitby

To the Editors of The Outlook:

A committee has been formed to erect a monument to the memory of Caedmon, the first poet of our island.

It will take the form of a beautiful cross of Anglican design, based upon the four great contemporary crosses of seventh-century workmanship, namely, the Ruthwell, the Bewcastle, the Rothbury, and the Acca cross at Hexham, a reproduction of which may be seen to-day in the cemetery there. This Caedmon cross is being designed by Mr. C. C. Hodges, who is an authority upon Anglo-Saxon work in Northumbria. The carving of it will be intrusted to Messrs. Beall, of Newcastle.

Upon our committee are such names as Dr. Anderson, Mr. Romilly Allen, the Bishop of Bristol, the Dean of Durham, Canon Greenwell, and Dr. Spence Watson; which guarantee that the monument will not be out of keeping with the golden age of Northumbria.

The cross, hewn out of fine Northumbrian sandstone, which is being tested for durability by Professor Lebour, of the Durham College of Science, will stand about twenty feet high; it will be erected by consent of the rector and church-wardens in the churchyard of St. Mary's Whitby, in what is probably part of the actual burial-ground where the dust of Caedmon lies. He died in the year 680.

Upon the front of the cross will be a panel of the Christ in attitude of blessing; another of David playing the harp; a third of the Abbess Hild; and a fourth of Caedmon in the stable inspired to sing his first song.

The first nine lines of Caedmon's poem of the Creation, as given on the fly-leaf of the Moore Bæda in the Cambridge Museum, will be carved upon the cross, rendered into English through the kindly help of Professors Skeat and Earle, with the concurrence of Professor Napier, Mr. Gollanz, and Mr. Stopford Brooke. The runes of the said nine lines will be inscribed on the border of the panels of the cross, as is the case at Ruthwell, and the same words in Saxon minuscule will fill another border. The head of the cross will contain the Agnus Dei and the symbols of the four Evangelists on the one side, and on the other seventh-century knot-work.

It is believed that the monument at this time of revival of interest in Anglo-Saxon literature will serve to recall many passers-by to the fountain-head of English sacred song. About £150 is asked for to complete the work. The committee, with the Marquis of Normanby at its head, and with Mr. Freeman Richardson, York City and County Bank, Whitby, as treasurer, invite all interested in early English literature to subscribe their mite—and not least do they invite their Anglo-Saxon brethren across the Atlantic.

H. D. RAWNSLEY.

Crosthwaite Vicarage, Keswick, England.

The American Missionary as an American Citizen

To the Editors of The Outlook:

In connection with the communication in The Outlook for February 12, by "J. D.," and your editorial comment on the same, all under the heading "Shall Missionaries be Protected by Government?" allow me to make a few statements regarding missionaries, missionary property, and their right to protection. This is not a reply; it is simply a statement.

1. The missionary teacher, preacher, physician, translator, author, does not differ from the Christian worker following the same lines in this or any other country.

2. The foreign missionary has not directly or impliedly renounced his right to the same protection by law that any Christian worker enjoys in this country. Does not the reasoning that suggests that he ought so to do, logically include also those of the same class in this and in every country? Is there justice in insisting that a Christian physician in China has not the right to ask protection by law, while the same man in New York is conceded to have that right?

3. To fail to report crime to the proper authorities is to conceal the criminal and become a partner in the act. This is true whether the crime is committed against a foreign missionary by a foreigner or against a New York Alderman by an American.

4. The missionaries going abroad do not take their lives in their hands any more than do United States Consuls, merchants, and

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travelers who go to the same places. They have never claimed that they do. It is only a sickly sentimentality which insists that the missionary, because of his profession, must put his life and the property he controls in needless jeopardy. It is probably true that the missionary is usually safer in a foreign country from the attacks of lawless mobs and individuals than is the Consul or the merchant.

5. There is no law, human or moral or divine, that compels a missionary to bear unnecessary hardships or put his life and the property under his care in unnecessary peril. He would be recreant to his trust should he do either. It is no small sacrifice to give up home and friends and comforts in order to devote a life to Christian work for a strange people, as most of the foreign missionaries do; but is that a reason why he should not claim the protection accorded by law to all Americans abroad? The sacrifice of the missionary exceeds that of the Consul and the merchant only in the length of service.

6. Punishment for crime committed is not and can never be interpreted as revenge. The pastor or Christian in this country who reports an unlawful attack upon himself or his property does this, not for revenge, but for his future protection and for the protection of society. This is especially important in regard to foreigners residing in some non-Christian countries where a wild fanaticism prevails. It would be a crime against the common good of all should the missionaries conceal crimes committed against their person, domicile, and property under their care. No missionary, and I hope no American abroad, will ask for revenge, and I trust our Government would scorn to take revenge as much as would the Judges of our Supreme Court.

7. Paul never gave up his citizenship, but he appealed to it repeatedly. I do not believe he was for this reason any the less a missionary, while undoubtedly he prolonged his usefulness by so doing. I can conceive of no good to result from a missionary's renouncing his citizenship. It would be a presumptuous act, short-sighted and foolhardy, to lay aside legitimate protection already possessed and go out expecting that the Lord will provide miraculous power. As I read my Bible and history, the Lord does not work miracles to gratify the whims of the people who wish thereby to show themselves peculiar.

8. When the Christians of this country will cease to think of foreign missionaries as a class by themselves, but will regard them only as Christian men and women, our fellow-citizens and brethren, who are devoting their lives to the elevation, education, and Christianization of the races, we shall be better able to calmly consider these and allied questions.

I should add, however, that very rarely indeed do our missionaries appeal for govern ment protection. They have done so only when, in their judgment, the future of thei work and the good of the greatest numbe demanded it. Whenever such an appeal ha been made and protection granted, the resul has always been most salutary, and the in fluence of the missionaries has seemed to b helped, not hindered, by it. The fact tha some governments employ the ill-treatment o one or two missionaries as a pretext for sei ing new territory and gaining political co trol ought not to be used against the ju protection of the missionary worker. Ou missionaries always make every legitima effort to avoid complications and to preve the appeal, exhibiting the Christian spirit conciliation and forgiveness; but extren cases have arisen and may yet arise whe this will not suffice.

JAMES L. BARTON.

American Board Rooms, Boston.

Paul on the Second Coming

To the Editors of The Outlook:

I have read Dr. Abbott's article on Pa in The Outlook of January 29, with a gre deal of interest. It is the first clear recog tion of a fact which I recognized to myse but never formulated, viz., that Paul h made a mistake about the matter of the co ing of Christ. It was my impression, r provable, that this mistake arose in the sa way, and from the same source, that the m takes of other fallible men on the same su ject arose; viz., from the reading of Apocalypse of John.

My studies on this book have led me conclude that John had the Apocalypse hand, if not finished, at the time of the Co cil at Jerusalem, A.D. 51; and that Paul h read it, and got so full of it that on his retu to his field of labor, on reaching Thessaloni he began to preach it, and preached it w such power as to produce the well-kno effects which led to the writing of the secc letter. I am well aware that all this is

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only *not provable*, but is opposed to the generally accepted theories that the Apocalypse was written between 64 and 68, or between 70–90 A.D. But, whether Paul's ideas were from Daniel, or from John, at first hand, is not so material as the fact that he made a mistake—the very common mistake of reading the pictorial language of the 24th and 25th of Matthew as a *literal* description of the end of all things, rather than a poetical description of the ending of the Jewish age.

G. A. A.

The Koptic Version of a Psalm

To the Editors of The Outlook:

Readers of the article in the Religious World department recently concerning the recent discovery of a Koptic version of the One Hundred and Fifty-first Psalm, may be interested to know that the Psalm has been known to Christian scholars for centuries, being found in all the principal manuscripts of the Septuagint which contain the Psalter, including the Vatican, the Sinaitic, the Alexandrine, the Purple Psalter of Zurich, and the Græco-Latin Psalter of Verona, although in this last it was probably added by a later hand. The first three antedate the newly found Koptic manuscript, and the others are nearly contemporary with it, if Dr. Budge's estimate of its date is correct. The Psalm bears the title "This Psalm is *a Psalm* of David, written with his own hand, and is outside of the numbering—when he fought in single combat with Goliath." The version quoted in your columns from the "Times" article would serve excellently as literal translation of the Greek text, as given in Swete's "Old Testament in Greek." It is difficult for one who is a layman in these matters to perceive wherein consists the greatness of this "find" (as regards this Psalm), or to see how it is to affect the criticism of the Psalter, as is sagely suggested in another recent article on this subject.

C. L. C.

The "Rich Young Man"

To the Editors of The Outlook:

I am reading the papers on St. Paul in The Outlook with great interest. Is not the "rich young man" (Matt. xix., 22) Saul of Tarsus? Jesus implies his salvation (vs. 26), and speaks the parable of the "Laborers in the Vineyard" (chap. xx.) to prepare the disciples to find themselves equaled, if not outstripped, by this young man who comes in at the eleventh hour. St. Paul's life and experience would fill all the conditions, and make vivid the meaning of the parable.

A. B. J.

[This hypothesis has been suggested before; but the fact that Paul never refers to the incident, directly or indirectly, is against it.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Kindly answer the following: 1. Does Dr. Abbott believe in the possibility of a man reaching the state of perfection? 2. Do we understand Professor Henry Drummond's "Natural Law in the Spiritual World" in the sense of a state of perfection? 3. On page 114 "Natural Law" the author states that a man will grow all but in spite of himself, and further on he states that the soul will grow without trying, or thinking. Please give some light on that subject. 4. What does Sir John Lubbock mean, in his "Pleasure of Life," page 33, when he relates the old Hindu story, "Bring me a fruit, and break it open"?

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1. Perfection is an ambiguous word. It may mean flawlessness; it may mean finished growth. A bud may be perfect as a bud, though the blossom is to proceed from the bud, and the fruit from the blossom. In the first sense perfection is possible; a man may overcome sins. In the second it is not possible; the infinite possibilities of the human soul never reach the fullness of growth in this life. 2. We do not think he dissents from the view just stated. 3. He explains himself, in the chapter on "Growth," as simply dissuading from anxiety, not from activity. "There is work, and severe work," he says, "for him who would grow." But if we are careful to nourish spiritual life, as we nourish bodily life, we may rest assured that God will secure its growth. 4. The author explains it well enough. The story is to show the importance of small things. When the child can see nothing in the seeds found within the fruit, he is told, "Where you see nothing there dwells a mighty tree."

I have read with much interest the article in your issue of February 17 on "The American Revision of the Bible," and indorse heartily the sentiments expressed. I would like to inquire: 1. To what extent is the New Version being used in Lesson Helps for the Sunday-school? 2. Would you advise its use in the class? If I were to get a Teacher's Bible, should I get the

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New Version? 3. How soon will this American Revision be out? 4. Will there be Teacher's Bibles, similar to the Oxford?

V. H.

1. Professor Hincks has lately given in the "Congregationalist" the results of his inquiries on this point. Of 317 ministers of the Baptist, Congregational, Methodist, and Presbyterian denominations, who replied to his questions, he states that "one-ninth of the respondents say that the revision is read in conducting the general exercises of their respective Sunday-schools; eight-ninths say that it is not. One-fourth think that many of the teachers in their respective schools use the revision in expounding the lesson. One-fourth think that none of their teachers employ it. One-half believe that a few of their teachers so use it." 2. Yes. 3. In the latter half of 1899. 4. We don't know.

I have read with great interest Dr. Abbott's articles in The Outlook on the "Life and Letters of St. Paul." In one of the earlier numbers he said that "after his conversion he went to Arabia to study for three years, as a preparation for his work," and he has alluded to the fact in other articles. Please tell me something about the schools or universities in Arabia. I can only think of Arabia as a desert inhabited by Bedouins. I know my ideas are erroneous, and I should like to know if there were in the days of Paul, or if at the present time there are, institutions of learning of sufficient note to attract scholars from other countries.

A. S. F.

Possibly the phrase "study" was infelicitous. There were, so far as we know, no colleges or universities in Arabia. Luther says to pray is to study. Paul's study in Arabia was probably the re-examination of the Old Testament Scriptures in the light of the new conception which had dawned upon him respecting the Messiah, accompanied with prayer and meditation respecting his future life-work.

1. If, as Dr. Abbott says (see "Life and Letters of St. Paul," Outlook, January 25), immersion was the only mode of baptism practiced by the early Church, what has occasioned the wide difference of belief and practice in regard to this rite? 2. What Biblical authority have we for sprinkling, immersion, or "submersion"? 3. Who are some of the best writers on this subject?

X. X.

For answer to these questions the writer is referred to No. 10 in the series of articles on Paul and His Letters, namely, "The Letter to the Galatians." For authority respecting the practice of the early Church, and the introduction of sprinkling and infant baptism, the reader will do well to consult Dean Stanley's "Christian Institutions" and Smith's "Dictionary of Christian Antiquities," both of them non-polemical books.

Kindly indicate two of the best books on Bible readings, and oblige

CONSTANT READER.

We do not know of what sort you desire the best. From Mr. Moody's standpoint, "Daily Scripture Readings," by Whittle, and "Notes and Suggestions for Bible Readings" are probably as good as any (Revell, $1.14 and 58 cents). From Professor Moulton's standpoint, Adeney's "How to Read the Bible" (Whittaker, 50 cents) and Peake's "Guide to Bible Study" (Dodd, Mead & Co., $1.25) are to be recommended. Lists of passages for daily reading are issued in connection with the various Sunday-School Lesson Helps.

1. Would you advise a preacher to study Herbert Spencer's volumes? 2. In what order would you suggest that his books should be read? 3. What is the value of his volume on "Education"?

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1 and 2. Without at all undervaluing Mr. Spencer's works, we should say that, in view of the multitude of more pressing subjects of study, we should think it well for a preacher to content himself with Spencer's "Data of Ethics," taking up Professor J. Dewey's "Outlines of Ethics" as a sequel. 3. It was valuable for the time when published, 1860. At present the point of view has somewhat changed. See Dr. W. T. Harris on "The Psychologic Foundations of Education."

Please answer the following: 1. What is the difference between the soul and spirit in 1 Thessalonians v., 23? 2. What is the best book on this subject?

J. W. C.

By "soul" we understand here the various sensitive and intellectual faculties that belong alike to man and lower creatures; by "spirit," the moral faculty, especially in its apprehension of its relation to God. The best exposition of this scheme of thought, which modern psychology has renounced, is the Rev. J. B. Heard's "Tripartite Nature of Man." (Charles Scribner's Sons, New York, $3.)

1. Is there any explicit or implied reference to the miraculous conception of Jesus anywhere in the New Testament outside of Matthew i. and Luke i.? 2. Is it recorded in the recently discovered "Diatessaron"? 3. How early is it referred to in the writings of the Christian Fathers? 4. In what year was Jesus born?

H. D. H.

1. No. 2. Yes. 3. By Justin Martyr, about A.D. 165, but in a way that assumes it as the

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received belief. Ignatius, about 116, speaks of "Jesus our God." 4. Certainly four years before the Christian era, as dated; perhaps one or two years earlier.

Who is the author of these lines:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

A. W. S.

Oliver Wendell Holmes, "The Chambered Nautilus."

Kindly refer me to any books or articles which would help in a study of the use that can be made of Bible stories in teaching history in schools. I would also like the names of teachers who have made such use of Bible materials, and of Sunday-school workers, primary teachers, etc., whose experience would be helpful.

A. B. S.

We shall be glad if any of our readers can supply our lack of the information here requested.

Can I find a book, or books, which would present quotations from the great poets, referring to Bible characters and incidents?

R. A.

"The Poets' Bible," by the Rev. W. G. Horder, is such a book, in two volumes, one for the Old Testament and one for the New. (Ward, Lock & Bowden, London and New York.)

Those of our readers who inquire of us about the "New Theology" will find a luminous article on the subject by Professor Bacon. of Yale, in the "Church Union" for January (18 Wall Street, New York).

About People

—Through the exertions of the late President Cattell more than a million dollars was obtained for Lafayette College.

—Mr. Herbert Spencer has a very serious affection of the heart, and grows feeble with every day. He has gone to Brighton to live.

—Bishop Quintard, of Tennessee, who has just died, re-established the University of the South at Sewanee, and was its first Vice-Chancellor.

—Twice during his ministry of forty years did the late Rev. Dr. W. A. Hitchcock put aside offers of elevation to the episcopate. He said that he believed he could do better work in the priesthood.

—"Ouida" has sent a sum of money to a boy in London who disobeyed the order for the muzzling of dogs, and has written him a letter commending his kindness to animals, and stating that she considers the order a disgrace to England.

—In a recent interview, Dr. Creighton, the Bishop of London, said: "I shall never finish the History of the Papacy, and I shall write no more. It is impossible to do one-half the work of this stupendous diocese, leaving out the question of writing any book."

—The Bishop Selwyn who died the other day was the second son of the famous George Augustus Selwyn, Bishop of New Zealand and Lichfield. The son entered on the Melanesian mission in 1872, and in 1877 succeeded Bishop Patteson, the first Bishop of Melanesia, who was murdered by the natives.

—A dispatch from Berlin, Germany, says: "A peculiar appositeness in the text of the special sermon on the Emperor William's birthday, namely, 'Be still, and know that I am God. I will be exalted among the heathen,' has attracted a great deal of attention, and it is now explained that the Emperor himself selected it." A contemporary suggests that the adding of the word "Chinese" would make the passage perfect.

—If the succession chronicled by the changes in Grace Church, Brooklyn, be consistently followed, we may hear of a Bishop Burgess. The Rev. Frederick Burgess, the new rector, succeeds the Rt. Rev. Chauncey B. Brewster, now Bishop Coadjutor of Connecticut, and he succeeded the Rt. Rev. Benjamin H. Paddock, who became Bishop of Massachusetts. A peculiarly interesting coincidence is that all three have been rectors of Christ Church, Detroit.

—If the course of events in the Zola trial had not made indignation and disgust the strongest emotions in the mind of all observers, says the New York "Times," more attention would have been paid to Major Paty du Clam. A man with a name like that certainly invites comment, and in other circumstances he would have been called upon to explain and excuse the remarkable ignorance of the French language which his parents seem to have displayed. By "Paty" they must have meant "Pâté," and the "du"

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should have been "de" if they cared to observe the ordinary rules of grammar.

—Speaking of Mrs. Curtis, who was elected Mayor of Cimarron, Kan., some time ago, the Kansas City "World" says: "She conducts the business of Cimarron with a master hand, and while her election was looked upon as a joke, she is now regarded as the best Mayor that Cimarron has ever had. Cimarron at this time is weighted down with a large municipal indebtedness contracted in a county seat war. Mrs. Curtis has taken the matter in hand, and is handling it to the satisfaction of the bondholders and taxpayers."

—In speaking of the late Dean Vaughan, of Llandaff, the "World," of London, says: "Mrs. Vaughan is probably the only person now living who could disclose the number of bishoprics which her husband refused between 1855 and 1863. Lord Palmerston is said to have at one time offered Dr. Vaughan every see which became vacant, and the Queen and the Prince Consort were most anxious that he should accept a bishopric, and so also were divines of such very different church views as Archbishops Sumner, Longley, and Tait, Bishops Wilberforce, Lonsdale, and Hamilton, and Deans Milman, Wellesley, and Stanley."

—A correspondent writes us: "In 'About People' you say of Mr. Robert Purvis, 'He is the only surviving member of the American Anti-Slavery Society.' This, surely, is an error. Two other names of surviving members come at once to my mind—Parker Pillsbury, of Concord, N. H., now in his ninetieth year, from whom I received a letter a few weeks ago, indicating continued mental vigor and interest in the affairs of the day; and Elizabeth Buffum Chace, of Valley Falls, R. I., now in her ninety-second year, and still, I believe, President of the Rhode Island Women's Suffrage Association. Doubtless there are also others. Probably the correction of the statement is found in the quotation from Mr. Purvis's own words, in which he says that he is the last of the *charter* members. This may be the fact."

—The New York "Tribune" discloses a romance in the life of the late Rt. Hon. Charles Pelham Villiers. In his young manhood he fell deeply in love with a Miss Mellish, and his affection was returned as far as could be done by a lady who for some reason had taken a vow to lead a single life. Mr. Villiers remained true to his first love, and never married, and his constancy so touched Miss Mellish that in her will she left all her fortune—a considerable one—to him absolutely. He, however, never touched the money, leaving it to accumulate with interest, while he lived very simply on his own modest revenue, supplemented by his Cabinet pension. By the time of Mr. Villiers's death the capital originally left by Miss Mellish had grown to a sum considerably over a quarter of a million sterling. Of this total he, by his will, left £150,000 to the Rev. Montague Villiers, vicar of St. Paul's, Knightsbridge, and a somewhat similar sum to Ernest Villiers.

Bits of Fun

"Well, what do you think of her voice?" "Well, she has a beautiful singing voice to talk with, but a bad talking voice to sing with."—*North American.*

The various uses of the word lady illustrate the elasticity of the English language. Thus a London newspaper has this self-explanatory but somewhat startling advertisement: "Wanted, in Jan., an experienced Working Matron (not a lady), for a boys' school."—*Youth's Companion.*

He Didn't Really Mean It.—"Good-by, Professor," said the sweet girl graduate; "I shall always remember you kindly, for to you I am indebted for all I know." "Say no more," replied the professor, "say no more. Such a trifle is not worthy of a thought, I assure you."—*Chicago News.*

A Source of Comfort.—Summer Visitor—"You must take lots of comfort in winter from that great fireplace." Green Mountain—"Wal, you see we don't hev much time; I'm busy choppin' wood for it most of the time, an' Johnny he's busy luggin' it in, an' ma she's busy puttin' it on the fire."—*Truth.*

Awful Error.—"I'll never forget the time I took my good old aunt from the country to see a Shakespearean revival at one of the theaters." "Did she like it?" "Like it? I found out that she would never have gone at all but for the impression she had that 'revival' meant something religious."—*Cincinnati Enquirer.*

A story of President Kruger is told in an article on "Mining and Politics in the Transvaal," in the "National Review." Some of the President's young relations applied to him for office. He considered a while, and said: "I can do nothing; for the high offices of the State are in firm hands, and for little clerkships you are too stupid."

A visitor at a school, during geography lesson, asked a bright boy, "What is the axis of the earth?" "An imaginary line passing from one pole to the other, on which the earth revolves," answered he, proudly. "Yes," said his examiner, well pleased, "and could you hang a bonnet on it?" "Yes, sir." "Indeed! And what sort of a bonnet?" "An imaginary bonnet, sir."—*Exchange.*

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For the Little People

Good-Morning

By Mary F. Butts

Good-morning, happy Sunshine!
  I really cannot say
What we should do without you,
  This freezing winter day.

Straight from the bright blue heavens,
  You made the snowy ground
Flash as if heaps of diamonds
  Were scattered all around.

We will be comrades, Sunshine—
  You and I together
Will try to make the world forget
  The bitter winter weather.

Rover's Part in It

By Annie H. Donnell

"I won't speak to you again to-day, Elsie Tripp!"

"Nor I won't speak to you either!" retorted angry Sydney.

They stood opposite each other, and their cheeks—well, it would be hard to tell which were reddest. Elsie's were a little rounder and plumper, so there may have been the least bit more room for red on hers.

They both shut their mouths grimly and tight, and walked away from each other backwards.

You would hardly have known they were the little Tripp twins—and Uncle Jack called them "The Inseparables"! They were separating fast enough now.

Never mind what began the quarrel. What does it matter as long as it *was* a quarrel, and put out the sun for a whole afternoon in the pleasant little Tripp yard?

Elsie wandered about among the playhouses, pretending to be perfectly happy, and being all the while perfectly miserable. It was such poor fun keeping house without Sydney to be husband, or doctor, or baker to bring round the mud pies.

And Sydney sat on a turned-over barrel, and whittled and whistled very hard.

Then, by and by, as usual, it came to the "Rover stage," as Uncle Jack would have said. That meant that the twins couldn't keep still another minute (and, of course, couldn't speak to each other). So Rover was called in to talk to. Whatever they wanted to say to each other, they said to Rover. It was the best they could do under the circumstances.

Rover was used to it. How many times he had been talked to like this, and had gone from one twin to the other, wagging his wistful little tail, and trying to carry the messages!

"Oh, ain't it hot out here, Rover! Don't you wish you could play tent under the big umbrella?" Elsie said to him, with a little quiver of repentance in her voice.

"There, now, Rover, you know I'd play tent with you if I could," said Sydney, with a quiver in his voice, too, "only what's the use when you can't talk?"

Rover's wistful little tail waved to and fro. Of course he couldn't talk, but that wasn't his fault! Some folks *could* talk—that was different—and to think they *were* to blame when they didn't!

"Oh, Rover, dear old Rover, when your tongue aches, don't you 'most want to bite it out?"

"Don't you wish there wasn't any reason why your tongue couldn't go if it wanted to, Rover?"

Then the little Tripp twins looked at each other and smiled the least little bit in the world. But somehow that reminded them. The redness came creeping back into their cheeks.

"Wouldn't it make you awful mad, Rover, if somebody called you names?" Elsie said, severely.

"Huh!" broke out Sydney's indignant voice, "how'd you like it, Rover, if folks made faces at you?"

"Oh, dreadful!" wagged Rover's little wistful tail, answering them both at once. "But if I had a sister or brother—if I was *twins*—oh, my!"

All the afternoon—and what a long one it was!—the little shaggy dog played go-between and interpreter. But nobody enjoyed it very much. Everybody was glad when the supper-bell rang, and, for once, the twins were glad when mamma said, "B-e-d, who knows what that spells?"

They couldn't take Rover upstairs with them; his b-e-d was down cellar, you see. So there they had to lie in their pretty little

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brass beds, with the door open between rooms, and keep as still as "deaf-an'-dumbers," Elsie thought, sadly. She tried to sing once, but it wasn't a success.

Sydney tried to whistle, but *that* failed. And there was the third chapter of Elsie's story due to-night. Oh, dear!

"I wonder if the giant ate him up, or a fairy turned him into a hippopot'mus an' he ate the giant up," thought Sydney to himself. Elsie's stories were always so exciting and nice, and she always said "to be continued," in such unexpected places.

Downstairs in the hall the cuckoo-bird came out of Uncle Jack's clock and sang eight times. Then he came out again and sang once—that was for half-past—before Elsie could get to sleep.

"I guess I shall lie awake all night," she thought, plaintively. But while the echo of the cuckoo-bird's sweet, clear voice was still in the air, she dropped to sleep.

Fifteen minutes later she woke up again out of a dreadful dream about a fairy that sewed up her lips and Sydney's, and bit off the thread with a twitch. Oh!

Elsie thought it must be morning, almost; anyway, it was to-morrow. She crept out of bed and pattered into Sydney's room.

"Sydney! Sydney!" she cried, softly. "It's to-morrow now, and I can speak to you. I love you. *Syd*-ney, listen! An' I'm sorry clear to my boots; so there!"

Elsie's boots were in her room on a chair, so it was a good long "sorry." Her little bare feet twitched with eagerness, and her little rumpled head tucked down on the pillow beside Sydney's.

"I'm—sorry—like sixty, too," murmured Sydney, drowsily.

If Rover, down cellar in his b-e-d, could only have known!

Seeds in Business

As you know, all the things that grow in our gardens, fields, or woods come from either bulbs, seeds, or roots. If there were no carrying of seeds by the wind or birds, the wild flowers would soon die out. If you live in the country where there is a garden, you know how carefully the best specimens of corn or beans or peas are saved for seeds, how carefully cuttings of berries are transplanted to prevent the dying out of beds or bushes. But so many new gardens are planted every year, so many people do not take care of their seeds, so many want to try new kinds of flowers or vegetables, that the preservation of seeds for the purpose of selling them is now a great and profitable business. There are gardens cared for just for the purpose of selling the seeds that the plant raises. The State of Kansas has within a few years developed a new industry. It was discovered that the soil of some parts of Kansas was peculiarly adapted to the raising of watermelons. The corn and wheat crops had failed for several years, and the farmers were discouraged. A representative of a seed firm, which in the course of its experiments had tested the soil of Kansas for watermelons, offered the seed to farmers if they would plant them, and guaranteed that he would buy the product. Only a few farmers accepted the offer. They planted the seeds and the crop of watermelons was so large as to make the experiment very profitable. The strange part is that the melons out there have no value. Kansas is so far away that they could not reach a market. It is the seeds only that are valuable. The melons are broken and the seeds carefully removed and dried. The machine that breaks the melons is called a thrasher; it is run by horse-power. There is a hopper, which catches the seeds and pulp; these are run into vats and water added. After a few days the mass ferments, the seeds drop to the bottom of the vat, and the fermenting pulp is removed. The seeds are spread on sheets and dried in the sun. When dried, they are packed in sacks and shipped East.

The Mountain and the Squirrel

The mountain and the squirrel
Had a quarrel,
And the former called the latter "Little prig"
Bun replied,
"You are doubtless very big,
But all sorts of things and weather
Must be taken in together
To make up a year,
And a sphere.
And I think it no disgrace
To occupy my place—
If I'm not so large as you,
You are not so small as I,
And not half so spry:
I'll not deny you make
A very pretty squirrel-track.
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut!"

—*R. W. Emerson.*

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The Home Club

Sweat-Shops

The report of the New York State Factory Inspector would indicate that some sort of consumers' league should be organized among men. A contractor receives, for making a fine beaver overcoat, $1; for a poorer grade of coat, 60 cents; for the best frock coats $1 is paid; for sack coats, 30 to 75 cents; trousers are made up as low as 7 cents a pair, and a good workman can make eighteen pairs a day. A different system—the task system—prevails, the Inspector states, in the manufacturing of children's clothing. An operator who can make thirty-five jackets per day may be paid $14 a week. This means 6 2-3 cents per jacket. Twelve to 25 cents each is paid for the making of vests, and knee-pants are paid for at from 4 to 8 cents per pair. These prices represent the contractor's prices; the workingman receives less, for the contractor must make his profit out of what he pays his workpeople, and what he is paid by the manufacturers. When working by the week women receive $3 to $9, men $4 to $12. The Inspector states that comparatively little work is done in tenements or dwellings. This, of course, is due to the constant inspection by the factory inspectors. The task system means that a man must make a certain number of garments irrespective of the time he consumes, his pay having no relation to the number of hours he works, but to the number of garments he produces. Under the new rules this system is not possible. A man is docked for the unfinished portion of the work assigned him. The Inspector believes that the only positive relief that can be afforded the sweat-shop workers is by stopping undesirable immigration; that competition among the workers is the real reason for the low wages; there being numbers of workers out of all proportion to the work, wages must be low. Another method which will relieve at least a portion of these workers is that which is made possible by the creation of public sentiment in favor of some mark, tag, or label that will guarantee that ready-made garments have been made under right conditions. If every purchaser would refuse to purchase a garment that did not bear this stamp, which guarantees cleanliness, freedom from possible contagion, fair wages, and fair hours of work, relief would come to these workers to a great degree. It is impossible to put one's finger on one thing and say, "This, if remedied, would abolish the sweat-shop." Too many factors enter into this problem. So long as buyers live, there will be those who will buy in the cheapest market. Many are forced to do this. They have no option in the matter. The buyers of cheap goods very largely comprise the people who earn what little they spend in the sweating districts. For these the remedy lies in giving larger opportunities for manual training to produce skilled workers; for the great middle class the remedy lies in that kind of education which will prevent their creating markets for cheap labor; for those of comparative wealth the relief of the sweat-shop workers will come largely through the same channel, and the willingness to pay more for an article because its manufacture represents a higher civilization. The wealthy probably are as remote from this financial problem—the wages of the sweat-shops—as they are from the workers, socially and physically. The enforcement of the law, which is very definite in regard to the sanitary conditions regulating the manufacture of garments; the enforcement of the law regulating the hours of labor; the loyalty of the workers to the unions; their refusal to cut prices—in short, the development of character in the community—will be the final solution of this whole problem.

Women's Clubs and Education

The women's clubs of to-day are rapidly becoming centers for education in every field of knowledge. The Illinois Federation of Women's Clubs has sent out its circular, and it is interesting as showing the fields of activity covered by the Federation. First on the list is child study, and the Federation advises all clubs to hold "Round Tables" (another name for mothers' meetings) in school-houses for parents and teachers. Physical and manual training are advised as subjects for investigation, that the workers may influence the public in favor of the best systems. Kindergartens should be, the Federation believes, incorporated into the public-school system of the State, and it believes that this may best be accomplished by the supporting of kindergartens as object-lessons in communities.

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History is advised, but it is the history of one's own State, of America, and of American institutions, not the old idea of presenting papers rambling all over the universe and knowing little or nothing of one's own particular locality. "Music and Art," "School Libraries," the "Natural Sciences," "School Morals and Sanitation" committees are advised, and the Federation also believes that the local press should be used to spread education in each community. The Executive Board requests that reports be sent to it on the efficacy of the present compulsory education law in the State of Illinois. The Committee on Philanthropy treats this whole subject from the State or legislative standpoint. The proper care and attention of dependent children; adequate care of any who are entitled to be the wards of the State; relief work; the co-ordination of all charities in every city and village; the creating of public sentiment for enforcing the laws already on the statute-books, are among the efforts for civilization that are possible to any body of intelligent women, and the most needed morally.

What we suffer from in this country is not lack of law, but unenforced law. The Federation of Clubs in Illinois asks that attention be paid to the child labor law, to the law prohibiting child-begging, the industrial school law, the law against selling liquor to minors, and the law against giving or selling tobacco to children under sixteen years of age; to the arousing of public opinion to establish parental schools for incorrigible children, and vacation schools throughout the State. It is urged that all clubs or committees engaged in philanthropic work should do scientific study through classes, or in any way that will educate them to do intelligently the work they are attempting to do. The University of Illinois is to have the support of the Federation, which urges that all clubs throughout the State endeavor to secure the assistance of Senators and Representatives to secure an appropriation for the University, that a Woman's Building may be erected.

The federated clubs of Missouri have established traveling libraries in that State. It is heroic for this Federation to attempt this work in the face of the fact that it cannot secure an appropriation from the State. The entire work must be defrayed by the clubs and carried on by the clubs. At the last meeting the Federation voted to make the above-described objects its paramount work.

League of Parents and Teachers

Reference has been made in these columns to the League of Parents and Teachers of New York organized in 1896. This League is just what its name indicates—an organization to bring together teachers and parents with a view to establishing such an understanding as will result in the co-operation of the homes and the schools; to bring to the attention of parents, especially mothers, the subject of education in such form as to evoke their interest in every question affecting school life. Under the League a course of lectures was delivered at Columbia College by Dr. Nicholas Murray Butler during the winter of 1896. Other speakers have also addressed the organization. The subject that now is concentrating the attention of the League is the uniformity of entrance requirements to the colleges. A conference of the League was held at Barnard College January 22, which lasted all day. The speakers were the Presidents of Vassar and Wellesley, the Deans of Pembroke and Radcliffe and Barnard, and Professor Jordan, of Smith. From the organization of the League its meetings have been held at Barnard College, except the course of lectures referred to above.

Dean Smith, who probably as much as any woman in this country has considered this question, has given the League her warmest support. The conference referred to could hardly be expected to arrive at conclusions. This subject is one of evolution and not revolution. It is one of the serious problems of education, and commands the attention of the leading schoolmasters, as well as schoolmistresses, of the country, and some of the leaders of the leading colleges. It must be that some uniformity of action will take place at no distant day. All agree that this uniformity of decision as to college-entrance requirements will reduce the amount of friction inseparable from the present diversity, and will result in better preparation, to the great advantage of the colleges. Whether the desired end be accomplished sooner or later is not any more important than the fact that organizations of the character of the League for Parents and Teachers should exist. It shows the wonderful increase of elevation in family life. The earnestness of the mothers, who are sometimes among the best speakers at the meetings of the League, is one of the most hopeful signs of the times.

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The Outlook

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ON Washington's birthday there occurred in Lake City, South Carolina, an outrage so horrible that the accounts in the Northern papers seemed incredible. The South Carolina papers, however. establish the truth of the very worst features of the atrocity. The account in the Charleston "News and Courier" runs as follows: About six months ago Frazer Baker, a negro schoolmaster living in another county, was appointed postmaster in the village of Lake City, where the people as a rule are white. Public sentiment was of course "outraged," and protests were forwarded to Washington alleging incivility and incapacity on the part of the appointee. On one occasion the postmaster's house was fired into, and not more than a month ago the post-office was burned. The negro knew his danger, but kept his post, assured that he was standing for the rights of his race. The post-office was reopened in a hut which had been a school-house, and the postmaster's family occupied a part of the building, separated from the office by a partition. The family consisted of father, mother, a son, two daughters, and a little babe. About one o'clock in the morning the mob surrounded the little shanty and set fire to it. When the family were aroused, shots were fired into the building, and when the negro, followed by his wife and children, opened the door, a volley of bullets greeted him. "Baker was killed outright, and his body left in the burning building. As the mother attempted to leave the building with her children surrounding her, wild with fear and excitement, her innocent babe in her arms, they were all fired upon, and the babe was killed in the mother's arms. It dropped by the side of the dying father in the burning house. Each of the others was shot, and while they are all still alive, yet it is said that they are all seriously wounded. The woman was shot down by the side of the burning building, and would have been burned to death had she not been taken up and carried away by other negroes living near by. The father and youngest child were burnt to a crisp, and some parts of their bodies were found among the charred remains of the cabin."

No element of infamy seems to be lacking in this crime. It was not the act of one man, but of a large body of men, whose diabolical race feeling would be impossible unless excused by the general sentiment of their community. It was perpetrated, not against a body of men, from whom defense would have been possible, but against a single man, whose home was set fire to in the dead of night, while he, unarmed, was murdered when he tried to escape the flames. And, finally, it was characterized by the unspeakable dishonor of bullets fired upon the son and daughters, wife and babe, of its intended victim. A redeeming feature of the situation is the fact that a large part of the people of the State realize the infamy of the tragedy. Lake City itself disclaims responsibility for the outrage, though its leading citizens go little further than to "deplore" it. From Columbia and Charleston, however, come expressions of shame and indignation which have the genuine ring. The Columbia "State" declares that the white men of Williamsburgh County, in their attempt to blazon to the world their pride of race, have sunk to "the moral and religious level of the aboriginal African," and adds: "We are shamed and sickened. For the sake of South Carolina, her good name, her pride, and her manhood, we would have preferred to see her lose a thousand sons in battle than have to record such a coward's crime as that which stains her to-day. For years and decades it will be a taunt in the mouths of our enemies, and we must bow our heads under the lash of their scorn." The Charleston "News and Courier" declares that the

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crime must not be left to the redress of local justice, but that the Federal law against interference with Federal officials must be invoked, and the crime be prosecuted by Federal as well as State authorities. It rightly condemns as inadequate Governor Ellerbe's offer of a reward of $500 for the apprehension and conviction of the criminals, and will doubtless be disappointed that the Post-Office Department offers no larger sum; the Department has, however, indefinitely postponed the reopening of a post-office in Lake City. The Governor of South Carolina, however, cannot afford to have this crime go unpunished. If the county fails to bring the criminals to justice, Governor Ellerbe should follow the example of Governor Mount, of Indiana, who has personally sworn out a warrant against one of the leaders of the Ripley County lynchers, and will push his prosecution for murder in the first degree. For the honor of his State, Governor Ellerbe must in some way show the same determination to bring the criminals to justice.

Republican opposition to Hawaiian annexation is finding pronounced expression in both houses of Congress. The recent speech of Senator Morrill, of Vermont, was of course delivered in executive session, and is, therefore, not officially reported. Its main arguments, however, are understood to have carried great weight with doubtful Congressmen. Senator Morrill bases his opposition to the annexation of Hawaii upon the same grounds he took a quarter of a century ago against the annexation of San Domingo. The introduction of an unassimilable element into our body politic seemed to him an evil and only an evil. If Hawaii could be made a county of Oregon or California, and its administration thus provided for, he might consent to its incorporation within the Union, but he believed that an Asiatic population to which no State would willingly give the rights of a county should not be added to the responsibilities of Congress. In the House of Representatives last week Mr. Johnson, of Indiana, expressed eloquently his condemnation of the proposed departure from the traditional policy of the United States. He was willing, he said, that the European nations should pursue the policy of territorial aggrandizement to their hearts' content. The United States, by seeking peace and pursuing it, had outstripped them all, and could continue to outstrip them, if internal reforms instead of foreign complications continued to be subject of national thought. To vote for the admission of Hawaii, he said, was to reverse the policy we adopted in the exclusion of the Chinese, and in the vote to exclude the ignorant of all countries. If we desired to keep out these elements when they wished to come to our shores, we surely ought not to annex Hawaii, against the wishes of the bulk of its inhabitants. Mr. Johnson closed with an appeal that the admission of Hawai should not be made a party question, and that the Republican House should have the courage to reject an annexation resolution should the Senate adopt it. The enthusiasti applause from Republicans as well as Demo crats which greeted Mr. Johnson's remark made annexation by joint resolution seem less probable than it has seemed heretofore.

The School Board of San Francisco, Cal has been before the Grand Jury of that city on the charge brought against certain of i members that they have been selling teacher their places. Whether or not the Grand Jur shall sustain these charges and bring in a indictment, the situation is one of Nation interest in view of the defense put forwa by prominent members of the Board. I asserting the general falsity of the charg brought, Director Drucker speaks as follow

> It keeps us busy looking after our friends, a under those circumstances there can be sm chance for outsiders to purchase positions. was brought up in this town, and, of course have a certain number of friends who want a expect positions. Each Director appoints his o friends and relatives, and those names which submits in his turn are never questioned by t Elementary Committee, nor by the full Boa when it meets to elect the candidates. That i courtesy which is extended by every Director each of his fellow-Directors—the minority, course, excepted.

This naïve defense is itself the confessi of a practice which ought to be regarded criminal, even if it does not lead to individu selling the public positions which are treat as their individual property. Positions the schools are plainly treated as spoils be distributed, and the distribution seems be kept in the hands of the majority af the most condemned partisan fashi "Friends and relatives" are spoken of the natural recipients of these positions, if the public willingly paid salaries to perso on the ground that they are the friends

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relatives of school directors. The morality of the situation is absolutely ignored. Instead of appointments being based exclusively upon fitness, in the way honorable to teachers, honorable to Directors, and demanded by the interests of the schools, the teachers are made the creatures of the Directors in a way that is dangerous to the character of Directors, degrading to the character of teachers, and demoralizing to the character of the schools. If necessary, the public can afford to pay large salaries to School Directors, but it cannot afford, in the least degree, to permit Directors to treat teachers' positions as spoils.

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Nothing definite or important has been added during the week to our knowledge of the cause of the Maine disaster. The Naval Board of Inquiry, under Captain Sampson, held frequent sessions at Havana, listening to the evidence of the officers of the Maine, of divers, and of civilians who witnessed the explosion; the Board is now continuing its inquiry at Key West, and will later again hold sessions in Havana. Its proceedings have been, as is customary, entirely secret; it has sent no information to Washington; the divers have been guarded from press interviews, and whatever may have been learned by the Board will not be publicly known until its report is formally rendered. The only really important bit of information is the semi-official statement from the Spanish *chargé* in Washington that there were absolutely no torpedoes or mines in the harbor of Havana; this had already been surmised by our naval experts, as the placing of mines or torpedoes inside a harbor is not in accordance with modern defensive ideas. The hull of the Maine is gradually sinking in the mud, and the work of the divers and wrecking vessels now beginning to try to raise the vessel is constantly increasing in difficulty. In this country the admirable advice of Captain Sigsbee to wait for knowledge before forming opinions has been generally adopted by the people; the calm, dignified attitude of the Administration has had its due influence; and even the sensational papers have found it hard to vary their falsehoods sufficiently to satisfy the jaded appetite of their readers. The serious issue in the Cuban question is a continuing one, and is quite apart from the Maine disaster. When will our Government reach the belief that the time has come when humanity and commercial interests require the United States to intervene? The possibility of our doing this has been plainly stated by two Administrations; the United States is now avowedly waiting to give Spain and Cuba all reasonable opportunity to come to a fair settlement of their difficulties. Unhappily, there is little reason to foresee such a settlement at an early day.

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In Cuba the autonomist party is discussing additional measures to insure a reasonable degree of self-government to the Cubans, and it is not improbable that Spain might consent to such measures. The insurgents, however, continue firm in their demand for absolute independence, and Spain equally firm in her determination to maintain her sovereignty and to reject any kind of interference by the United States. It is announced that the Spanish Cortes is to be dissolved; an election of Deputies is to take place on March 23, an election of Senators on April 3; the new Cortes will meet on April 24. There is no reason to think that this election will in any way affect the policy of Spain in regard to Cuba; undoubtedly the Liberals will have a large majority, and there is no serious movement in opposition to the course pursued by the present Ministry. Financially Spain is sinking deeper and deeper into debt, and knows not how to pay arrears due the army, civil servants, and other debtors, while an annual interest charge of $65,000,000 is now due, and the Cuban indebtedness is not far from $500,000,000. Meanwhile affairs, both financial and military, seem to be drifting without any clear plan of action or distinct hopes for the future. All this is bad enough, but the starvation and suffering in Cuba are much worse. Official statistics, it is reported, show that in the province of Matanzas alone 59,000 people have perished and a third of its present population are in destitution. Miss Barton, of the Red Cross Society, who has lately arrived in Cuba, reports that the conditions are far worse than she had supposed possible. The planters and business men are almost or quite ruined. Years of peace would be needed to restore industry and commerce to a normal state. Both Spanish troops and insurgents treat non-combatants of doubtful devotion to their respective causes with brutality, and destroy property recklessly and needlessly. In short, the entire condition of the island is desperate and apparently almost hopeless.

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Governor Bushnell, of Ohio, is said by the newspapers to have made a bellicose anti-Spanish speech at the meeting of the Ohio Sons of the Revolution at Cincinnati on Washington's Birthday, during the course of which he is quoted as having exclaimed: "For every American killed in the Maine I would make ten Dons eat dirt; for the Maine I would send ten Vizcayas to the bottom of the sea." We feel sure that Governor Bushnell must have been misreported. Since he is the Chief Magistrate of one of the greatest and most influential States of the Union, and since one of his important and sacred duties is to allay passion, restrain disorder, and guide his State in aiding and supporting the National Government in a time of great public danger, we think he must have said: "Any man, whether private citizen or Governor of a State, who, during a grave crisis, when the President of the Nation has urged the people to be calm and await the result of governmental inquiry, would use the following language: 'For every American killed in the Maine I would make ten Dons eat dirt; for the Maine I would send ten Vizcayas to the bottom of the sea'—such a man using such language at such a time is an enemy of good government and a disgrace to his State." If these are the misquoted but real sentiments of Governor Bushnell, we agree with him heartily.

The United States Supreme Court last week heard the arguments in the case brought by the Government against the thirty-one railroads which have combined to form the Joint Traffic Association. The railroads were represented by Mr. James C. Carter, ex-Senator Edmunds, and ex-Minister Phelps; the Government by Solicitor-General Richards. The charge against the Joint Traffic Association was that its agreement for the division of otherwise competitive traffic, so as to assure each road a specified share, was in open violation of the anti-pooling clause of the Inter-State Commerce Act, and that the agreement fixing rates was a combination in restraint of trade forbidden by the Anti-Trust Law. Mr. Carter, who opened the case for the railroads, insisted that unrestricted competition among them was even more injurious to the general public than to the stockholders, and declared that if the Joint Traffic agreement to make rates stable and equal to all patrons were unlawful, "all competing roads must be found daily violating a criminal law." When asked by a member of the Court whether "the railroads are to be expected to disobey the law unless they are allowed to give a bond to each other to obey it," Mr. Carter replied: "It is possible to put such obligations on men that it is not possible for human nature to observe them." Ex-Senator Edmunds and ex-Minister Phelps rested the burden of their argument upon the fact that the Joint Traffic agreement was avowedly one to establish "just and reasonable rates." Mr. Edmunds said that previous to entering into this compact the roads had filed their schedules of rates with the Inter-State Commerce Commission, and that these rates had been accepted as just and reasonable. Mr. Edmunds continued that the only combinations in "restraint of trade" forbidden by the Anti-Trust Law were such as exercised an injurious restraint. Solicitor-General Richards urged in reply to all these arguments that every combination to raise rates, however little, was manifestly a restraint upon trade, such as the Anti-Trust Law forbade, and that the Joint Traffic Association's agreement to give a central board the power to make the rates would wipe out all competition. The Inter-State Commerce Commission, Mr. Richards pointed out, could not under the present law prescribe rates, and it was not reasonable that the railroads should be allowed to constitute a tribunal of their own with that power.

Ex-President Harrison's address before the Union League Club of Chicago on Washington's Birthday set forth with great power one lesson of the very first importance to public morality in this country. His theme was "The Obligations of Wealth"—a subject singularly appropriate in commemorating the life of the great Virginian, who without stint gave from his private wealth to meet the public's need. In introducing his theme Mr. Harrison spoke of the popular discontent arising from the separation of classes, and declared that to-day "one of the conditions of the security of wealth is a proportionate and full contribution to the expenses of the State and local governments." Our whole system of taxation, he said, is based upon the doctrine that all should contribute to the public in proportion to their wealth, and yet the personal property "in which, with few exceptions, the great fortunes of the country are invested" is in a large degree escaping

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taxation. "It is easy," he said, "to see how this offense against patriotism has grown to such proportions. One man sees that his neighbor is not making a conscientious tax return, and that if he returns his property honestly he will pay disproportionately. The result is that his conscience finds a salve in the saying, 'Everybody does it.'" To check this evil there is needed, not only better laws, but a better moral sense among well-to-do people. What the laws should be, ex-President Harrison did not attempt to say, but what moral doctrines the public conscience should insist upon he laid down with the utmost precision:

> Taxes are a debt of the highest obligation, and no casuist can draw a sound moral distinction between the man who hides his property or makes a false return in order to escape the payment of his debts to the State and the man who conceals his property from his private creditors.
>
> Where is the moral distinction between the act of putting one's hand in his neighbor's pocket and clandestinely abstracting his pocketbook, and the fraudulent shifting of a debt that one owes to another?
>
> If there is not enough public virtue left in our communities to make tax frauds discreditable; if we admit the disgraceful conclusion that the state of public and private morals has become such in our country that the wealthy may not be brought under the law and compelled to yield it reverence and obedience, have we not confessed the failure of republican institutions?
>
> The practical question, the one our people must solve, and solve speedily, is the enforcement of the personal property tax and the equalization of real estate assessments. Perhaps the State might declare and maintain an estoppel against the claim of any man or his heirs to property the ownership of which had been disclaimed in the tax returns.

This concluding sentence indicates one drastic way in which the taxation of personalty might be made effective without regard to where or how the personalty is invested. Few citizens, in view of the uncertainty of life, would care to risk the forfeiture of property by failure to pay the taxes. Other milder methods would attain the desired end, such as the taxation of personalty, like realty, only where it yields an income, without reference to the residence of its possessor. But these questions of method are of minor importance. What is vital is the recognition that it is as much robbery to defraud the public as to defraud a neighbor.

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The special session of the Illinois Legislature has adjourned after passing a new revenue law, which aims to secure equal assessments by providing for the publication of the assessment rolls once in four years. It is believed that publicity will put an end to the outrageous over-assessments of small property-owners and under-assessments of large ones, brought fully to light in the now famous report of the Illinois Labor Commissioner. After the illogical fashion now on trial in Iowa, the new statute provides that property shall be assessed at *one-fifth* of its real value at a fair voluntary sale.——In New York State a new primary law has apparently been agreed upon by representatives of independent Republican organizations in New York City and Buffalo and representatives of the administration. The measure in its present form provides that all voters may enroll in their respective parties on registration days; that the only test of the right to enroll shall be an expression of general sympathy with the principles of the party and a present intention to support generally its nominees at the next State or National election; and that the primaries of the principal parties shall be held in the same places, before the same officers, and under the same rules and regulations as general elections. All these provisions are excellent, and so are certain others of minor importance. The bill fails, however, to provide for an Australian ballot upon which the names of all nominees shall be brought before all voters without discrimination, and also fails to provide that citizens may vote directly for candidates instead of merely voting for delegates to nominating conventions. The absence of these provisions, of course, leaves to the machine vast power; but the good provisions in the present measure do not stand in the way of better provisions through subsequent legislation.

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A group of public-spirited music-lovers in this city have started a movement for the establishment in New York of a permanent symphony orchestra on a sound footing. In doing this New York would be following the example set first by Boston and later by Chicago. There is, it is true, one permanent orchestra in New York already, and an admirable one—the New York Symphony Orchestra, which, under the successful conductorship of Mr. Walter Damrosch, is the band of the Symphony Society as well as of the Damrosch Opera Company. The new movement, however, does not conflict with the Damrosch orchestra; it is really an attempt to put the

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concerts of the New York Philharmonic Society, the oldest orchestral organization in this city, on a permanent and efficient basis similar to that upon which the symphony concerts of Boston and the Thomas concerts of Chicago rest. For some years Mr. Anton Seidl, one of the greatest orchestral and operatic conductors in the world, has directed the Philharmonic concerts, but he has labored under the disadvantage of not having a fixed and constantly rehearsed body of musicians under his baton. Various methods of providing for a permanent orchestra have been proposed—endowment, incorporation, private personal backing like that which Mr. Henry L. Higginson has so generously given to the Boston Orchestra, or a guarantee fund subscribed by a group of citizens, as in the case of the Thomas Orchestra of Chicago. Whatever method shall be chosen, it is very much to be hoped that New York may see Mr. Seidl the conductor of a noble orchestra untrammeled by commercialism and with free play for the best artistic expression. The fact that Mr. Seidl has just declined an urgent offer to become conductor of the Berlin Royal Opera, one of the highest musical posts in Europe, is an encouraging indication that the attempt to provide him with a permanent orchestra in New York will be successful. We hope that the projectors of the new orchestra will act upon this motto: The largest amount of the best music at the lowest price for the greatest number of people.

The Mayor of New York, in his first interview with the President of the old Board of Education of New York, Mr. Charles B. Hubbell—who is also the President of the new Central Board of nineteen members—made it clear that the appointment as Superintendent of any educator, no matter what his rank, outside of the city, would meet with his disapproval; and his disapproval can be of such a character as seriously to hamper not only the work of the Superintendent, but of the entire School Board. Even the most radical members on the Board of Education realize that this concession must be made, and the man chosen as Superintendent of the largest public-school system in the world must be selected as the best within the confines of the city. The most prominent candidate named thus far for the position is Mr. William H. Maxwell, who for fifteen years has been connected with the Board of Education in Brooklyn, and for several years has been the Superintendent of Public Instruction in that city. Mr. Maxwell's administration of the schools in Brooklyn has met with the hearty approval of the Board of Education and of the citizens of the city. His professional qualifications are beyond question, and his chief claim to the position is perhaps to be found in his evident purpose to adapt a system to the children, not the children to a system. Another candidate is Mr. Seth R. Stewart, formerly a principal of one of the public schools in Brooklyn, and at present and for the past year and a half Assistant Superintendent of Schools connected with the Board of Education of New York. A third candidate is Mr. Gunnison, the Principal of the Erasmus Hall High School at Flatbush. It is unfortunate that the position of City Superintendent of Schools has been minimized by the attitude of the Mayor. The position should have been thrown open to the entire country, and the Board of Education should have been in a position to decide who should be Superintendent irrespective of territorial boundaries. The position is important enough to attract the foremost educator in the country, whether he is to be found within the territorial limits of the city of New York or the boundaries of the country.

There has just been organized in this city a movement that may be a large factor in protecting and expanding the art of the city. The Architectural League appointed a short time ago a special committee to watch and, when necessary, influence State legislation in all matters affecting their profession. The appointment of this committee was brought to the attention of the New York Chapter of the American Institute of Architects, and it appointed the same committee, who were also members of that body, to act for it in the same capacity, and also to represent it in any further discussions that might be held. The Society of Mural Painters, hearing of this, appointed a delegate to the committee. This was immediately followed by the appointment of another delegate from the National Sculpture Society. Circulars were sent out, and at the first meeting the delegates from the societies named were present, and also delegates from the Master Carpenters' Association, the Building Trades Club, the Architectural Iron Workers'

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Association, the Builders' League of New York, the Real Estate Exchange, the Real Estate Owners' and Builders' Association, and other bodies representing the artistic and constructive professions and trades of the city. When the organization was completed, committees were appointed on legislation in the Senate and in the Assembly. It is to be the duty of these committees to watch all legislation affecting the parks of the city, docks and bridges, buildings and streets. The committees have very wisely declared that it is not their business to become obstructionists. Their effort will be to secure the appointment of experts on all Boards exercising any power to affect the artistic side of life in the metropolis, and to watch carefully that the municipal buildings of the future be monuments of architectural beauty, as well as mere buildings of utility. The several bodies have appointed committees to attend to the interests of its own affairs. The consolidation of these committees to act for these societies and associations will probably result in positive effect on legislation, and in satisfactory appointments to positions that demand expert knowledge. It is interesting to note at this time that an effort is being made to organize a National Art Club. A meeting has been called signed by the leading architects, artists, and sculptors of New York.

Last Sunday the steamship Manitoban arrived at New York from Bosekop, Arctic Lapland, with Dr. Sheldon Jackson and over five hundred reindeer for which he contracted, acting for our Government. Only one reindeer was lost during the journey of more than four thousand miles. The animals were dehorned before being placed on board, and were kept in regular cattle-pens while on the trip. Dr. Jackson's orders included the engagement of a sufficient number of Laplanders to care for the deer, and he brought with him over a hundred immigrants. These were not compelled to pass through the Barge Office for inspection as to their qualifications for entering the country, the reason being that the immigrants are here on an errand of mercy, our Government itself having made the contract with them. Otherwise they would come under the Contract Labor Law. Dr. Jackson's outfit, which arrived on the Manitoban, includes more than five hundred sleds and between three and four thousand bags of moss for feeding the deer. A special train will carry the entire outfit to Seattle on passenger time, the Government in its contract with the railway company reserving the right to stop the train at any time in order to rest the animals. From Seattle the outfit will be taken to Alaska by steamer. No one has done more for the economic as well as for the educational and religious development of Alaska than Dr. Jackson; it may be remembered that he was the first man to introduce the reindeer into that Territory.

The trial of M. Zola and M. Perreux, the director of "Aurore," the newspaper in which the novelist printed his letter, ended last week, as was anticipated. with the conviction of both the defendants, M. Zola being condemned to an imprisonment of one year and to pay a fine of three thousand francs. His counsel, M. Labori, made a very impassioned and able appeal to the jury, following close upon the novelist's own address, in which argument, appeal, and defiance were all combined. The jury seem to have been out of court but a very short time when they returned with the verdict that M. Zola was guilty on all the counts of the indictment, and that there were no extenuating circumstances. The sentence imposed on Zola is the maximum punishment for the offense. The result seems to have given great satisfaction to the crowd, which shouted itself hoarse with insults to Zola and to the Jews. So ends for the present this remarkable trial, which has brought discouragement and pain to the friends of France the world over. So far as the technical process is concerned, the novelist has been found guilty, but he has apparently effected a revolution in the opinion of Europe. That opinion now very strongly inclines to the belief that Dreyfus is an innocent man, and that the end of the matter has not yet been reached.

It is impossible to believe that the group of able, high-minded men who are at the head of the French State have combined with the leaders of the army in a deliberate plot to condemn an innocent man. It is probable, however, that a gross deception has been practiced; that Dreyfus was innocent; that he was convicted on forged evidence; that it is now known in Government circles that the evidence was forged, but, through what must appear a mistaken idea

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of the public welfare, the Government has determined to uphold the decision of the court martial and to prevent the reopening of the case. It is very generally felt that France is to-day practically under the control of the army: Dreyfus was convicted by court martial; Esterhazy was acquitted under direction; and the conduct of the Zola trial was practically prescribed by the chiefs of the army. The event can hardly fail to be disastrous to the Government. Zola in prison will soon become a commanding figure, representing as he does the cause of liberty and justice. It is impossible to predict the probable course of events during the next few weeks. The Republic is probably in no danger, for under all their apparent instability the French people have a great deal of solidity and reserve power; but changes in the personnel, and, to a certain extent, in the organization, of government appear to be almost inevitable. After such a travesty of justice, France can hardly continue long her present system of conducting criminal proceedings. If Dreyfus is an innocent man, the brutality of the injustice which keeps him practically a solitary prisoner on an uninhabited island will rapidly bring about its own vengeance. The conduct of the trial, the violence of the mob, and the widespread hatred of the Jew, constitute a group of circumstances which no lover of France can face without a keen sense of disappointment. The Government is clearly determined to end the agitation by repression. Newspapers have been threatened with prosecution; correspondents of foreign journals warned; and several witnesses who were favorable to Zola have been made to feel the displeasure of the Government. All this is not only very petty, but it is also very like the practice of the old régime.

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Recent events in Paris have diverted public attention from other points of interest in the European situation. The settlement of the Cretan question has apparently been postponed by the Great Powers until the Turkish troops have been taken out of Thessaly; and it is announced that France, Russia, and England have agreed to guarantee the Greek indemnity loan, which will leave the Turks without an excuse for the occupation of any part of Greece. This question out of the way, it is said that the Powers will take up and settle the matter of the reorganization of Crete. The island is in desperate straits; starvation is almost as widespread as in Cuba. No reinforcement of the Turkish garrison in the island has been permitted, nor is any coercion of the inhabitants to be allowed. Comment was made in these columns a few weeks ago about the renewed tension of relations between Norway and Sweden, resulting from the failure of the committee of seven deputies from each kingdom to arrive at any solution of the problem of keeping the two countries together. The insurmountable difficulty, as readers of The Outlook will recall, was the question of foreign relations; the Swedes insisting that all foreign matters relating to both countries should be in the hands of a foreign Minister and Ambassadors and Consuls taken from Sweden—a position which, in the face of the recent commercial development of Norway, is naturally highly repugnant to the Norwegians. The session of the Norwegian Storthing was recently opened by King Oscar, with a great increase in the numbers of the delegates who are in favor of the separation of the two kingdoms.—— The Italian Parliament has devoted itself of late to the consideration of measures devised to meet the widespread agricultural and financial distress in that country. So far as reports indicate, the one measure adopted is the temporary reduction of the duty on imported wheat.

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There is, unhappily, very little reason to doubt that Mr. Gladstone, although retaining entire command of his mental faculties, is showing marked signs of physical weakness. He has been suffering for some time past with severe neuralgic pains in the face. His condition was somewhat improved by a visit at Cannes; he has now returned to England, and those who have seen him report his unimpaired clearness of intellect, but they report also a marked decline of physical vigor. The aged statesman, under the strain of great suffering, has expressed more than once the hope that the end would come soon. The world can never accustom itself to the passing of so great a man without a deep sense of loss, but it has fallen to few men to so completely round out the years and work of life as Mr. Gladstone.

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Mr. Gladstone's long struggle for Ireland has not been in vain. The failure of his own

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scheme is likely to be but the prelude of the accomplishment of the great design which took such hold upon his heart and mind during the latest years of his political leadership. Administrative home rule is probably the true solution of the Irish problem, and that which the Irish could not get at the hands of the Liberal Government because at the very moment of success their own leader fell and threw all the friends of the measure into confusion, they are now likely to receive at the hands of a Conservative Government. The Local Government Bill for Ireland which was introduced in the House of Commons last week appears to have given almost universal satisfaction. There was some criticism of specific features, but the measure as a whole was welcomed not only by both the great parties but by all the factions into which the Irish party is divided. From the brief and imperfect telegraphic reports it is apparent that the measure aims to give Ireland the same kind of local self-government which England and Scotland enjoy. Perhaps one reason why the new measure secures such cordial and unexampled assent is to be found in the fact that in its preparation the Irish were actually consulted. They have been asking for years for precisely this kind of treatment, but they have not received it. The English have determined for themselves what should be done in England; the wishes of the Scotch members with regard to local legislation in that country have been followed in almost all cases as a matter of course; but local matters in Ireland have been settled without reference to the wishes of the Irish. It has at length dawned upon the Conservative mind that the Irish may know something about their own needs, and Mr. Balfour has gone to the length of taking them into his counsels in the preparation of this bill. This is a long step forward in the direction of a true conservatism, for what Ireland needs probably more than specific legislation is a change of attitude toward her on the part of the English people.

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If the latest reports are to be trusted, China has at last secured the £12,000,000 for which she has been long negotiating; but she has paid heavily for her vacillation in coming to terms with her proposed creditors. Not long ago she could have secured this amount from Great Britain at three per cent. interest, with the concession of the privilege of extending the Burmah Railroad into Yun-Nan, the opening of three new treaty ports, and the making of the Yang-tse Valley neutral territory; but she hesitated too long, and now she is compelled to take such terms as the loaning Power will give her. She is to receive the money less 10 per cent. discount, and she is to pay 3½ per cent. interest. In other words, she loses $8,000,000 of principal on the loan, and she increases her interest account $400,000 a year. She further agrees to give Great Britain the extension of the railroad through Burmah, the neutralization of the Yang-tse Valley, and the opening of one new port, and of all rivers and canals, to foreign trade; and she agrees to place the control of the collection of the inland tariff between the different provinces in the hands of foreign controllers. The last concession is much the most important and radical which the Empire has ever made, because it is placing the highest authority in domestic matters in the hands of her creditors. Germany is to share with England in the responsibilities of the loaning syndicate. and the concessions made to England will inure quite as much to the advantage of the United States. Meanwhile it is to be noted, as bearing directly on the Eastern question, that Japan is pressing on her naval preparations with the greatest energy.

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Last week's developments in West Africa were seemingly definite enough to permit of important statements by M. Hanotaux, Lord Salisbury, and Mr. Chamberlain. The French Minister for Foreign Affairs disavowed any intention on the part of his Government of invading Sokoto, and this gave to the English Premier a welcome chance of at last announcing some clearing on the African horizon, long overclouded. Sokoto is south of the Anglo-French boundary running from Say on the river Niger eastward to Lake Chad. Mr. Chamberlain's speech later in the week had the effect, however, of entirely destroying the influence of the others. The Colonial Secretary claimed, in short, that M. Hanotaux had been playing a trick on the British; that the assurance from Paris referred to only one phase of the situation, Sokoto, and, further, that the phrase "no knowledge of the presence of French troops in the Sokoto country" was nothing but a verbal shuffle. It is to be hoped that Mr. Chamberlain's fears are unfounded, for as far back as early

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in 1890 France acknowledged Sokoto to be within the British sphere of influence. Later in that year the Anglo-French treaty was signed by which the boundary was established as running from Say to Borua on Lake Chad along the thirteenth parallel. Mr. Chamberlain called attention last week to the important fact that present difficulties had not arisen regarding the delimitation of the Say-Borua line, but in the delimitation west of the Niger. Commenting on the above treaty, the "Journal des Débats" said in 1890: "We have had recognized as ours all the Upper Niger and the great bend of the river down to Say. . . . To the south of this point and of the parallel which passes through it are territories which appear relatively rich and populous; these will not be ours." The "République Française" of the same date said: "The line from Say to Lake Chad places the kingdoms of Borgu, Sokoto, Bornu, the richest and most populous parts of the Soudan, within the British sphere." The French even acknowledged as British territory not only everything south of Say, but also the territory between Say and Bussa, west of the Niger and north of Lagos, the very territory now in question as to its western boundary before the international commission now sitting in Paris. France's present contention is that the boundary should be drawn from the end of the settled boundary between those neighboring colonies on the Gulf of Guinea, British Lagos, and French Dahomey, on the tenth parallel to Bussa on the river Niger. Northerly from this point, it is claimed, the French shall occupy the west bank and the English the east.

In addition to all this the French have informed the English that not only in Nigeria, but also in the Nile Valley, claims to a sphere of influence shall no longer rest on previous treaties, but on actual occupation. This is specially aimed at the treaty concluded some years ago by the British with the Kings of Bussa, Gurma, Nupe, Ilorin, and Yoruba. The French were informed of these treaties, but no protest was made. Acting under their new interpretation of international obligations, they have now seized the towns of Bussa and Nikki. The struggles of each colonizing power, it may be added, are not so much for territorial extension as for trade, yet such extension is necessary to trade. The French lines of extension reach from sea to sea, from Algiers to Dahomey, with the Senegalese west coast thrown in; then another line from Senegal on the Atlantic to Obok on the Indian Ocean. The establishment of each of these lines must meet with British opposition, for they check the natural development of British possessions. As to the result, it is easy to see that M. Hanotaux would be glad to divert French excitement from anti-Semitism at home to army glorification abroad; on the other hand, France is ill prepared for a war in the swamp lands, and the French Republic seems more unstable than ever. For the benefit of commerce it is to be hoped that the victory will lie with the greater of the two colonizing nations and the exponent of free trade.

The Outlook's Prize Competition

In its eighth annual Recreation Number (published on June 5, 1897), The Outlook offered three prizes, in amount $100, $50, and $25, for the best three accounts of summer vacation experiences illustrated with photographs taken by the authors. The competition was limited to subscribers and members of the immediate families of subscribers. On January 15 (the date set for the closing of the competition), one hundred and ninety-seven articles had been received, each with from four to ten or more photographs, besides a few articles which admittedly did not comply with the conditions of the contest, and were therefore at once returned. Articles and pictures have been carefully considered with reference both to the excellence of the pictures and the literary merit and interest of the articles, and we now have the pleasure of announcing the results of the competition as follows:

First Prize

J. Stogdell Stokes, 1010 Chestnut Street, Philadelphia, Pa. "*A Fishing Trip*."

Second Prize

Mrs. Smith Ely Jelliffe, 231 West Seventy-first Street, New York City. "*The Uplands*."

Third Prize

C. F. Pearis, Helena, Mont. "*The Cruise of the Kodak*."

Special Mention

Marie P. Bond, Minneapolis, Minn.
William L. Brown, Hampton, Va.

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C. H. Crandall, Springdale, Conn.
Arthur A. Dean, Danielson, Conn.
G. R. Fisher, 263 Lake Avenue, Newton Highlands, Mass.
Helen P. Gatch, Salem, Ore.
G. S. Herschell, Edinburgh, Scotland.
Miss E. Knapp, Comstock, Mich.
W. W. Leete, Rockford, Ill.
Cora G. Lombard, Winona, Minn.
Bertha E. Lovewell, 21 Linwood Street, New Haven, Conn.
Eva Mariotti, Rome, Italy.
Edwin Russell, Manistee, Mich.
Annie B. Scoville, Stamford, Conn.
Adelaide Skeel, Newburg, N. Y.
Ella G. Smyth, Germantown. Pa.
Catharine Soper, Alhambra, Cal.
H. M. Tenney, San José, Cal.
H. G. Townend, Fitchburg, Mass.
Rho F. Zueblin, Chicago, Ill.

As was stated when the announcement of the competition was made, the three articles which have gained these prizes, together with most or all of the photographs accompanying them, will be published in the ninth annual Recreation Number of The Outlook, which will bear date June 4, 1898. In the same number will also be published several others of the competing articles to be selected from among those named above under the head of "Special Mention," while probably a few others will be printed in later numbers.

The yearly publication of a Recreation Number, devoted chiefly to out-of-door pleasures and to the extension of wholesome vacation tastes, has long been one of the most characteristic and welcome evidences of the mutual friendship between readers and editors. The contest just closed has had, we are convinced, a strong influence in developing in its participants the intelligent study of nature. The articles describe many phases of outdoor life—the picturesque, the beautiful, the athletic, and often the humorous. They come, not only from almost or quite every State in the Union, but from the Arctic Circle, the South African jungle, the Swiss lakes, and the Italian cities. The photographs range from the crudest attempts of the tyro to the results of true art-work. We congratulate the winners of the prizes and those who are honored with the "special mention," and we desire also to recognize the work done by the competitors not so successful; the latter have, as a rule, shown good taste in their selection of subjects, and the average merit of their photographic and literary work is distinctly higher than might be expected in a contest made under these special conditions.

Wait!

That there is serious danger of war with Spain is a fact to which the most hopeful and the most peace-loving cannot shut their eyes. Either one of two causes might lead to such war: the disaster to the Maine; the continuance of the barbarous internecine war in Cuba. Respecting both of these questions the attitude of the American public should be one of patient waiting for more light.

A commission has been appointed by our Government to investigate the cause of the disaster to the Maine. Pending this investigation and the report thereon, the public may safely disregard all rumors and reports as to results reached. Yarns which Jack-tars have spun are of no more value printed in a newspaper than when told in the forecastle. Reports from journals whose enterprise is exhibited in the arts of invention rather than in those of discovery are entitled to no respect, and the tenth lie is certainly not more valuable because it has been preceded by nine others. The commission officially declares that no report will proceed from it until the full report is given, and all surmise and rumors to the contrary may be at once dismissed as falsehoods. We gave last week a very imperfect catalogue of the lies which have been told in certain of our journals; to the credit of the American press be it said that these are the exceptions, and that as a rule the great dailies have been sober and self-restrained.

We are still of the judgment expressed last week, that all the indications with which the public are acquainted point to the conclusion that the disaster was due to an accident. Should the pending investigation compel a different conclusion, it does not follow that we must straightway declare war against Spain. If it should be proved that the Maine was destroyed by an assailant from without, the question would still remain, Who was the assailant? If it were some individual, acting without the knowledge or co-operation of the Spanish Government, that Government might and probably would be responsible to do all that can be done to repair the irreparable damage wrought. If it were ready to fulfill this obligation, we could ask no more. Even if it should be proved that there was an

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assault, and that it was made with the connivance of officials of the Spanish Government, if that Government should disavow the crime, and should show itself ready to make such reparation as justice demands, and as is possible, it would be a poor satisfaction to us to refuse the proffer, and, acting on the principle of a tooth for a tooth and an eye for an eye, insist on destroying as much Spanish property and as many Spanish lives as would be supposed an equivalent for the American property and lives destroyed with the Maine. America is a strong nation; it can afford to act with the dignity and the patience which befit strength. We believe that in his attitude towards this question the President represents the real spirit of America.

The Outlock has always held that the time may come when humanity will require the United States to intervene in order to prevent the barbaric and desolating warfare which has so long devastated Cuba. Our situation is analogous to that of one who hears domestic quarreling going on in his neighbor's house. If he is wise, his general policy will be not to interfere. But the quarrel may take such dimensions and assume such forms as to make interference a duty. This principle has been recognized in the official utterances both of President Cleveland and of President McKinley. But respecting this duty of the Nation toward Cuba, it is also necessary for the people to wait for further information. The journals whose lies concerning the Maine have been discovered are not to be trusted in their statements respecting the Cuban war. Even the most careful and veracious journals have been liable to be misled. Congress has asked the Administration for information, and it is certain that at no distant date such information as is of a trustworthy character, and can properly be made public, will be laid before Congress and so before the people. Until this is done, the people, as well as Congress and the Administration, should wait—Congress and the people for information; the Administration for the will of the people expressed through Congress, acting on that information.

There are times when war is a necessity; but it is always a terrible necessity. Nothing less than necessity should impel us to a course which would involve war with Spain. Until full and accurate information on these points is obtained, the duty of the people is to wait.

Negroes in the Cities

Atlanta University has just published a valuable pamphlet on the "Social and Physical Condition of Negroes in Cities." It is the report of an investigation made by colored graduates under the direction of the University, and also of the proceedings of a conference on Negro City Life, at which only negroes took part in the discussions. The facts set forth, therefore, are not to be discredited on the ground that the separation of races has prevented knowledge or distorted that which was obtained. The five cities covered in the report are Atlanta, Ga., Baltimore, Md., Charleston, S. C., Memphis, Tenn., and Richmond, Va. The average death-rate of the whites in these cities during the fifteen years ending in 1895 was 21 per thousand; the average death-rate among the colored was 36 per thousand. In other words, the death-rate among the negroes was 74 per cent. greater than among the whites. The reasons assigned by the negro investigators for the excessive death-rate among their race are of especial interest. In the first place, they find that it is not due so largely as has been supposed to the overcrowding of tenements. Only one-tenth of the negro families investigated lived in one-room houses. In the next place, they find that the sanitary condition of the houses is not primarily responsible for the terrible death-rate. The first positive cause assigned for the greater mortality among negroes is the excessive numbers of colored women who must daily abandon their children by going out to work to help support their families. Only one colored man in four, it was found, supported his family without assistance. The negro investigators are quite lenient in their judgment upon negro men for the condition thus revealed. They point out that these men are excluded from many kinds of work because at the South white men refuse to work with them at the bench or in the mills. This is quite true, but if the white men who perform the more favored manual work to the exclusion of negroes should perform less favored work instead, the quantity of work to be done by the negroes would not be increased. The negro men are more idle than white men, not because there is less work that they can do, but because public sentiment among the negroes, as among the Indians, excuses idleness among the men and permits the hard work to be done by women. The other reason assigned by the investigators

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for the great mortality among their race is the general ignorance and disregard of the laws of health. For these intellectual and moral evils the intellectual and moral remedies are at hand, if the schools and churches will perform their duties in this matter.

The Student Volunteer Movement

Those who fear that Institutional Christianity is on the wane, that churches are dying out, that the missionary spirit is nearly extinct, that prayer is a lost art, and that consecration to Christian service belongs to a past age of faith, are recommended to read the account of the Student Volunteer Movement for Foreign Missions reported on another page. That the great Convention which gives occasion for this report is something more than a mass-meeting which fires by numbers a fervor that expires when the meeting is over, is apparent from the figures there reported, as, for example, the growth of contributions by students to the foreign missionary cause, from $5,000 eight years ago to $40,000 the past year. That the Movement is thoroughly sane is evident from one result produced by it—the introduction of the study of missions into the curriculum of several institutions as the result of its influence. That it is free from that emotionalism which, divorced from judgment, creates an enthusiasm as short-lived as it is vociferous, is apparent from the clear discrimination which its members make between evangelization and Christianization. As our correspondent well says, "Christendom itself is but partially Christianized even now. But to preach the Gospel to all men in all lands—that is, to evangelize the lands—is not beyond hope." This Movement means, this seems to us clear, a new birth of a wise, well-ordered, sane, Christian enthusiasm, among the young men and young women of the more educated and cultured class of America. Couple the fact of this great movement with the analogous movements of life out of which have grown in this century the Young Men's Christian Associations, the Young Women's Christian Associations, the Societies of Christian Endeavor, and the King's Daughters, and it seems to us that he who despairs of the Church of Christ, or thinks it dead or dying, or losing its influence on young men, or failing to reach and affect the lives of the educated, is either singularly ignorant of the facts of current history, or predetermined not to understand their meaning. There is a blind optimism, doubtless; but there is a pessimism quite as blind. And to fail to see the hopeful signs of our Church and National life is as great an indication of dimness of vision as to fail to see its perils.

We congratulate the Christian churches on this great undenominational movement, added to the great undenominational movements which have preceded it; and we cannot but think that the ecclesiastic is blind indeed who does not see that it is not sectarian propagandism, nor any form of missionary effort which labors under the suspicion of sectarian propagandism, but the undenominational consecration to God, inspired by a simple and single faith in him, which awakens the enthusiasm and attracts the youth of our century.

A Lenten Thought

True Abstinence

The collect in the Prayer-Book for the first Sunday in Lent contains this significant petition: "Give us grace to use such abstinence that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness." In these words the Christian conception of the use of abstinence is clearly set forth: it is to bring the body into subjection to the spirit. There is no magic in abstinence; no mechanical efficiency; the denials of the body are not, in themselves, acts of holiness, and do not store up for a man good will in heaven. There is no virtue in abstinence as an end; there is great virtue in it as a means. The denial of the body was carried so far during the monastic period that it became distinctly un-Christian; now the reaction has been carried so far that the possible uses of abstinence have been forgotten by many people. The highest type of man has long ceased to be the ascetic; it is to Christ, not to John the Baptist, that men turn to-day for the highest illustration of the highest life. The partialistic view is always easier to take than the inclusive view; the partialistic life is always easier to live than the whole life. In one case the problem is simplified by striking out some of its most perplexing elements; in the other case living is made

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easier by eliminating a great class of tempta tions. The man who sought refuge in the solitude of the desert did not find the peace he sought, because he carried the gravest difficulties with him; but his personal problem was simplified by retreating from the temptations which come through human relations of all kinds. It was not a victory which the anchorite won; it was immunity from many dangers by leaving the field. It is far easier to deny the body absolutely than to hold it in loyal subjection to the spirit. It is one of the divinest characteristics of the teaching and example of Christ that in both the reality and the dignity of all things which God has made are fully recognized; not rejection. but subordination of the lower to the higher is held up as the rule of life. Whatever helps, therefore, to bring the body into the service of the spirit is of lasting value; and abstinence, rightly understood and used, is sometimes one of the most efficient aids of the spirit.

Work and Culture

The Pain of Youth

It is the habit of the poets, and of many who are poets neither in vision nor in faculty, to speak of youth as if it were a period of unshadowed gayety and pleasure, with no consciousness of responsibility and no sense of care. The freshness of feeling, the delight in experience, the joy of discovery, the unspent vitality which welcomes every morning as a challenge to one's strength, invest youth with a charm which art is always striving to preserve, and which men who have passed beyond it remember with a sense of pathos; for the morning of life comes but once, and when it fades something goes which never returns. There are ample compensations, there are higher joys and deeper insights and relationships; but a magical charm which touches all things and turns them to gold, vanishes with the morning. In reaching its perfection of beauty the flower must part with the dewy promise of its earliest growth.

All this is true of youth, which in many ways symbolizes the immortal part of man's nature, and must be, therefore, always beautiful and sacred to him. But it is untrue that the sky of youth has no clouds and the spirit of youth no cares; on the contrary, no period of life is in many ways more painful. The finer the organization and the greater the ability, the more difficult and trying the experiences through which the youth passes. George Eliot has pointed out a striking peculiarity of childish grief in the statement that the child has no background of other griefs against which the magnitude of its present sorrow may be measured. While that sorrow lasts it is complete, absolute, and hopeless, because the child has no memory of other trials endured, of other sorrows survived. In this fact about the earliest griefs lies the source also of the pains of youth. The young man is an undeveloped power; he is largely ignorant of his own capacity, often without inward guidance towards his vocation; he is unadjusted to the society in which he must find a place for himself. He is full of energy and aspiration, but he does not know how to expend the one or realize the other. His soul has wings, but he cannot fly because, like the eagle, he must have space on the ground before he rises in the air. If his imagination is active, he has moments of rapture, days of exaltation, when the world seems to lie before him clear from horizon to horizon. His hours of study overflow with the passion for knowledge, and his hours of play are haunted by beautiful or noble dreams. The world is full of wonder and mystery, and the young explorer is impatient to be on his journey. No plan is then too great to be accomplished, no moral height too difficult to be attained. After all that has been said, the rapture of youth, when youth means opportunity, remains unexpressed. No poet will ever entirely compass it, as no poet will ever quite ensnare in speech the measureless joy of those festival mornings in June when Nature seems on the point of speaking in human language.

But this rapture is inward; it has its source in the earliest perception of the richness of life and man's capacity to appropriate it. It is the rapture of discovery, not of possession; the rapture of promise, not of achievement. It is without the verification of experience or the corroborative evidence of performance. Youth is possibility; that is its charm, its joy. and its power; but it is also its limitation. There lies before it the real crisis through which every man of parts and power passes: the development of the inward force and the adjustment of the personality to the order of life. The shadow of that crisis is never quite absent from those radiant skies which the poets love to recall; the uncertainty of

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that supreme issue in experience is never quite out of mind. Siegfried must meet the dragon before he can climb those heights on which, encircled by fire, his ideal is to take the form and substance of reality; and the prelusive notes of that fateful struggle are heard long before the sword is forged or the hour of destiny has come.

There is no test of character more severe or difficult to bear than the suspense of waiting. The man who can act eases his soul under the greatest calamities; but he who is compelled to wait, unless he be of hardy fiber, eats his heart out in a futile despair. Troops will endure losses when they are caught up in the stir of a charge which would demoralize and scatter them if they were compelled to halt under the relentless guns of masked batteries. Now, the characteristic trial of youth is this experience of waiting at a moment when the whole nature craves expression and the appeasement of action. The greater the volume of energy in the man who has yet to find his vocation and place, the more trying the ordeal. There are moments in the life of the young imagination when the very splendor of its dreams fills the soul with despair, because there seems no hope of giving them outward reality; and the clearer the consciousness of the possession of power, the more poignant the feeling that it may find no channel through which to add itself to the impulsion which drives forward the work of society.

The reality of this crisis in spiritual experience—the adjustment between the personality and the physical, social, and industrial order in which it must find its place and task—is the measure of its possible painfulness. It is due, perhaps, to the charm which invests youth, as one looks back upon it from maturity or age, that its pain is forgotten and that sympathy withheld which youth craves often without knowing why it craves. A helpful comprehension of the phase of experience through which he is passing is often the supreme need of the ardent young spirit. His pain has its roots in his ignorance of his own powers and of the world. He strives again and again to put himself in touch with organized work; he takes up one task after another in a fruitless endeavor to succeed. He does not know what he is fitted to do, and he turns helplessly from one form of work for which he has no faculty to another for which he has less. His friends begin to think of him as a ne'er-do-weel; and, more pathetic still, the shadow of failure begins to darken his own spirit. And yet it may be that in this halting, stumbling, ineffective human soul, vainly striving to put its hand to its task, there is some rare gift, some splendid talent, waiting for the ripe hour and the real opportunity! In such a crisis sympathetic comprehension is invaluable, but it is rarely given, and the youth works out his problem in isolation. If he is courageous and persistent, he finds his place at last; and work brings peace, strength, self-comprehension.

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The Spectator

The Spectator has been led to think of advertisements by seeing it announced that the Treasury deficit will be decreased if, as proposed, the publishers of mere advertising sheets are cut off from the privilege of sending myriads of tons of "sample copies" through the mails at the lower-than-cost rate conceded to genuine newspapers. Once the Spectator caught himself wondering who reads the monotonous columns of fine-print "ads" in a sextuple Sunday sheet. But he is well aware that, were he rash enough to occupy the obscurest nook in that wilderness of words with a two-line request for a bookkeeper or errand-boy, he would never forget the deluge of applications consequent. Thus he has learned not to think, even while wearily sitting through the dullest sermonizing, that what interests him not interests nobody. Nay, he believes there is more of human interest latent in those prosing announcements which he commonly skips than in all of the daily print beside. For what interest of his in the big head-lines about Cuba or the London fire is comparable to that of the intending shoppers who scan notices of special sales, or of the situation-seekers who search the columns of "wants"? Warm is the trysting-place where desire inarticulate finds its mate in desire articulate in print. These are the motive-power of the world—human desires—the thing of commanding interest. Snow-bound travelers have beguiled detention by reading the advertisements.

> A heart at leisure from itself
> To soothe and sympathize

might often profitably study these currents of desires seeking each other, where sadness and smiles dwell together, the quest for some lost one beside the want of a Boy to Open Oysters with References.

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The Spectator has met with a remark of the Greek scholar Porson, that a single Athenian newspaper would be worth all the commentators on Aristophanes. The editorials of sixty years ago do not average in interest for us as high as the "ads"—*e.g.*, the notice that the novel steamship on her return voyage will take letters at a dollar each. The Spectator, who retains youthful memories of advertisements proclaimed at street-corners by the town-crier with his bell, has wondered how they managed it in the Empire City in the first century. The *Acta Diurna* ("Daily Doings"), first issued at Rome under Julius Cæsar as an official gazette, admitted no advertisements—a vacuity lately imposed by way of punishment on four German journals for injudicious editing. The lack of newspapers and bill-boards was supplied, at least in Pompeii, by inscriptions (*graffiti*) scratched on walls and other exposed surfaces with a sharp stylus, or scrawled with red chalk. Theatrical, political, and other matters of public interest were thus given currency. Curiously similar to the requests to vote for So-and-so which mottle our bill-boards at election time is the Pompeiian *graffito*: "Ball-players, I beg you make A. Vettius Firmus ædile [city inspector], a man worthy of the public service." In this appeal to the ball-players' vote the Spectator recognizes a clearly classical precedent for the modern "wheelman's candidate."

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The proprietors of the walls thus inscribed doubtless occasionally resented what they must have deemed a disfigurement. But the Spectator in his antiquarian interest finds it impossible not to condone the trespass for the addition, however slight, which it has made to our knowledge of the practical politics of that day. But as an extenuating precedent for the modern trespassers who disfigure rock-scenery with recommendations of "Salvacea" it cannot be admitted, at least outside of volcanic neighborhoods such as that of Vesuvius. Some spots of earth must be held sacred against the advertising fiend. And yet he, or she, has been found, if report speaks truly, even in an English cemetery, pooling profit and loss in this sacrilegious style:

> Departed to the heavenly Zion,
> We mourn the landlord of the *Lion*.
> Submissive to the heavenly Will,
> His wife attends the business still.

That not even churches are sacrosanct from such violators notices sent to the pulpit occasionally attest. Nor are the churches themselves above criticism in this matter. The Spectator has sometimes wished that lessons in puffery connected with notices of fairs, etc., preceding the sermon had not been made a part of the service. Better were it also for certain preachers, who advertise to the curious crowd that they will speak on such subjects as "The Jawbone of an Ass," to imitate the dignified reserve which distinguishes the self-respecting medical practitioner from most other men, as the man who never advertises himself.

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The Spectator fears that not all readers of advertisements make due allowance for the "personal equation" therein. Nowhere is the discrimination between subjective impressions and objective reality more needful both for prudence and for charity. One may recall the case of a noted preacher tried by a church court for alleged falsehoods, who was acquitted on the sorry ground that, being a man of warm sympathies, he could not always distinguish between the subjective feeling and the objective fact. In reading advertisements of self-styled "best" cough-medicines, newspapers, and many other commodities of the superlative degree, the Spectator has been, for the moment, in David's temper when in his haste he said, "All men are liars." He has even nodded assent to the Scotch paraphrast, "Ye said it in your haste, Davie, but had ye been here ye might ha' said it at your leisure, my mon." Yet these fond proclamations are of the same yarn as the mother's estimate of her first-born. Still, the Spectator thinks that the note to the reader which has crept into the text of Matthew xxiv.—"Let him that readeth understand"—might prove as salutary a heading to the advertising pages as the caution against pickpockets displayed in crowded resorts. Nor can the Spectator easily pardon persons who would be ashamed to strut on the sidewalk for their proneness to strut in print. It seems to be explicable only as a relic of our brute inheritance, in which the ape, the hog, and the tiger are apparent, and the peacock also. In favor of this explanation it might be urged that the propensity to strut is most apparent in those members of the race who are at the shortest remove from animal conditions—to wit, small

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boys, and the barbarian heroes, one of whom the small boy at school finds remarking in Latin to a lady strangely met on the sea-shore,

I am the pious Æneas, famous beyond the sky.

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The great name of Æneas marks the art of blowing one's own trumpet as a distinctly classical accomplishment, and, as such, unimpeachable by the virtuoso, if not by the virtuous. Yet the Spectator thinks that the late Mr. Barnum might have considered himself as going "one better" than Æneas, as showing how one might get others to blow his trumpet. As a getter of gratuitous advertisements—for instance, by the wails of English children at his carrying off their favorite elephant—no one has surpassed him, though illustrious heretics in our time have to thank their prosecutors for a large item of such service unwittingly rendered. That this service may be performed by indirection ingenious minds are aware, as by the announcement that Mr. Anthony Comstock desires to suppress a certain book, thereby creating a demand for it by appeal to the constitutional principle of hunger for forbidden fruit. The proverb, "damned by faint praise," is also true in the converse form, praised by strong damns, and our recent President was loved for the enemies he made. The Spectator has noted that salaried speakers, as a class, are much more in favor of gratuitous advertisements in the form of press reports than lecturers who depend on the sale of tickets to their prelections. He has lately noticed a public growl in print, by an esteemed preacher of one of the large ecclesiastical bodies, that certain preachers of the small denominations were getting more than their share of it. No prudent preacher spares carefulness to stand well with the reporters. The Spectator noted a case not long ago, where the press of a Western city squared accounts with a preacher by adopting toward him the policy of silence, called "burking," from the name of a murderer who suffocated his victims "Say all the hard things of me you please," said Mr. Barnum, "but don't omit to mention my show."

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Self-laudation, of course, marks the advertiser as yet in the barbaric stage from the point of view of the artist spirit, which disdains to sound a trumpet before it "as the hypocrites do," and relies for praise upon its works. The Spectator is not insensible to the difficulty in which the æsthetically-minded advertiser is placed between his natural reserve and the public duty of letting his neighbors know how much he wishes to do for them. It is just this difficulty which has given birth to that new kind of art which brightens the dull street-cars with its epigrams, and makes the ugliest fence a thing of beauty with its posters. Here the most modest reference fails not of its reward, the persuasive effect being all the stronger in not proceeding from the bare word of a stranger, but from one's own conviction that the subject of such clever allusion must be itself a clever thing. This new craft the Spectator has discovered not to be, as commonly supposed, of the *fin de siècle* sort. Some sixty years ago the London proprietor of a certain pill, with a style that still gives points to tyros, attached the great name of Dante to his concoction. Nor should this seem utterly incongruous, since the noble Florentine doubtless hoped that his "Inferno" might have for some of his contemporaries the wholesome effect of a purgative pill.

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In this rise of advertising into a fine art the Spectator has found hope that other prosaic forms of work are to take on forms of grace—as has been observed in the lawns and shrubbery which beautify the houses of detention known as railway stations, and in the white angel raiment of Colonel Waring's street-sweepers. Even more desirable is it that the range of utility as well as beauty should be expanded. Much would the world gain if the $200,000 spent yearly in filling the public eye with a popular soap could be applied in bringing together many people who still are painfully fumbling after each other in a sort of blindman's buff. So comparatively modern is advertising, the earliest specimen of which appeared in England in 1648, that evolutionists can count on much further progress in pruning its excesses and supplying its defects. While the vender of a worthless panacea reaps fortune from the folly attracted by his windy puffing, 'tis pity that there is yet no better directory for the men in all professions who want work to the very work that wants them. The nobility of labor suffers for want of mobility. But for more of this and other good things the Spectator will trust the twentieth century.

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FRANCES E. WILLARD

From a drawing made for The Outlook by Mr. V. Gribayédoff.

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Frances E. Willard

By Lady Henry Somerset

The recent death of Miss Willard makes of peculiar interest, at this time, everything relating to her life and career. The following paragraphs are taken from an illustrated article on Miss Willard by Lady Henry Somerset, first printed in The Outlook of June 27, 1896. We have selected those passages of the original article which show the characteristics of the woman in her personal relations and traits. Last week, it will be remembered, The Outlook reviewed the events of Miss Willard's career, and gave its estimate of her work and services. —THE EDITORS.

IN October, 1891, I stood for the first time on the platform of the railway station in the "classic town" of Evanston. I had only landed in America a few weeks, but my steps were naturally bent to the Mecca of White Ribboners. . . . Like all temperance women good and true, I had placed Miss Willard's image in the inmost shrine where I pay loyal devotion to those rare spirits who lead the ranks of reform; and yet, as the train glided towards Evanston, I felt that our idols seem made but to be shattered, and this one also might possibly shortly be dashed violently to the ground. On the platform she awaited my coming—a delicate, fragile figure in a pretty blue dress her small hand shading her eyes as she looked about attentively seeking her guest; and as she came toward me I saw a face so kind and frank that it seemed as though the peaceful simplicity of childhood had somehow remained unruffled by the chilling blasts of life.

A few minutes later I was in Rest Cottage, as it was then in its completeness; for since that day the sun has set on that great life that was the center of the home circle. Mrs. Willard stood there then in the doorway to meet me, erect and queenly still, in spite of her eighty-seven years! She greeted me with that gentle kindness that showed at once her innate refined and quiet dignity; and as we sat round the supper-table that night, amid the dainty, bright, yet simple surroundings of that charming home, and, later, gathered round the open hearth in Miss Willard's "den," or walked next day on the pretty lawn with its trees and flowers, grape arbor, and rustic dovecote, I felt that, in all my wanderings up and down the world, I had never found a more harmonious home.

Capacity for work, untiring and unremitting, is one of the great characteristics which the close friendship of these years has revealed; and, save when sleeping, I have never seen her idle. She knows no days of leisure; on the cars, out walking or driving, her hand is always busy making notes, or her brain planning, thinking, devising some new method to help forward the welfare of all the various enterprises with which she is connected. The secret of her success has perhaps lain in this, that she has set herself towards her aim, and nothing would tempt her from that goal. The most glorious mountain scenery will not deter her from accomplishing the allotted task she has in mind. She has written her annual address with her back to the White Mountains, determined to see nothing but her work. On the Hudson, one glorious day, sooner than not accomplish her task, when all were rejoicing in the radiant beauty of that most wonderful scene, Frances Willard sat below because she "had work to do" for a coming Chautauqua meeting.

During these past years this indomitable energy has been turned to pioneer work, and Miss Willard, having set herself the herculean task, or "stint," as she called it, in remembrance of the old farm days, of visiting every city of 10,000 inhabitants, and generally those that had but 5,000, accomplished in a few years a work that it would have taken many women a lifetime to build up. During those long days of travel her faithful and devoted companion, Anna Gordon, has told me of the ceaseless letters, articles, leaflets, that flew from her busy hand. Often she arrived after a weary day's journey only in time to go to the platform and face that great pitiless public which, in spite of its kindness and good nature, so little understands the vitality that is poured out when the speaker gives up himself and lays his best at its feet.

As a speaker Miss Willard is in her way unique, with a wonderful combination of eloquence, pathos, and humor; a sense of proportion and an understanding of her audience

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that make her utterance always harmonious with their requirements. It is probably this power of "rapport" with other souls that has been her greatest talent—the quick understanding that always seizes the perspective of every circumstance from another's angle of vision, and the intense humanness of the woman. The most difficult crises have been often averted by the gentle touch and the whispered explanation, "See here, honey!" and who could fail to feel that ill humor, bitterness, and carping must be laid aside, and that larger-souled charity reign which seemed to radiate from the heart of the President till the darkest corners lurking in the human mind were touched by its warmth and genial glow!

Among those characteristics which have often struck me I may mention her utter absence of self-assertion. I have sometimes smiled when I have listened to conversations between her and younger workers. They will tell her all they have done, their opinion on questions to the consideration of which she has given her life, and no word will ever escape her either of all she has accomplished or all she knows upon the subject. The gentle question will draw on the eager talker, who too often takes most literally the aphorism that it "is more blessed to give than to receive."

A great surrender is the price paid for all real success. Frances Willard was early called to choose between the pleasant path of culture and self-advancement and the dusty highway of the reformer. In 1871 she was elected the first President of the Women's College in Evanston. Her great capacity for leadership soon showed itself, and the extraordinary influence she obtained over the minds of her pupils was manifest in that development of individual character which has been her constant care.

Like many other speakers, her call to address large audiences came to her as by an accident rather than by design. During the years 1868 to 1870, Miss Willard had enjoyed rare opportunities for travel in Europe and in the East, and at a women's missionary meeting in Chicago she had spoken of her visions of a new chivalry—the modern crusade which the women of her country should enter upon: the chivalry of justice; the justice that gives to woman a fair chance to be all that God meant her. The next day a wealthy, well-known Methodist called on her, and entreated her to use the remarkable gift she undoubtedly possessed, and to speak out to the world all that God had put into her heart. She appealed to her mother for advice, and, with characteristic courage, that large-hearted woman answered, "My child, enter every open door." And so it came about that Miss Willard addressed a great audience in Chicago, and the next day the city papers were filled with columns about the eloquence of this young woman. In 1874 a very Pentecost of God swept over the continent, and Miss Willard caught the first sound of that new language of reform which had been given to the women who had been called to join the ranks of the crusade against the liquor traffic. In that year she resolved to resign her post as President of the College.

In 1878 Miss Willard definitely entered the temperance ranks, and was made President of the Woman's Christian Temperance Union in Illinois. The acceptance of this offer was, however, coincident with a time of severe struggle for this ardent soul. She addressed at this period great gatherings of men in Chicago at midday, composed principally of the denizens of the saloon, the unemployed, and all the flotsam and jetsam of the great city. "I was glad often to think," said Miss Willard, "when I looked at their pinched faces, that I, too, knew what it was to be hungry."

In 1879 Miss Willard was elected President of the National Woman's Christian Temperance Union, and in 1881, accompanied by Miss Gordon, she made the tour of all the Southern States; and it is a remarkable fact that her extraordinary tact enabled her to speak along the most advanced lines without offending the conservative Southern women.

Miss Willard has since 1892 been editor-in-chief of the "Union Signal," the official organ of the World's and National Woman's Christian Temperance Union, and to her belongs the honor of having conceived the first really great international scheme that was to bind women the world over. . . . Perhaps nothing could speak more eloquently of the culmination of this work than the magnificent demonstration held in Albert Hall last year, when the fifty countries in which the Woman's Christian Temperance Union exists were represented—"a great human mosaic," as Canon Wilberforce eloquently described it. Her visit to England was the occasion of a magnificent recognition of her powers.

"The best-loved woman in the United States" is the saying that I have most often heard applied to her in her own country.

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"A WORKING FIRE"

From a drawing made for The Outlook by Charles T. Hill.

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The New York Fireman[1]

By James R. Sheffield

Ex-President of the Board of Fire Commissioners

IN fidelity to duty and heroism in its performance, the firemen of the city of New York are entitled to the very first rank among the public servants of this country. Few of our people have any conception of the risks and dangers that attend the life of a fireman in a great city. They are apt to think of him as simply a member of a uniformed body of paid public servants called upon to perform certain routine duties, and, perhaps, now and then, to face danger if any very large fire should occur. As a matter of fact, however, it is not the so-called "large fires" that try the souls of firemen; and for every deed of valor or heroism enacted in the sight of applauding thousands there are a hundred equally heroic acts performed at small fires, unseen by the public, known only to their comrades, and seldom, if ever, recorded.

There is scarce a single duty of the service that does not carry with it great risk and call for a high degree of nerve and skill. Within a few weeks two members of the New York Department and one of the Brooklyn Department have bravely met death while simply driving their apparatus through the streets, and in each case it is interesting to note that the fire to which they had been summoned proved but of trifling moment. In one case, which occurred on last Christmas Day, as Engine 34 was proceeding in response to an alarm of fire, the driver suddenly discovered a mother and her little daughter, who had just alighted from a passing car, standing paralyzed with fear directly in his path. The choice of saving their lives or his had to be instantly made, and, with the noblest heroism, the brave fireman chose to save them, and, exerting all his strength, he swung his horses to the curb, upsetting the apparatus, and was himself crushed to death beneath his heavy

[1] This will be followed by illustrated articles on the New York Police System by Mr. Jacob A. Riis, the Park System by ex-Superintendent Samuel Parsons, Transportation Facilities by Mr. Ernest Ingersoll, the Post-Office by Mr. A. E. Palmer, and by other papers on the important municipal activities of the new New York.

ARRIVING AT A FIRE

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engine. The man who mounted that driver's seat to take his place knew well that he in turn took the dangers also, as was sadly proven a few days later, when another driver was thrown from the seat of a hook and ladder truck by a collision which he was vainly trying to avoid, and was trampled to death beneath the feet of the splendid horses he had tenderly trained and loved.

During an official connection of some years with the New York Fire Department, it was my privilege to attend many actual fires, frequently riding on the apparatus with the firemen. In this way I gained an insight into the lives and the work of these men which profoundly impressed me with their fortitude as well as their zeal and unfailing fidelity. I never knew them to be called on for duty without reflecting honor upon themselves and their city. It was by arriving early at a fire with the engine or hook and ladder company first due, that I came to know the suffering, and the pluck with which it was borne, which accompany even the simplest of their duties. Such a fire, for instance, as is frequently occasioned by the burning of a collection of rags and refuse in a cellar, although it may be put out with what seems comparative ease, will often make a punishing smoke which only those trained to the work can possibly endure. On arriving at such a fire, these brave fellows, knowing that it is their duty to locate its exact seat, and apparently without thought of their own personal suffering, will fling themselves on their hands and knees and crawl through the blinding smoke with their faces close to the floor, where the half-inch of fresher air remains the longest, and in this way will finally discover, from the kind of smoke and its direction, just where the fire is, what it consists of, and what is necessary to extinguish it. A dash of water puts it out, and the matter is treated in the official reports as "trifling."

But what of the poor fellow who crawled in there and did the work, and who, when he was finally brought out by his comrades into the fresh air, was more dead than alive? If he is able to stand on his feet, you will probably find him, with bloodshot eyes and trembling knees, leaning against the wheel of his apparatus, and frequently vomiting profusely as the result of those five minutes of heroic endurance. A dash of water in his face by one of his comrades, an order from the officer in charge of his company to "Take up!" and he is again on the apparatus, possibly guiding as driver the three spirited horses which gallop their way through the crowded streets of New York back to the quarters of the company.

It was in such work as this that a brave fellow met his death a few weeks ago at a small cellar fire which had started among the coal-bins of a tenement-house. The fire had burned away the connection with the gas meter (a fact which, of course, was unknown to the firemen), and Fireman Oakley, with one of the officers of his company and several comrades, forced his way through the smoke down into the cellar to locate the fire. The atmosphere of the cellar, being charged with smoke in which was mixed the gas from the escaping meter, was a deadly poison, and before the men could realize that fact they were overcome and had sunk unconscious to the cellar floor. There they were found by their associates who had missed them, and they, at the peril of their own lives, entered the cellar and dragged them out into the open air. Four were taken unconscious in ambulances to the hospitals, but brave Oakley died on the sidewalk where he lay. The total money damage at this fire was reported as less than five hundred dollars.

When Fireman Reinhart lost his life at the cold-storage warehouse fire on Chambers Street last spring, by reason of the gases in the smoke, nearly fifty of his comrades lay at the same time on the sidewalk of the street in front of the buildings overcome with the noxious vapors. Many of these brave men, as they struggled to their feet after recovering in part their senses, and learning that Reinhart was still lying at the foot of the ladder in the cellar, begged piteously to be allowed to again face the deadly fumes in an attempt to recover his body. One of them, who had himself been overcome, and who afterwards made an unsuccessful attempt to reach poor Reinhart, was promoted a few years ago for one of the most remarkable acts of heroism ever known in the Fire Department. A fireman had been pinned under the falling floors and beams of a burning building, but was still alive, and his cries for help could be plainly heard. This man volunteered to crawl under this débris and rescue him. He was informed by the Battalion Chief in charge that it was almost certain death to do so, but he answered that he would take the risk. Seizing a saw from the hook and ladder truck, he crawled on his hands and knees under

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"HITTING THE FIRE"

From a drawing made for The Outlook by Charles T. Hill.

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"VENTILATING," OR MAKING AN OPENING AT A CELLAR FIRE

From a drawing made for The Outlook by Charles T. Hill.

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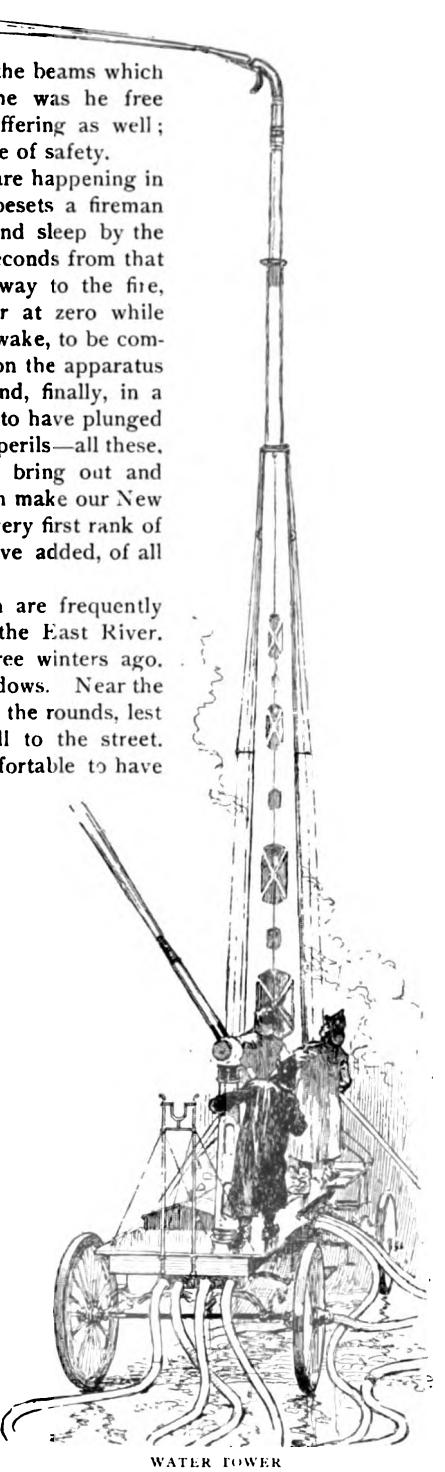
neath those burning timbers, and, with his clothing frequently on fire. he lay on his stomach for almost two hours sawing through the beams which held his comrade, though not a moment of that time was he free from the most imminent peril and the most severe suffering as well; and finally bore him triumphantly in his arms to a place of safety.

These are by no means exceptional cases. They are happening in one form or another every day, and the danger that besets a fireman is almost continuous. To be awakened from a sound sleep by the stroke of the gong, to be allowed from ten to fifteen seconds from that first stroke until the apparatus passes the door on its way to the fire, to put on his upper garments with the thermometer at zero while proceeding through the streets, and, when scarcely awake, to be compelled to take desperate chances of retaining his hold on the apparatus as it swings round the corners and over car-tracks, and, finally, in a moment or two more to have arrived at the fire and to have plunged into the heat and smoke, and possibly into the gravest perils—all these, the ordinary experiences of a fireman's life, serve to bring out and develop those qualities of fortitude and character which make our New York firemen, as I said at the beginning, stand in the very first rank of the public servants of this country, and, I might have added, of all public servants anywhere in the world.

As an example of the exposure to which these men are frequently subjected, I recall a fire in a warehouse situated on the East River. The fire occurred on a very cold day some two or three winters ago. It was necessary to use ladders to reach the upper windows. Near the top of one of the ladders stood a fireman strapped to the rounds, lest in becoming benumbed with the cold he should fall to the street. With his bare hands, because it is often more comfortable to have the hands uncovered than to wear gloves which soon are mere coverings of ice, he directed the stream inside of the window. The spray from the other streams which were thrown on the building was blown by the wind over and about him, and froze as it fell. When, after a time, the officer in charge determined to relieve the man, it was found that the ice had frozen so solidly about him that it was necessary to send firemen with axes to his relief to chop his clothing away from the ladder; and when he was finally placed upon his feet on the ground, he had to have the ice chipped off him in order to enable him to bend his arms and his body.

So frequent are instances of endurance and heroism among these men that they themselves do not regard the performance of such acts as especially worthy of commendation, while the public at large has come to consider it a matter of course that a fireman will risk his life whenever necessary to save the life of a citizen. It is only now and then, when some specially heroic action arrests attention, that the public give it thought, such as that which occurred not long ago when a fireman made a ladder of his body to rescue people imprisoned by fire in their home, and, held only by his leg by a comrade. sustained the weight of another man three stories above the sidewalk directly over an iron picket fence, until his company could raise a ladder and allow him to descend with the living burden in his arms. And the fireman's statement, when commended for his act, that



WATER TOWER

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he thought the others would have done the same thing if they had had the chance, while modest as to the statement, was almost literally true.

It is not, however, upon such acts alone that the fireman's claim to popular favor rests. No other class of public servants renders such continuous service. With the exception of an allowance of a little over an hour for each meal each day, and three days' rest in a month, the firemen are on duty every hour, day and night. There are no relays or shifts every few hours or every other day, as in other departments. During each of these twenty-four hours, whether engaged in the care of the horses or on house watch, the fireman is ready for fire duty on the first stroke of the gong, and, whether asleep or awake, he must respond at once. Every company in the city, whether it is assigned to respond to that particular fire or not, is required to be on the apparatus floor and to assist in hitching the horses on the receipt of all second, third, fourth, fifth, and general alarms. At the first stroke of the gong indicating one of these signals, all companies throughout the city must "stand to horse," and, with every man at his post, await the remaining portion of the signal which will indicate the locality of the fire and whether that particular company is to respond.

A FIRE-ALARM BOX

The efficiency and zeal of the New York Fire Department are not simply matters of good administration, although honesty and efficiency in the Commission have always led to greatly increased efficiency in the force. There has existed from the beginning of the paid department (1865) a certain *esprit de corps* among both officers and men, which has been handed down as a splendid inheritance from the old "Volunteer days."

To have what is known as "first water" on a fire is the proper ambition of every fireman, and he is indeed a poor officer who does not strive to maintain such a degree of discipline and skill in his company as will enable it to "win out" on all the stations at which that command is first due. It may be that this sometimes leads to an excess of zeal, but on the whole I am convinced that the results are highly beneficial to the service. No greater mistake could ever be made by any administration of the Department than to attempt to curb the friendly, though spirited, rivalry which now exists between neighboring companies.

One has only, in time of need, to step to the little red fire-alarm box on a lamp-post near his house, turn the handle of the outer door, as the directions read, until the door opens, and then give one pull down to the hook which is found inside, to realize what being "ready for duty" means in the vocabulary of the firemen. Within a few seconds, day or night, will be heard the whistle of the engine in response to that signal, for it takes less than twelve seconds in the daytime and not over fifteen seconds at night, after the first stroke of the gong, for an active company to be out of quarters and on its way to the fire. I have frequently seen three horses leave their stalls and be hitched to the apparatus in less than six seconds.

In the year 1896 the New York Fire Department responded to 4,360 telegraphic alarms of fire, in addition to many alarms communicated to the companies in other ways; and of this number 3,980 were actual fires. It will thus be seen that the Department is called on for service on an average of from twelve to fifteen times each day throughout the year. With hundreds of millions of dollars' worth of perishable goods at risk in what is known as the "dry goods district" alone (it has been stated that the values stored in that district are several times greater than the combined capital of all the fire insurance companies in the world), and the ever-present menace to life in those great sections of our city filled with tenements, the tremendous possibilities that accompany each stroke of the gong can be readily understood.

No higher praise could be spoken than that our firemen of New York are not only thoroughly alive to their grave responsibilities, but also fully equipped by character and training to cope successfully with every peril by fire which may confront this great community; and New Yorkers owe it to themselves to let this brave body of men understand in every possible manner that their faithfulness and heroism are thoroughly known and appreciated.

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Five Minutes with Mr. Smiles

By Mary Tracy Earle

THE only mistake which Van Schaick made in renting the little house in Grove Street was in renting the owner with it. Van Schaick, Hartley, Metcalfe, and Landon had grown tired of boarding-houses, clubs, hotels, and general vanities, and had decided to join together and live in some place where they could have elbow-room without paying too much for it, isolation without remoteness, and fellowship without formality. A man named Larpontier owned exactly the house they wanted, and though he said he would not rent it to them unless he could stay on and be one of them, Van Schaick, who was at the head of the combination and had been commissioned to select the house, thought at first sight that he was a very small drawback, and so the agreement was written out.

Van Schaick described him to the others as a wiry, dapper, agreeeble young fellow, who kept a "clipping" agency somewhere on Fifth Avenue. Their faces grew a little long at thought of the agency, and they secretly wondered if Van Schaick was going to run his revolt against society into the ground; but they agreed that the clipper would be so outnumbered that he was welcome to be one of them if he could. It came out just as they feared, however; Larpontier could not be one of them, although he tried his very best. Somehow he was so aggressively dapper and agreeable that he seemed like one of his own most complimentary clippings—written in unpardonable taste. It would have been some comfort to them to have known that he was as anxious to get out of the peaceful retirement of Grove Street as they had been to get into it, and that he was hoping to use them as stepping-stones to the regions which they had left; but they did not suspect this for a long time.

One evening Van Schaick came puffing up the stairs to Landon's studio, where the others, all but Larpontier, had already gathered with their cigars. Van Schaick was short and broad, and had round, short-sighted, blue eyes—which perhaps were the reason of his accepting Larpontier's terms; in the world outside he had the reputation of being *blasé* and taciturn, but in Grove Street, unless looking at some aspect of his mistake, his blue eyes held a twinkling *diablerie* which fitted well with his round face. This was not their expression to-night. He stared at his three comrades as if they were the tiresome world.

"I've been talking to Larpontier," he said.

Nobody saw fit to answer. It often happened that he had been talking to Larpontier because the rest of them would not. They were sorry for Van Schaick, but they realized that he had brought his troubles on himself.

He walked moodily across to the window and drummed on it. The others blew rings of smoke into the air and watched them, each in his own way. They were an odd set of men to be chumming together in Grove Street, or anywhere else. Hartley was a tall, thin, red-haired man, with a decisive, discouraging manner, gained from long experience and control in newspaper offices. Metcalfe was a young lawyer, with his profession written in his eyes and his hopes and disappointments around his mouth. Landon was a well-conditioned painter, who had long ago given up most of his hopes and disappointments, but still kept the ends of his mustache turning upward in memory of Paris. Van Schaick was the idler among them, and he had been the busiest of all, keeping up his interest in life. Drumming was one way of doing it, and he drummed on the window industriously. The only happy face in the room was that of Landon's genial lay-figure, known as Mr. Smiles.

"Larpontier is a little disappointed that we live so quietly," Van Schaick said at last. "Seems to have expected introductions—or something."

Hartley knocked the ashes off the end of his cigar, and asked tersely, "Does he think of leaving us on that account?"

"No," admitted Van Schaick.

The men were heartless and said nothing. The rings of smoke spread out, and added their imperceptible blueness to the panoply of smoke above. The tattoo on the window continued. Suddenly Van Schaick turned without another word, and walked down stairs to the library, where they all knew that their landlord was sitting and reading by himself.

Landon was really compassionate. "I say,

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fellows, this is too bad," he declared. "We are driving him to the Larpontier habit."

"Don't worry," said Hartley; "he won't try to talk; he'll only stand and drum on the window-pane."

Metcalfe went to the door and listened. "But he *is* talking," he said.

The idea of Van Schaick's making an effort to entertain anybody was almost past belief, but the alternation of two voices rose distinctly through the stairway from the first floor. The three men looked at one another with a mixture of reproach and amusement; then Metcalfe shut the door, and they went back to their cigars.

After a while Van Schaick broke in on them, his face beaming. "I've been talking to him again," he announced.

"So we noticed," said Hartley.

Van Schaick paid no attention. "I hit on a solution, and I thought I'd sound him about it. It's all right. I'm going to marry him off."

"Yes," said Metcalfe, astutely, "and have him turn us out of house and home, or else insist that we take his wife in. and make her one of us. I think I see you marrying him off."

Van Schaick looked at him with the superiority of one who has surveyed a case on all its sides. "The gentleman is too ambitious," he explained. "He wants nothing less than a large apartment overlooking the Park, and a wife who is pretty, of good family, and knows how to entertain. He says he can afford them all, and has only been waiting to meet the proper 'party.' He feels that he has sufficient manly beauty to win her when he's picked her out."

Landon twisted up the ends of his mustache. "It can't be done," he said, gloomily. "No woman of any intelligence would marry his patent-leather manners."

A cynical look wrinkled across Hartley's face. "Ask Van Schaick if there are not plenty of *un*intelligent pretty women of good families who are ready to get married," he said.

Van Schaick's round countenance grew a shade more rubicund. "I never noticed that they knew how to entertain," he said.

"We are losing sight of the point," said Metcalfe. "As I understand it, we can rid ourselves of Larpontier by marrying him: then the question is, What is the best way to *chercher la femme?*"

"The question is, what kind of a femme to chercher," said Landon. "I maintain that no living woman could get along with Larpontier."

"Pshaw!" scoffed Hartley, "there are plenty of living women who could get along with Larpontier—or with Mr. Smiles."

They all turned and looked at Mr. Smiles as if he were a member of the council whom they had neglected to consult. He stood among them suave and propitiatory in his faded toga, and his eyes gazed mildly past them. He appeared to have nothing on his mind, and as if butter would not melt in his mouth.

"He has one advantage over Larpontier," said Metcalfe; "he can't talk."

"Larpontier adds nothing to conversation," said Hartley. "I think it might save trouble to gather in all the available young women and let them practice on Smiles—try them on the dog, as it were."

"What I'm thinking of," said Van Schaick, seriously, "is launching Larpontier by a series of bachelor teas—studio teas."

"In my studio?" asked Landon.

"That won't do, Van," said Metcalfe. "You may expiate all you want to, but you needn't ask us to help. We're not sinners; we're victims."

Van Schaick looked slightly ruffled. "And I suppose you want to keep on being victims," he suggested.

"My plan is the only one," said the editor, with authority. "It will take only one afternoon, and Landon will have to lend you His Smiles and his studio for that length of time. Then invite in all your candidates and start them in a sort of competitive game—to see which can talk most entertainingly for five minutes to His Smiles."

The idea was original, but as the bachelors thought of it, it gained ground with them. It would certainly be a lark.

"Games are fashionable this winter, I've heard, where there is no dancing," said Van Schaick.

Hartley smiled in his peculiar way. "Talking to dummies is always fashionable in the proper circles," he said, "and that is where Larpontier wants to be."

Metcalfe had been studying the matter keenly. "The trouble," he said, "is that anything in the nature of a competition would add zest to the conversation. We don't any of us have any grudge against Larpontier. and if we marry him off we want him to be pleased, so he'll stay married. We must find

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him a wife who will not only be entertaining in company, but will play the agreeable when they're alone together—even if he's in his dressing-gown, like Smiles."

"It would be much more awkward inviting them to come one at a time," said Landon—"much less conventional."

"Chaperons," interrupted Van Schaick. "Each one may bring her mother, if she wants; I don't think that will make it any easier to talk."

"And by way of excuse, you could say it was to settle a bet," said Hartley.

Van Schaick permitted himself to smile. "By way of excuse," he remarked, "I shall simply ask them to come at certain hours and talk to Mr. Smiles. I know plenty of eligible young ladies who will do what I say without asking for an excuse."

"They won't understand it, but it will spread," said Landon, "and all winter long we'll be refusing invitations for five-minute conversations with Mr. Smiles."

The day of the trial, as Metcalfe called it, was inauspicious. In the morning the sky lowered over the little house in Grove Street with a threat of snow, and the passers looked as if they felt thinly clothed against the raw east wind. It was weather that tried the temper of every one excepting Smiles. Toward noon the snow began to fall in big sploshy flakes that melted on the sidewalk; and by the time for afternoon callers the world was a gray whirl of storm, with a very soft and slippery footing underneath. The men sat in the studio expectant and curious. Van Schaick had assured the others that he knew the people he was dealing with, and that they would not be turned aside by a little snow. An early dusk closed in, and the Grove Street lamps shed their rays through it feebly, but promptly at the first hour and minute agreed upon a carriage materialized in one of the small circles of light, and a moment later there was a peal of the door-bell that brought all the men in the studio to their feet. Silently they drew the heavy curtains which they had arranged to cut the studio in two. On one side, rather in negligé, but very bland, stood Mr. Smiles. On the other were the bachelors and a dainty tea service which Landon had been persuaded to allow within his precincts for the single day.

"Have you got your watch out, Van?" whispered Metcalfe.

Van Schaick nodded.

"You're sure they understand who is to receive them?"

"Yes, they understand everything but our object—hush!"

A sound of footsteps and a swish of petticoats approached the door, and the men tried to make out whether it was one set of feet and petticoats, or two. The steps entered the studio, and some one said, cordially:

"This is Mr. Smiles?"

There was silence for a moment, and then the speaker evidently saw from the face before her that she had found her host. There was a little gurgle of mirth, which made the men nudge one another, but it was immediately repressed, and the voice went on with a slight jerkiness, "Mamma, let me present Mr. Van Schaick's friend, Mr. Smiles."

"Charmed," began an older voice, which seemed to be snuffed out suddenly, as if its owner remembered that she did not have to play.

The gurgling sound recurred again with more persistence. Hartley looked significantly at Van Schaick and whispered: "She's out of the running; you might as well cut it short."

Van Schaick parted the curtains. "If Mr. Smiles will excuse you, there are some more of us here," he said.

"How did you ever come to think of such a terrible ordeal?" the girl cried. "I couldn't have spoken another word to that object!"

The men trooped out from behind the curtains, and for a little while general laughter circled around the guileless hospitality of Mr. Smiles. Then the bell rang again, and the first comers were drawn hastily into retirement, with many exhortations to silence.

There was a business-like click of heels. "Hullo!" said a boyish voice. Then came a little creak that suggested the motion of artificial joints.

Landon looked nervous. "What do you suppose she's doing to him?" he breathed.

"Bet you a sofa pillow to a pound of Huyler's I'm the only girl that's shaken hands with you," the voice went on.

The men exchanged glances, feeling at once that this rough-and-ready camaraderie would not be pleasing to Larpontier. They were all acquainted with the young lady, for she was a familiar figure in society, and even in newspaper offices. Hartley, Metcalfe, and Landon wondered that Van Schaick had selected any one so independent as a candidate; but there was no questioning Van Schaick's

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decision in such matters; he undoubtedly knew what he was about, and meant to cover the ground thoroughly, and if her resources lasted and she made no tangible mistake, they must give her the full five minutes, to be fair.

There was a sound of somebody dropping on to the divan which had been drawn conveniently near to the place of honor. "Do you know," the voice went on, "when I got Mr. Van Schaick's note, I began trying to build you up from the name, the way they do other fossils from their footprints, but I must say my wildest imagination didn't build up such a smile."

Van Schaick interrupted the tête-à-tête. "Our friend is a trifle proud of his manly beauty, and it is never well to let one of us know what you think of him," he remarked, with a touch of malice in his tone, which gave the other men an inkling of why he had included this young lady.

She laughed. She and Van Schaick had crossed swords before. "What an ingenious method you have found of shining by contrast," she said. "You seem quite talkative beside Mr. Smiles."

"And you seem very penetrating beside him," answered Van Schaick.

Landon had no taste for amenities of this sort. He was stepping forward to put an end to them, when the door-bell saved him the trouble, and the little lady with the clicking heels was hustled behind the curtains and suppressed.

The next candidate and quite a succession after her were ignominious failures. Some of them giggled, some of them gasped, but none of them managed to get out even an intelligible greeting to Mr. Smiles. They were all rescued at the end of the first minute, and consoled with ices, macaroons, and such other alleviations as they were accustomed to expect. Time slipped away, and many of the guests went with it, declaring that they had never spent so delightfully original an hour. But to Van Schaick it began to seem rather too farcical. He privately showed his list to Hartley. There were only three more names on it, and none of those he had crossed out had been a success; but Hartley still had good courage, declaring that although the gift might be rarer than he had thought, they would surely find the truly gifted woman before the trial was done.

Once more the bell rang, and merriment was banished behind the curtains and hushed to silence.

"Ah, Mr. Smiles, I think I've had the pleasure before," a clear voice began—"now don't tell me that you have forgotten that pleasant half-hour we spent together in somebody's conservatory sometime last winter—I don't remember just when and where, and perhaps it may have been two or three times. It was so restful to slip away from all those laughing, chattering people in the reception-rooms and—and talk to myself a little while. And then I'm sure we danced together several times. Please don't tell me that your dancing days are past; I really don't know what society would do with you—I mean without you—Mr. Smiles, if you didn't dance."

There was something decidedly like a snicker on the wrong side of the curtain. It was Hartley's fault, but the voice was not abashed. Perhaps it had been waiting a long time to say just what it thought. "Another thing I must beg you not to do, is to neglect your dress in this way," it went on "We are all so fond of you in your evening suit, it quite unbalances our ideas of life to see you in a toga—at least without a chrysanthemum"—the brittle stem of a flower snapped softly—"I brought this on purpose for you, for old times' sake. Did you ever think—"

Van Schaick stepped out of concealment.

"I beg your pardon," he said, "but you are making one mistake. Mr. Smiles never thinks."

"But don't you think that he likes to think that he thinks?" asked the young lady with the clear voice.

"No," said Van Schaick, "or—yes, perhaps so, but he doesn't like to have you talk above his head. He has dim intuitions, you see. He knows when he is an object of scorn."

"I don't believe it, and I've known him for years," the young lady declared.

Some latent human interest stirred in Van Schaick. He lowered his tone a little as he led the young lady into the consolation end of the studio, where a whir of conversation had begun. "Do you give *me* credit for knowing when I'm an object of scorn?" he asked.

"Why, you never are," she said, frankly.

The next girl began to laugh when she entered the studio, and it did not seem as if she tried to stop. The people hidden by the curtain could hear her stepping slowly around Mr. Smiles, and a fresh peal rippled out at each new point of vision. Finally she collapsed on the divan, and simply laughed and laughed and laughed. It was impossible to

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keep from joining in, and the curtains flew apart before a regular gale of mirth.

"I think—it was the—chrysanthemum," she explained, pointing at it helplessly; and then she buried her face in her hands and laughed on, motioning away all the men as they came, one after another, offering things to eat and drink.

Her hysterical amusement seemed to be the culmination of the entertainment, and as soon as she grew calm there was a general saying of good-bys.

"There is only one thing we don't understand, and that is the conditions on which you decide that the contestants have failed," said a spokeswoman among the chaperons, as they were starting away with their charges.

"Any one who gets up the game must decide on the conditions for himself," Van Schaick explained. "You see, no two would think alike about them."

"That may be so," said the spokeswoman, "and yet I wish you would tell me your conditions, or else come and take charge of the game at my house, for I want to copy you—this has been such a perfect success."

Van Schaick gave a smiling negative to her requests and her assertion. He had no desire to help forward or take charge of any more games of this sort, and he did not think it had been a success. In fact, when the last retreating footstep had died away in the lower hall, he went disconsolately to the window and began drumming on the pane.

Metcalfe settled himself on one chair and put his feet on to another. "Lost case," he said.

"But there's another witness to call," declared Hartley. "Van has one more name on his list."

"Too late for her," growled Van Schaick from the window.

"Didn't I tell you that no living woman—" Landon began.

There was a peal at the door-bell. The bachelors looked at one another with reviving hope, heard feminine voices in the hall below, and fled behind the curtain, leaving the field to Mr. Smiles.

"I saved the best for the last on purpose," murmured Van Schaick.

"Sh-h-h-h!" warned Hartley, putting his finger to his lips.

Landon did what no one had done before. He found a hole in the curtain and peeped through.

Two absolutely stylish ladies entered, and the young and pretty one came forward with a little bounding motion from the soles of her feet.

"*Good*-day," she said; "nasty weather, isn't it? Such a storm we're having! Do you know, I really didn't know whether to come out in it or not. One dreads so to go out into a storm, and then when one gets out it's so much better than one thought. It's rather exhilarating, don't you know. But I really expected our coachman to lose his way, the snow was so blinding—quite a blizzard—indeed, I don't think I've seen such a storm in years. Mamma didn't think it best to come out in it."

Landon drew back from the peep-hole and twisted up his mustache, uncertain whether to be crestfallen or elated. Metcalfe went over and took a look himself, to be sure that his ears did not deceive him. Hartley's deep-set eyes sparkled, and Van Schaick beamed. The conversation continued without a pause or an inapt allusion, and they listened to it so entranced that when Van Schaick thought to look at the time, it had actually overrun.

"Why, really," she said, as they pounced upon her in delight, "you know I was afraid I was doing just what the others had. I couldn't think of anything specially neat, so I just said everything that came into my mind."

For one of the few times in his life Van Schaick was carried away with enthusiasm. He wrung her hand a second time. "There isn't another woman in the world," he cried, "who could have talked to Mr. Smiles eight minutes by the watch."

Hartley was the only one who kept his head—persisting in the inner conviction that there were others. It was he who noticed the opening and shutting of the street door downstairs, and called Larpontier up. It was very late, and the ladies only stayed for introductions and farewells, but Larpontier saw them to their carriage. The other men followed to the stairway, and, as the three figures descended, they saw the girl turn and look up over her shoulder at Larpontier, her well-bred face shining out fair and ethereal in the subdued light.

"Nasty weather, isn't it?" she began, innocently; "such a storm we're having—"

Landon and Hartley jerked Van Schaick and Metcalfe back into the studio and shut the door. Van Schaick flung himself on to the divan with the complacency of one who knows that his work is good.

"Boys," he said, impressively, "you may all depend upon it—that is a happy match."

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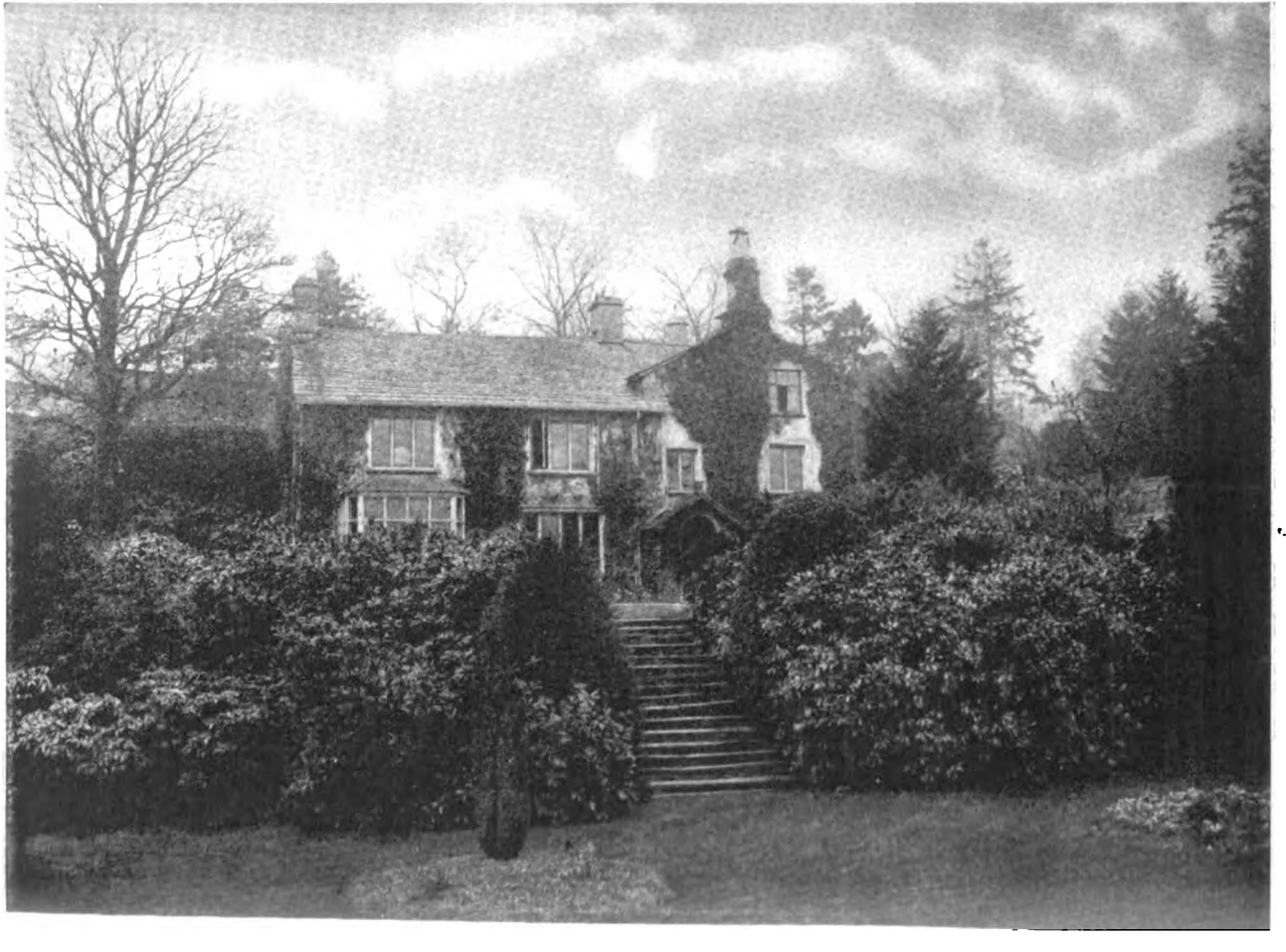

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The Background of Wordsworth's Poetry

By Hamilton W. Mabie

He spoke, and loosed our hearts in tears.
He laid us as we lay at birth,
On the cool flowery lap of earth;
Smiles broke from us and we had ease;
The hills were round us, and the breeze
Went o'er the sunlit fields again;
Our foreheads felt the wind and rain.
Our youth return'd; for there was shed
On spirits that had long been dead,
Spirits dried up and closely furl'd,
The freshness of the early world.

SO wrote Matthew Arnold in 1850, when the long life of Wordsworth ended and he was laid at rest in the churchyard at Grasmere, the Rotha sweeping past his grave with the freshness and purity of the mountains in its bosom. Nearly half a century has passed since the bells in the old square tower tolled on that memorable day, but the peace with which the poet touched the fevered life of the century has not lost its healing, nor has his message lost its power. There are still differences of opinion concerning minor points in his work, but his genius is no longer questioned, and his art, in its best moments, has won complete recognition. Some foreign critics, it is true, have doubted and even sneered; but one of the most valuable of recent contributions to the large literature which has grown up about Wordsworth comes from the hand of a very intelligent and sympathetic French critic. It is safe to say that, in the settled opinion of this country and of England, Wordsworth gave the world between 1798 and 1815 work that has enriched English poetry for all time both in substance and in form. For this poetry had not only a new music for the ear which made men think suddenly of mountain brooks; it had also a new view of nature and a new conception of life.

A poet so freighted with spiritual insight, with meditative habit, and with moral fervor, is always in danger of straining his art and dissipating its magic in the endeavor to produce ethical results; and a touch of didacticism banishes the bloom and dissolves the spell. There was in Wordsworth a natural stiffness of mind which showed itself more distinctly as time impaired the vivacity of his moods and the freshness of his imagination. He was, by instinct and the habit of a lifetime, a moralist; and there were times when he came perilously near being a preacher in verse. He was, as often happens, radically unlike the popular impression of him; he and Keats have been widely and astonishingly misunderstood. One constantly comes upon expressions of the feeling that Wordsworth had the calmness of the philosophic temper, and that he was by nature self-poised and cold; and this in the face of the fact that one of the great qualities of his verse is its passion! Wordsworth was, by nature, headstrong, ardent, passionate, with great capacity for emotion and suffering; the sorrows of his life shook him as an oak is shaken by a tempest, and years afterward, when he referred to the deaths of his children or of his brother, his emotion was painful to look upon. He bore himself with a noble fortitude through the trials and disappointments of his long career; but that fortitude was won through struggle. He had a stubborn will, which became inflexible where a principle was involved; he passed through a great spiritual crisis when the French Revolution first liberated and then blasted the hopes of ardent and generous spirits in Europe; he sought seclusion and maintained it to the end; he was rejected and derided by the great majority of those who made literary opinion during his youth and maturity; and his verse brought him no returns, although he had both the need and the wholesome desire for adequate payment for honorable work.

All these and other conditions told against the free development of the pure poetic quality in Wordsworth's nature, and against that spontaneity which is the source of natural magic in poetry. It is not surprising that he wrote so much didactic verse; it is surprising that he wrote so much poetry of surpassing charm and beauty. When all deductions are made from his work, there remains a body of poetry large enough and beautiful enough to place the poet among the greatest of English singers. At his best no one has more of that magic which lends to thought the enchantment of a melody which seems to flow out of its heart as the brook runs shining and singing out of the heart of the hills. No English poet has command of a purer music, and

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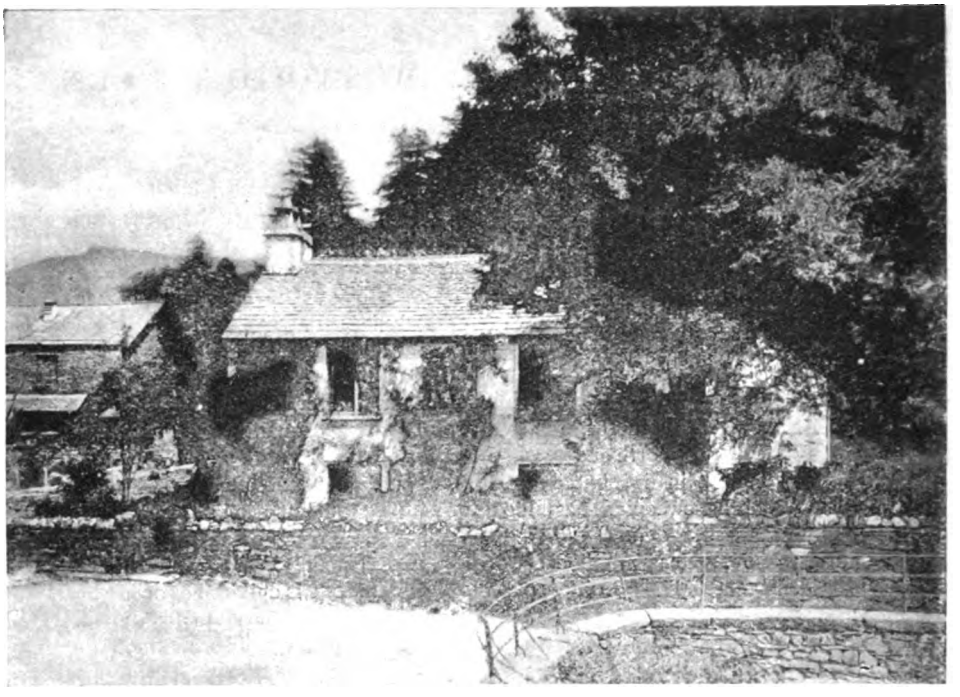

DOVE COTTAGE, GRASMERE

none has more to say to the spirit; he speaks to the ear, to the imagination, to the intellect, and to the soul of his fellows. He was always high-minded, devoted to his work, stainless in all his relations; during fifteen golden years he was so in tune with Nature that she breathed through him as the wind breathes through the harp, and the deep silence of the hills became a haunting music in his verse, and the inarticulate murmur of the mountain streams a reconciling and restful melody to tired spirits and sorrow-smitten hearts. Such a life is a spiritual achievement; add to it a noble body of poetry, and the measure of Wordsworth's greatness and service becomes more clear, although that measure has not yet been finally taken.

In this poetry Nature is not only presented in every aspect, but is interpreted in a way which was in effect a revelation. It is true, poets as far back as Lucretius had conceived of Nature as a whole, and had felt and expressed the inspiration which flowed from this great conception; but Wordsworth was the first poet in whose imagination this view of the world was completely mastered and assimilated; the first poet who adequately presented Nature, not only as a vast unity of form and life, but as a sublime symbol; the first poet who succeeded in blending the life of man with Nature with such spiritual insight that the deeper correspondences between the two were brought into clear view, and their subtle and secret relations indicated. He is constantly spoken of as pre-eminently the poet of Nature, because in no other English verse does Nature fill so vast a place as in his poetry; but he was even more distinctly the poet of the spirit of man, discerning everywhere in Nature those spiritual forces and verities which came to consciousness in his own soul, and those hints and suggestions of spiritual truth which found in his own spirit an interpreter.

It was inevitable that a poetry of Nature which was, at bottom, a poetry of life, with Nature as a background, a symbol, a spiritual energy, a living environment, should have its roots deep in the soil and should reflect, not general impressions of a universe, but aspects, glimpses, views of a world close at hand. In art great conceptions are successfully presented only when they find forms so beautiful and inevitable that the thought seems born in the form as the soul is lodged in the body; not conditioned by it, but so much a part of it that it cannot be localized, and so pervasive that it irradiates and spiritualizes every part. In like manner, in his best moments, Wordsworth fills our vision with

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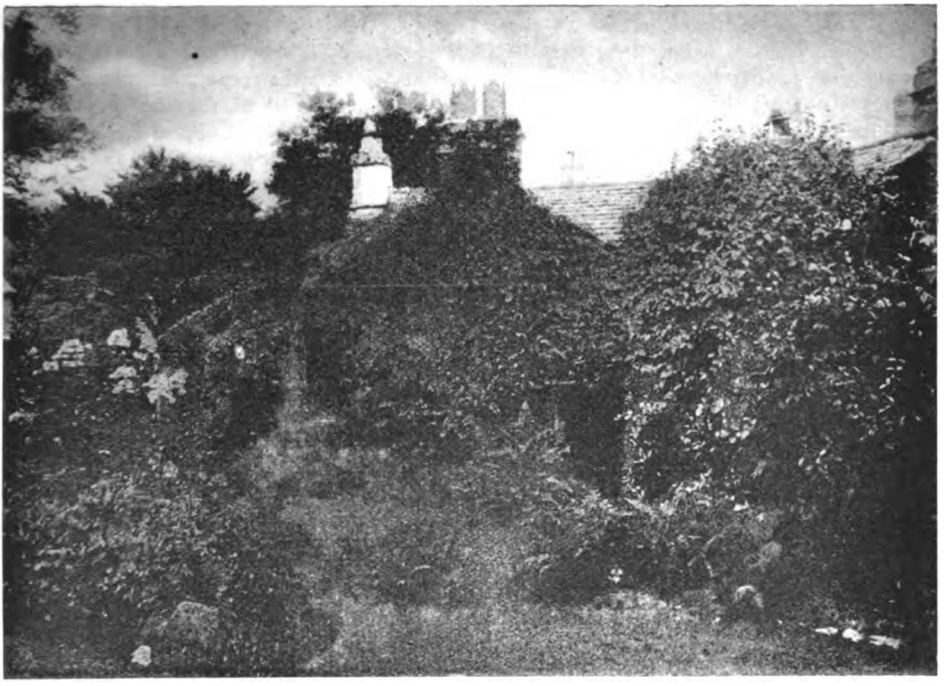

GARDEN OF DOVE COTTAGE

the beauty of some actual scene or place before he opens the imagination by natural and inevitable dilation to some great poetic idea. In the noble "Lines written above Tintern Abbey," in which his imagination rises to a great height and his diction rises with it on even wing, we are first made to see with marvelous distinctness the steep and lonely clifts, the dark sycamore, the orchard-tufts, the hedge-rows—"little lines of sportive wood run wild"—the pastoral farms and wreaths of smoke, before we are brought under the spell of

> That serene and blessed mood,
> In which the affections lead us on,

and we become living souls and see into the heart of things. In like manner the great Ode rises from familiar things—the rose, the moon, the birds, the lamb, the sweet, homely sights and sounds—to that sublime height from which the whole sweep and range of life become visible. And the lover of Wordsworth who recalls the Highland girl, the dancing daffodils, and a hundred other imperishable figures and scenes, knows with what unerring instinct the poet fastens upon the familiar and near when he purposes to flash into the imagination the highest truths.

Wordsworth's poetry has a singular unity and consistency; from beginning to end it is bound together not only by great ideas, which continually reappear, but it is harmonized by a background which remains unchanged from stage to stage. This double unity was made possible by the good fortune of a lifelong residence in the Lake Country. With the exception of the years at Cambridge, when he was a student in St. John's College, and later in London and Dorsetshire, and of occasional visits to the Continent, the poet spent his whole life almost within sight of Skiddaw and Helvellyn. In childhood, youth, maturity, and age he saw the same noble masses of mountain, the same sleeping or moving surfaces of water; he heard the same music of running streams and the same deep harmonies of tempests among the hills. The sources of his poetry were in his own nature, but its scenery, its incidents, its occasions, are, with few exceptions, to be found in the Lake Country. No one can catch all the tones of his verse who has not heard the rush of wind and the notes of hidden streams in that beautiful region; no one can fully possess the rich and splendid atmosphere which gathers about his greater passages who has not seen the unsearchable glory of the sunset when the upper Vales are filled with a mist which is transformed into such glory of light as

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never yet came "within the empire of any earthly pencil." In a word, the poetry of Wordsworth is rooted in the Lake Country as truly as the other flora of that region; and the spirit and quality of the landscape not only come to the surface in separate poems and in detached lines, but penetrate and irradiate the whole body of his verse.

The poet was born at Cockermouth, on the 7th of April, 1770, the second son of John Wordsworth, law agent of the Earl of Lonsdale. The town is in the northeastern part of the Lake region, not many miles from the English Channel, and within sound of the water of the Derwent. On the main street of the old market town stands the plain, substantial, two-storied house, spacious and comfortable, in which William and Dorothy were born; for the two names ought never to be separated, the sister's passionate devotion and genius contributing not only to the brother's growth and comfort, but to his work. To the south rises the castle, half in ruins; about are soft, grassy hills. The garden at the back of the house, with its hedges and the river murmuring near, was the playground of the children. There flowers bloomed and birds built safely, and the days went by in a deep and beautiful calm:

Stay near me; do not take thy flight!
A little longer stay in sight!
Much converse do I find in thee,
Historian of my infancy!
Float near me; do not yet depart.
Dead times revive in thee:
Thou bringest, gay creature as thou art!
A solemn image to my heart,
My brother's family!

Oh! pleasant, pleasant were the days,
The time, when, in our childish plays,
My sister Emmeline and I
Together chased the butterfly!
A very hunter did I rush
Upon the prey; with leaps and springs
I followed on from brook to bush;
But she, God love her! feared to brush
The dust from off its wings.

In "The Prelude" Wordsworth has left to the world a unique autobiography; a human document of the highest interest. In this story of his poetic life the landscape of his physical life is reflected in almost numberless glimpses, from his childhood to those rich years at Grasmere. In this meditative, descriptive poem, as in a quiet stream, his childhood and youth are preserved, and we are enabled to note the scenes and incidents which left their permanent impress on his memory. Under the northwest tower of the Castle at Cockermouth the Derwent runs swift and deep, and sweeps tumultuously over the blue-gray gravel of the shallows which spread out from the bank opposite. The boy never forgot this striking effect, and years after he wrote of

. . . the shadow of those towers
That yet survive, a shattered monument
Of feudal sway, the bright blue river passed
Along the margin of our terrace walk.

Standing in the garden at the back of the house, he saw constantly the footpath that led from the ford over the rocky brow of a neighboring hill; and that worn line of human travel became a highway to his imagination:

. . . a disappearing line,
One daily present to my eyes, that crossed
The naked summit of a far-off hill
Beyond the limits that my feet had trod,
. . . . . .
Was like an invitation into space
Boundless, or guide into eternity.

In 1778 the boy was sent to the Grammar School at Hawkshead, founded by Archbishop Sandys in 1585, at that memorable time when William Shakespeare, escaping from the tasks of the Stratford Grammar School and the quiet which broods along the banks of the slow-moving Avon, had gone up to London to seek and find the greatest fortune of literary opportunity and fame which has yet come in the way of mortal man. The school is still largely unchanged; there is a large room on the ground floor where the ancient hum of industrious boys is still heard; there is a small library made up of gifts from the students, each pupil presenting a volume when he leaves the school. The names of the Masters are preserved on a tablet in this room, and in an oaken chest the original charter of the school is kept. The old oak benches in the lower room bear witness to the traditional activity of the jack-knife, and "W. Wordsworth" is cut deeply in the wood. Here the boy worked at his books for eight happy years; boarding, as was the custom of the place, with a village dame—Anne Tyson—for whom he came to have a deep and lasting affection. The house in which she lived, like its fellows in the village, is small and unpretentious. The village lies in the beautiful country between Windermere and Coniston Water, with Esthwaite Water close at hand. It is a quaint old market town, with narrow streets, low

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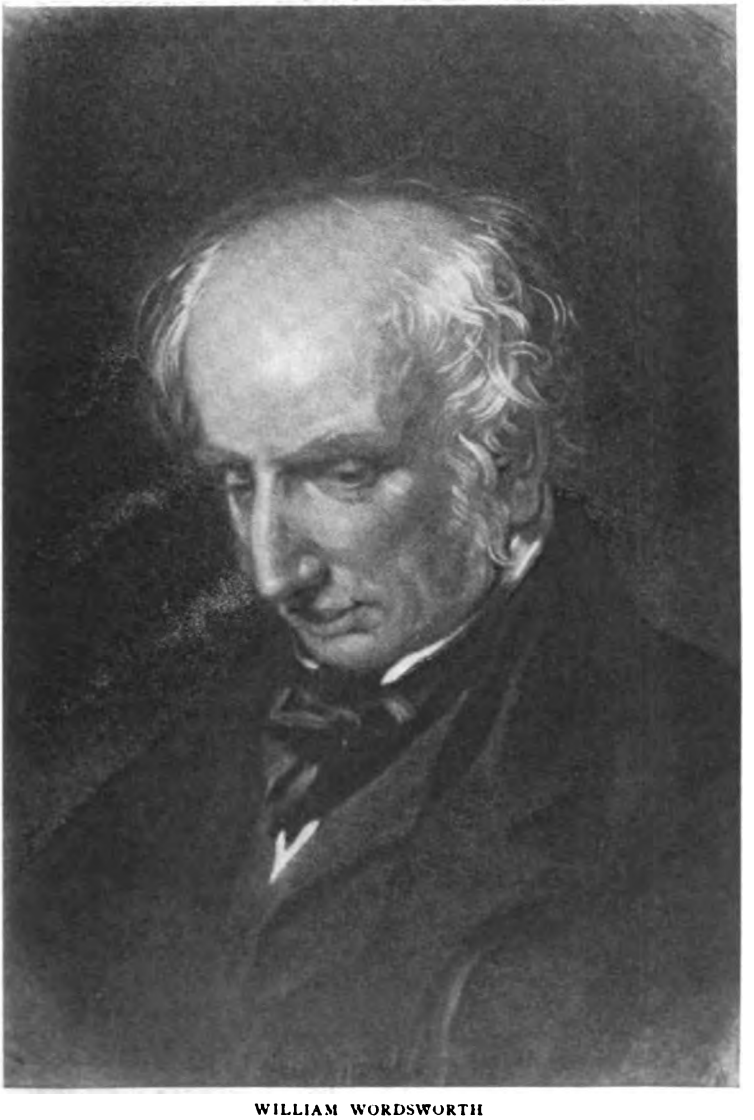

WILLIAM WORDSWORTH

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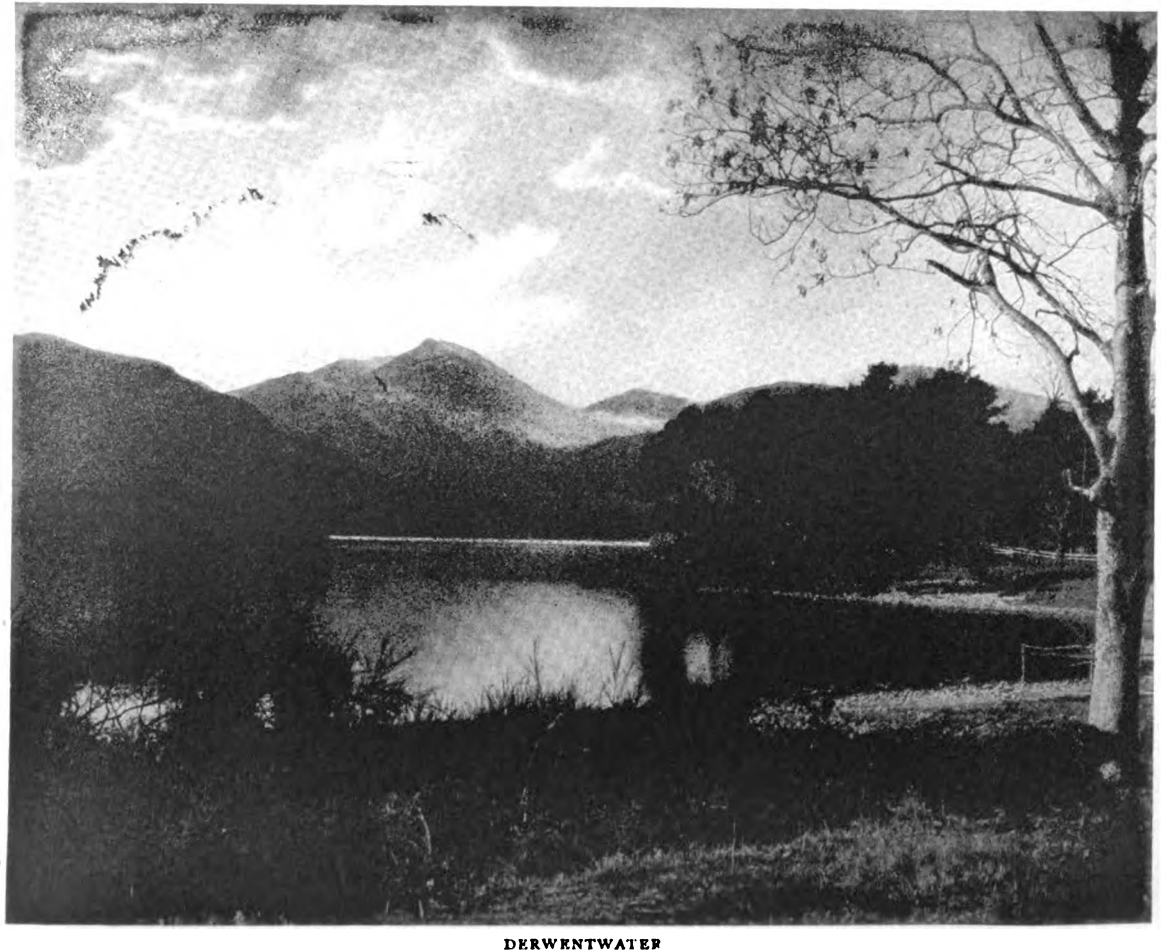

DERWENTWATER

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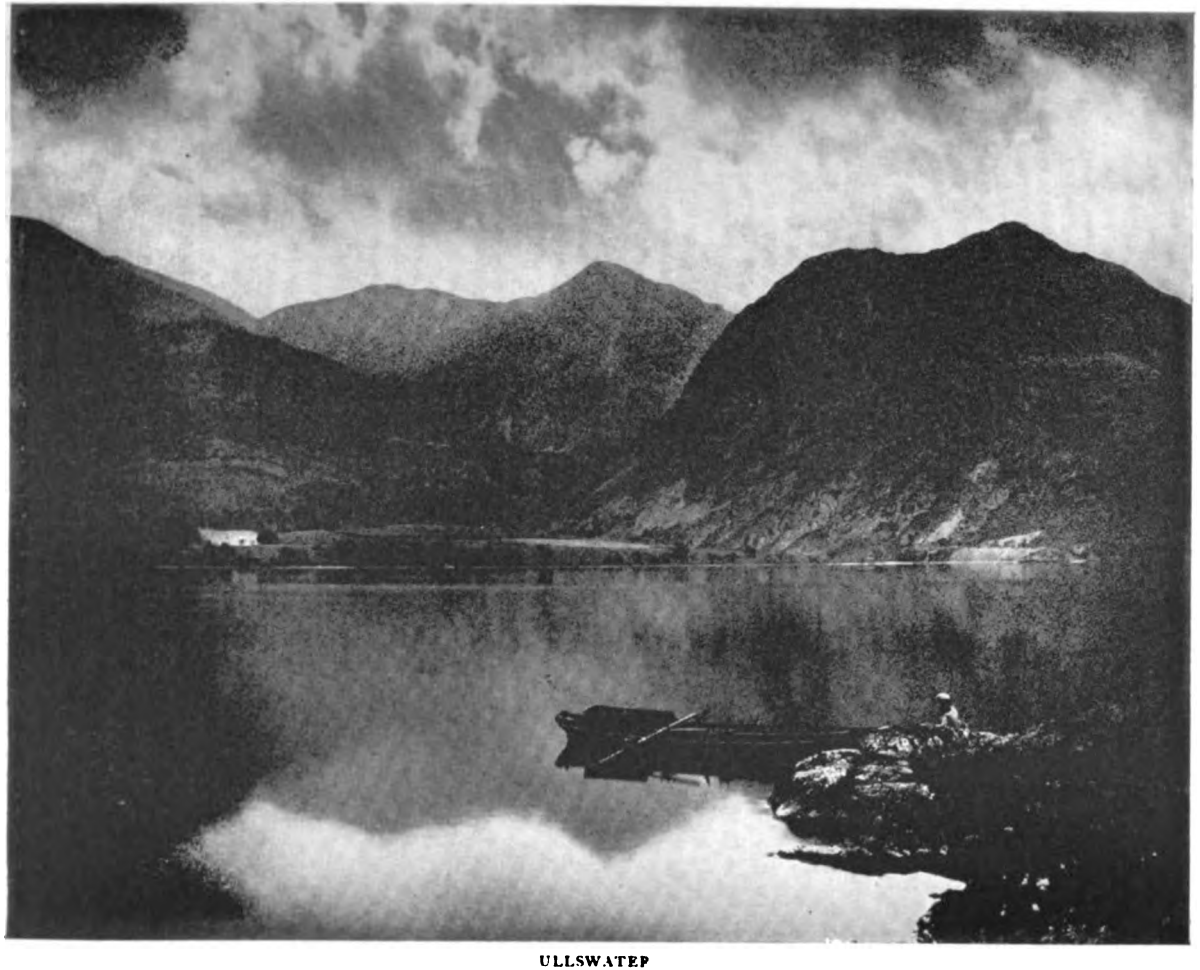

ULLSWATER

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archways, houses with many-paned windows; the old church dominating the place:

> The snow-white church upon the hill
> Sits like a thronèd lady, sending out
> A gracious look all over her domain.

The "Prelude" lingers long over the scenes, incidents, and experiences of the eight years at Hawkshead; and it would be quite impossible to find a locality more nobly planned for the unfolding and enrichment of a poet's imagination. The lover of Wordsworth can still feel something of the spell which was laid upon the boy in those golden days of fresh and aspiring youth. The teaching which the school gave was, for its time, admirable; but the deepest education was gained out of school hours, and, largely, out of doors. The memory of those years was always fresh and grateful:

> Well do I call to mind the very week
> When I was first intrusted to the care
> Of that sweet Valley.

The "Prelude" makes us aware of the spiritual richness and growth of these school days; of the joy of reading and the deeper joy of seeing; of long walks of exploration; of silent hours upon Esthwaite, or, in vacation, upon Windermere, when the deep and solemn beauty of mountain and star sank into his heart:

> Dear native Regions, wheresoe'er shall close
> My mortal course, there will I think on you;
> Dying, will cast on you a backward look;
> Even as this setting sun (albeit the Vale
> Is nowhere touched by one memorial gleam)
> Doth with the fond remains of his last power
> Still linger, and a farewell luster sheds,
> On the dear mountain-tops where first he rose.

Within easy walking distance one comes upon some of the most impressive or enchanting scenery of the Lake Country. Windermere, with its group of mountains; the striking lines of the Langdale Pikes, and scores of other peaks, crowd the horizon in all directions. To the west, over the hill, through lovely stretches of meadow or across the moorland, lies Coniston Water, with the massive front of Coniston Old Man rising across the quiet lake. One cannot look down on that exquisite Valley without thinking of Brantwood, and of the last of the group of great writers who were contemporaneous with Wordsworth's later years.

The leisure hours of that happy time were not, however, wholly given over to wandering and solitude; there was companionship with books as well:

"Of my earliest days at school," writes the poet, "I have little to say, but that they were very happy ones, chiefly because I was left at liberty there, and in the vacations, to read whatever books I liked. For example, I read all Fielding's works, Don Quixote, Gil Blas, and any part of Swift that I liked, Gulliver's Travels and The Tale of a Tub being both much to my taste. It may be, perhaps, as well to mention that the first verses which I wrote were a task imposed by my master—the subject, The Summer Vacation; and of my own accord I added others upon Return to School. There was nothing remarkable in either poem; but I was called upon, among other scholars, to write verses upon the completion of the second centenary from the foundation of the school in 1585 by Archbishop Sandys. These verses were much admired—far more than they deserved, for they were but a tame imitation of Pope's versification, and a little in his style."

The real education of the boy—the liberation of his imagination and the unfolding of his spiritual nature—was gained, however, in the woods and fields and upon the quiet lakes. Esthwaite, Windermere, and Wiouander, and the mountains which encircled them and made them a world by themselves, were his most potent teachers. Here, in boyhood, he began to reveal that union of exact observation with imaginative insight which was to give his poetry such vividness of pictorial effect and such depth of spiritual suggestion. He learned both to see the object upon which his eye rested, and also, by a sudden extension of vision, to discern its significance in that invisible order of which all things seen are but types and symbols. And out of this clarity and range of vision there came the double beauty of his verse: the beauty of the flower or tree or landscape suddenly and vividly presented to the imagination, and the beauty of the great world of earth and sky which enfolds flower and tree and landscape; the beauty of the daffodil dancing along the margin of the bay, and that other beauty which flashes upon

> . . . that inward eye
> Which is the bliss of solitude.

In October, 1787, Wordsworth left the Lake Country for the first time and took up his residence in the southwestern corner of the first quadrangle of St. John's College, Cambridge. Here he found another kind of beauty; the beauty of low-lying fields, of streams that run through marshes to the sea, of low, veiled skies. Here, too, was the ripe loveliness of an ancient seat of learning; and here, above all, were the richest traditions and associations of English poetry. Those glorious windows and noble roofs which Milton loved so well he loved also, and from those dark carven seats where one sits to-day under

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the spell of choral singing of almost angelic sweetness he doubtless searched, with reverent gaze,

That branching roof
Self-poised, and scooped into ten thousand cells
Where light and shade repose, where music dwells
Lingering, and wandering on as loth to die—
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality.

Having taken his Bachelor's degree in January, 1791, Wordsworth went up to London, uncertain as to his future vocation. Every reader of his poetry knows how vividly he saw certain things in London—the thrush that sang on Wood Street, and by the magic of its notes made Poor Susan suddenly aware of trees and mountains, of rolling vapor and running streams, and that noble vision from Westminster Bridge—but the great city touched him mainly as it reminded him of things remote from its turmoil and alien to its mighty rush and war of strife and toil. In November of the same year he landed in France, at the very moment when the hopes of humanity were still full winged on their sublimest flight; hopes so soon to fall, maimed and bruised, to the earth whence they had risen with such exultant joy. The spiritual crisis through which the ardent young poet passed lies outside the scope of this article; it may be said in passing, however, that those who are tempted to make the usual commonplace comments on his subsequent change of attitude will do well to study first the temper and temperament of one whose nature had a kind of ocean-like capacity for depth of emotion, and whose convictions were born in absolute integrity of thought. The world would not willingly lose Browning's striking lines on "The Lost Leader;" but the world is glad to remember that the younger poet, with characteristic candor, in later and wiser years disclaimed his interpretation of the older poet's course.

In 1795 Wordsworth made his first home at Racedown, in Dorsetshire. His sister joined him, and that beautiful companionship, which was to be one of the prime sources of his inspiration, brought him calmness and hope after months of darkness and discouragement. Here began that long poetic career which was not only to develop poetic genius of a high order, but to illustrate a devotion to the things of the spirit so nobly sustained that the long history of literature hardly affords its parallel. The beginnings were not very promising; the poet seemed to need the touch of some quicker mind than his own. The impulse came two years later when Coleridge became the guest of the quiet household, and in one of the long walks in which the two poets and Dorothy Wordsworth found such delight, the "Ancient Mariner" was planned. In the autumn of the following year a new date was made in English literature by the appearance of the "Lyrical Ballads." To that slender volume Wordsworth contributed both his weakness and his strength; it contained "Goody Blake" and "The Idiot Boy," but it also contained "Expostulation and Reply," and "The Tables Turned." Above all, it gave the world the "Lines written above Tintern Abbey," in which the genius of the poet touched its highest reach of insight and power.

The poet was now on the threshold of his great career; there were before him fifteen years in which the breath of inspiration touched him again and again, and he sang with the magical ease of the bird; after this productive decade and a half the glow slowly faded, the spell was broken, the magic lost. At the very beginning of this epoch in his spiritual and artistic growth, Wordsworth, with his sister, returned to the Lake Country, from which he never again departed save for brief journeys or visits. In the very heart of that lonely region he found the home of his genius and of his affections. "To be at Grasmere," wrote Dorothy, "is like being at a natural church. To spend one's holiday there is like having a week of Sundays." And now, nearly a century later, the Vale still keeps its ancient silence despite the tide of travel which follows the highways. One may stand to-day in the ancient churchyard and feel the peace of the landscape enfolding him as it enfolded Wordsworth. The latest poet to celebrate the sacred associations of the place has not missed the repose which the older poet loved so well:

Afar though nation be on nation hurled,
And life with toil and ancient pain depressed,
Here one may scarce believe the whole wide world
Is not at peace; and all men's hearts at rest.

In December, 1799, when the Wordsworths took possession of Dove Cottage, the tiny, blue-gray stone cottage was almost without neighbors, and the lake lay before it like a mirror; to-day it is part of a small but compactly built village. It faces the lake, which is but a short distance from its door; there is a small orchard and garden at the back, so

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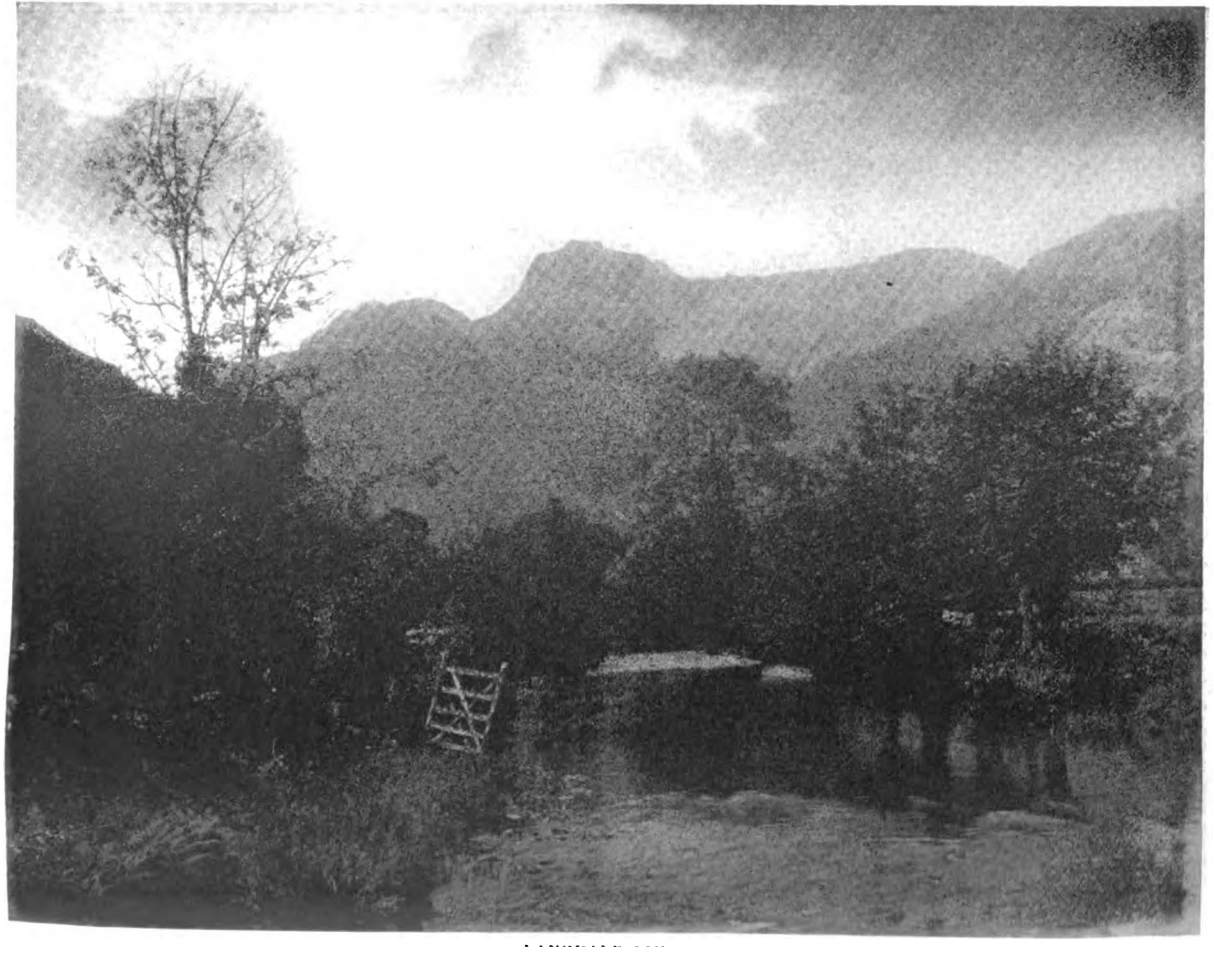

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GRASMERE CHURCH

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rich in foliage that it is like a fragrant bower; the spring still overflows in its little bowl; the rocks, overhung with vines, rise abruptly from the natural seat which Coleridge cut for Wordsworth; and the outlines of the house are almost invisible, so rich are the masses of vine and foliage which have overgrown and enriched it. Nature has taken the Cottage into her own keeping and made it part of the landscape. The elder-tree which once hung its blossoms near the little porch has gone, but a profusion of wild flowers obliterates all traces of its loss. Through a tiny vestibule the visitor enters the largest room in the house, and is amazed to find it so small; for the greatness of the poetry with which the Cottage is associated somehow affects the image one has unconsciously made of it. Sixteen feet long and twelve broad, with dark oak wainscoting from floor to ceiling, a large fireplace, lighted by a cottage window embowered in jasmine—this was the place where Wordsworth received his friends, and where, far into the night, Coleridge's magical voice went sounding the deeps of thought. Climbing the narrow stairs, one comes to a tiny room where the poet kept his books and where he often wrote; his study was, however, out-of-doors. In the little guest-rooms Coleridge, Scott, De Quincey slept. In one of these rooms Coleridge first read "Christabel" to Wordsworth; there Dorothy and Coleridge often talked until the stars began to fade. "Every sight and sound reminds me of Coleridge," wrote Dorothy in later years; "dear, dear fellow—of his many talks to us, by day and night—of all dear things." In the house, or about it, gather some of the richest traditions of English literature. That marvelous boy, Hartley Coleridge, played in the garden; the small figure of the "Opium Eater," with his dark, expressive face, was often seen in the same garden which, years later, was to be the silent witness of his own strange struggles; within the shelter of this orchard-garden, too, Southey read aloud "Thalaba;" here Sir Humphry Davy brought not only his fame but his unfailing charm of gracious manners and gayety of spirits; and here the Magician of the North wove those ancient spells which none who came near enough to understand his noble nature ever escaped. On a memorable day in 1805, Davy, Scott, and Wordsworth climbed the long and rugged ascent of Helvellyn—

> Old Helvellyn's brow,
> Where once together, in his days of strength,
> We stood rejoicing as if earth were free
> From sorrow, like the sky above our heads.

No presence, however great, lends such

WORDSWORTH'S BIRTHPLACE, COCKERMOUTH

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COTTAGE AT HAWKSHEAD

beauty and dignity to Dove Cottage as Dorothy Wordsworth gave it out of the richness and nobility of her rare nature. Here she showed, as in a parable, the imperishable sweetness of self-forgetful love; here, in lifelong devotion, she poured out the treasures of her mind and heart for the enrichment of one who, without the warmth of affection, the quick sympathy, the fruitful suggestiveness she gave him, would have been poor indeed, with all his later fame:

> The blessing of my later years
> Was with me when I was a boy;
> She gave me eyes, she gave me ears,
> And humble cares, and delicate fears,
> A heart, the fountain of sweet tears,
> And love, and joy, and thought.

To this cottage came, later, the wife who was to widen without impairing the circle of comprehension and devotion which wove about the poet a magical barrier against the coldness of the world. No man of genius ever owed more to women than Wordsworth, and none has more richly repaid their devotion; for none has interpreted the finest qualities of womanhood with greater purity of insight. The most magnificent compliment ever paid to a woman was penned by Shakespeare, whose genius is never more searching in its insight or felicitous in phrase than when it deals with ideal women; but Wordsworth's tributes to the highest qualities of womanhood are unsurpassed in delicacy and dignity. Who has ever spoken of woman with a finer instinct than the poet who wrote:

> And she hath smiles to earth unknown;
> Smiles, that with motion of their own
> Do spread, and sink, and rise;
> That come and go with endless play,
> And ever, as they pass away,
> Are hidden in her eyes.

But Dove Cottage was but a personal shelter in a country which, in its entirety, was the home of Wordsworth's genius. "This is the place where he keeps his books," said the servant to the visitor at Rydal Mount; "his study is out-of-doors." From 1798 to the hour of his death in 1850 the poet lived in the larger world which spread from his door to the horizon. He knew every path, summit, glen, ravine, outlook in that country; he was on intimate terms with every flower, tree, bird; he saw the most delicate and elusive play of expression on the face of that world, the shy motions of its most fugitive life; he heard every sound which issued from it. One has to walk but a little way from the cottage to see, spread before him, the majesty and loveliness of that landscape. The old road from Grasmere to Ambleside, which Wordsworth haunted not only with his presence but with the murmured tones of his

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WORDSWORTH'S GRAVE

verse, climbs the near hill, and there lies the vaster world!—the little blue-gray village of Grasmere, at the head of the lake on the right, with the great mass of Helvellyn towering behind it; stretches of green meadows fringing green waters: the solitary island with its pines; Silverhorn and Helmcrag: the ridge of Loughrigg, where the poet loved to walk; and, on the left, Rydal Water set like a jewel among the hills.

Between December, 1799, and May, 1808, while the Wordsworths were living in Dove Cottage, the poet composed "Michael," "The Cuckoo," "The Wanderer," "The Leech-gatherer," "The Butterfly"—which describes the orchard-garden—"The Daisy," "Alice Fell," "The Beggars," the "Ode to Duty," "The Waggoner," "The Character of the Happy Warrior," "The White Doe of Rylestone." Here the great Ode on Immortality was begun, and here "The Prelude" and "The Excursion" were largely written. In the seclusion of this tiny garden Wordsworth's poetic prime was reached, and here his genius touched its highest mark of expression.

In 1808 the cottage became too small for the growing family, and the Wordsworths removed to Allan Bank, a larger house at the north end of Grasmere. From thence, in 1811, another move was made to the Rectory, a very charming place opposite the church and within sound of the swiftly running Rotha. Here sorrow lived with the Wordsworths and became their familiar companion. Of their five children two died under this roof: Catherine, whom De Quincey loved with such intensity of ardor that he was terribly shaken by her sudden death—"never, from the foundation of these mighty hills," he wrote, "was there so fierce a convulsion of grief as mastered my faculties on receiving that heart-shattering news;" and Thomas, who followed his sister after a brief interval. Wordsworth's grief was, after the manner of the man, deep and passionate; forty years later he could not speak of these sorrows of his early life without agitation and suffering. The children sleep in the churchyard across the narrow road from the Rectory, and the associations of the place so weighed upon the poet's spirit that another and final removal was made in the spring of 1813 to Rydal Mount.

Few houses have been described so often, and none more perfectly matches the picture of a poet's home as the imagination instinctively conceives it. Standing on the rocky side of Nab Scar, above Rydal Lake, almost concealed by the vines which have grown apparently into its very structure, its terraces rich in hedges and foliage, Rydal Mount is a type of English repose, maturity, and natural

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loveliness. As one walks up the quiet road past the little church the stir and turmoil of life are so distant and alien that one wonders if they be not the dreams of a disordered mind. Here are silence, seclusion, fathomless depths of greenness, enchanting beauty of glancing water and wandering mountain line.

At Rydal Mount "The Excursion" was finished, and "Laodamia," the "Evening Ode," "Yarrow Revisited," and the series of Ecclesiastical Sonnets written. The magical quality, the inimitable charm, of the "Daffodils," the "Solitary Reaper," the "Cuckoo," had vanished, the didactic note had become more distinct; but in his happiest hours the poet still had command of a noble style. Mr. Myers has noted the striking and beautiful close of Wordsworth's poetic life. It was in 1818 when Nature seemed to take solemn farewell of the genius which she had inspired, and which had, in turn, been her interpreter. There came one of those sunsets sometimes seen among the Cambrian hills, the splendors of which not only pass quite beyond speech, but impress even the unimaginative as almost apart from the ordinary processes of Nature. The earth and the sky, in the radiance of shifting cloud and folding mist, seem to blend together into a new and unspeakably wonderful world of light and color and spiritual splendor. Under the spell of that vision the poet's imagination rose once more to its earlier level in the "Evening Ode, composed on an evening of extraordinary splendor and beauty:"

> No sound is uttered, but a deep
> And solemn harmony pervades
> The hollow vale from steep to steep,
> And penetrates the glades.
> Far distant images draw nigh,
> Called forth by wondrous potency
> Of beamy radiance, that imbues
> Whate'er it strikes, with gem-like hues!
> In vision exquisitely clear
> Herds range along the mountain side;
> And glistening antlers are descried,
> And gilded flocks appear.

The poet seemed to recognize the decline of his poetic power, the hardening of his faculties; for he adds, with pathetic clearness of insight:

> Full early lost, and fruitlessly deplored;
> Which at this moment, on my waking sight,
> Appears to shine, by miracle restored!
> My soul, though yet confined to earth,
> Rejoices in a second birth;
> —'Tis past, the visionary splendor fades;
> And night approaches with her shades.

In 1843, on the death of Southey, Wordsworth was persuaded to accept the position of Poet Laureate, and nobly wore the honor through seven years of unbroken silence. And in this vine-embosomed house, in April, 1850, the end came. As he had lived, so he died, in simple but sublime repose. The stream of visitors who pour through the Grasmere churchyard cannot destroy the spell of solemn silence which enfolds the poets' corner in that beautiful place of death and life. The old church, the steep hill, the shining thread of waterfall, the silent curve and sweep of the Rotha, the tombs of the poets—for William, his wife, Dorothy, and Hartley Coleridge lie together in that sacred place—who is not the better for the sight and the memory of them!

The Lake Country is not only the natural but the spiritual background of Wordsworth's poetry. That poetry was, with few important exceptions, written there; in very many instances it grew out of localities which have been accurately determined, or was suggested by incidents which are still remembered; so intimate, indeed, is the connection between the great mass of the shorter poems and the landscape and life of the region that the verse seems but the description and interpretation of landscape and life. In the longer poems passage after passage can be assigned to definite places or connected with persons and incidents. But in a still deeper and more spiritual sense was Wordsworth's imagination affected by the little world of mountain, lake, and cloud in which he lived. That country suggests and illustrates, in a marvelous way, the two distinctive characteristics of Wordsworth's poetry: clear, accurate sight of the fact, and the sudden expansion of the vision to take in its largest relations and its most far-reaching spiritual symbolism. Wordsworth's genius was notable for its twofold recognition of the familiar and the sublime in Nature, its closeness of observation and its clearness of imaginative insight, its scientific exactness and its poetic vision; if the phrase may be permitted, Wordsworth habitually saw both the human and the divine sides of Nature—the fragrant orchard at his door, and the last sublime reach of mountain as it fades into sky.

Now, the Lake Country presents both these aspects of Nature. The mountains are not high, and yet they are touched with sublimity; the cattle browse on their grassy slopes, and yet infinity and eternity seem somehow embodied in them. They are both familiar and mysterious. More than this they

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suggest in the most subtle way the play of the imagination. Through the upper Vales the mists continually roll in from the sea, and the whole country is enfolded in an atmosphere which brings with it all the magic of light and shade, all the mystery of shadow and distance and the commingling of sky and earth. Miracles of light and color are daily wrought among those hills; enchantments and spells are woven there which the imagination cannot escape. The real and the visionary continually intermingle. The atmosphere works such marvels that it becomes a visible type of the play and processes of the imagination. In that country, as in the poetry of its interpreter, there are always the solid mass, the definite outline, the substantial form; and there is also the finer and visionary world into which the ideal world seems to rise, and with which it seems to blend in a whole which is both perishable and imperishable, both material and spiritual: the unity of the seen and the unseen. No one understood this subtle quality of the Lake Country landscape better than Wordsworth, and no one has so clearly defined and described it as he has in the following passage:

The rain here comes down heartily, and is frequently succeeded by clear, bright weather, when every brook is vocal and every torrent sonorous; brooks and torrents which are never muddy even in the heaviest floods. Days of unsettled weather, with partial showers, are very frequent; but the showers darkening or brightening as they fly from hill to hill are not less grateful to the eye than finely interwoven passages of gay and sad music are touching to the ear. Vapors exhaling from the lakes and meadows after sunrise in a hot season, or in moist weather brooding upon the heights, or descending towards the valleys with inaudible motion, give a visionary character to everything around them; and are in themselves so beautiful as to dispose us to enter into the feelings of those simple nations (such as the Laplanders of this day) by whom they are taken for guardian deities of the mountains; or to sympathize with others who have fancied these delicate apparitions to be the spirits of their departed ancestors. Akin to these are fleecy clouds resting upon the hill-tops; they are not easily managed in picture, with their accompaniments of blue sky, but how glorious are they in nature! how pregnant with imagination for the poet!

To the Skylark

By William Wordsworth

Ethereal minstrel! pilgrim of the sky!
  Dost thou despise the earth where cares abound?
Or, while the wings aspire, are heart and eye
  Both with thy nest upon the dewy ground?
Thy nest, which thou canst drop into at will,
Those quivering wings composed, that music still!

To the last point of vision, and beyond,
  Mount, daring warbler!—that love-prompted strain,
'Twixt thee and thine a never-failing bond,
  Thrills not the less the bosom of the plain;
Yet mightst thou seem, proud privilege! to sing
All independent of the leafy spring.

Leave to the nightingale her shady wood:
  A privacy of glorious light is thine,
Whence thou dost pour upon the world a flood
  Of harmony, with instinct more divine;
Type of the wise, who soar, but never roam,—
True to the kindred points of Heaven and Home!

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The Life and Letters of Paul

X.—The Letter to the Galatians[1]

By Lyman Abbott

THE primitive Church, as it existed in Paul's time, was composed of three elements, distinct and sometimes antagonistic, though merging by insensible degrees one into the other: they were respectively composed of Jews, Gentiles, and proselytes. The former brought into the Christian Church their Jewish faith and Jewish traditions; the second knew nothing, or almost nothing, of either the Jewish faith or the Jewish traditions; while the third, those who had repudiated Greek polytheism and accepted faith in Jehovah as the one true and righteous God, occupied a position midway between the other two, and were probably the most liberal and independent of the three parties. The Galatian churches were composed largely of Jewish converts. In order to understand the Epistle to the Galatians, and its bearing upon certain ecclesiastical and theological questions of our own time, it is necessary to comprehend not only the nature of the Jewish party in the time of Paul, but also its tendency and its history in subsequent developments in the Christian Church.

The essential faith of Mosaism was that God is a righteous God, and demands righteousness of his children. The essential principle of Mosaism was obedience to the laws which God has made, and which have been by his prophets promulgated, by divine authority. The essential symbol of Mosaism was the Ten Commandments. This simple principle of Mosaism, that God is a righteous God, that he demands righteousness of his children, and demands nothing else, and that the principles of righteousness are those illustrated by the Ten Commandments, had, by the time of the Restoration from the Exile, been greatly modified. An elaborate ecclesiastical system had grown up, partly imported from paganism, with a priesthood, a ritual, and a central temple. It is not necessary for my purpose here to consider how far the Levitical code is a divine code, really organized and promulgated by Moses, and how far it is a human addition to and corruption of the simple ethical and spiritual principles that characterized the Book of the Covenant, which is the oldest book in the Bible.[1] It must suffice to say that in the time of Christ this Levitical code was universally accepted by the Jews as of divine authority, equal in its obligations with the simpler and earlier law. The distinction between what we call the ceremonial and the moral law was, if not absolutely unknown, entirely ignored. Indeed, so far as the distinction was recognized at all, the Pharisees gave pre-eminence to the ceremonial code. Their argument was very simple. The moral law concerns man's duties to his fellow-man, the Levitical law concerns man's duties to his God; but man's duties to his God are more important and more sacred than his duties to his fellow-man: therefore the ceremonies inculcated by the Levitical law are more important and more sacred than those inculcated by the second table of the Ten Commandments. This Levitical code imposed on its votaries numerous obligations, three of which chiefly concerned Paul's attention in the Epistle to the Galatians: their obligations to and through the priesthood, and the correlative rights and duties of the priesthood; the obligation of circumcision; and the obligation to observe certain sacred days, chief of which was the Sabbath Day. Let us consider these separately.

In the Jewish history the most casual reader of the English Bible will note two classes of sacred officers, priests and prophets. The priests were officially connected with the Temple. It was their function to offer sacrifice; they must belong to the family of Aaron, and therefore were necessarily of the tribe of Levi. They were supported by a regular tax levied upon all the worshipers, the amount of which was fixed, though no provision appears to have been made for compelling the payment. It was a profana-

[1] I assume that the Galatian Christians, to whom Paul addressed this Epistle, were in the cities of Antioch, Iconium, Lystra, and Derbe, which, according to the Book of Acts, he visited; not in the so-called North Galatia, a district lying to the north and east of Lycaonia and Phrygia, and constituting only a part of the great Roman Province of Galatia, a region which we have no reason to think he ever visited. The question is not, for the interpretation of the Letter, very important. The South Galatia view is held by Renan, Weizsäcker, Ramsay, and McGiffert.

[1] Exodus xx., 1; xxiv., 7.

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tion for any one, not in the priestly succession, to enter the priests' court in the Temple, or to offer the sacrifices, and no one could come acceptably to God without a sacrifice. According to an ancient tradition, when Dathan and Abiram proposed to offer sacrifice to the Lord without authority, the earth opened and swallowed them up. When Uzzah, who was not a Levite, ventured to put forth his hand to prevent the ark from falling off the cart on which it was being carried, he was instantly struck dead. Whether these stories are historically accurate, or whether they were incorporated into Jewish history at a later period, in order to give historical sanction to the claims of the Jewish priesthood, first formulated at the time of the Restoration, it is not important for us here to determine. Those claims were universally accepted, and these stories were universally believed to be historical, by all devout and orthodox Jews in the time of Paul.

The prophets, on the other hand, belonged to no class and received no ordination. They were taken sometimes from the court and sometimes from the farm; sometimes they were educated, and sometimes, relatively speaking, uneducated. No appointment and no ecclesiastical approval was required. Any one might prophesy. If he felt, or thought he felt, the spirit of God upon him, he was at liberty to give utterance to his message. Freedom of religious teaching was as absolutely secure under Judaism as it could be made in that olden time. In this air of freedom there were then, as there are now, true prophets and false prophets.

When the Christian Church was born, the Jews, coming into the Christian Church, brought with them the Jewish conceptions concerning the priesthood, the sacrifices, and the Temple. They regarded the twelve Apostles as the representatives of the twelve Tribes. They believed that the peculiar authority of the priesthood was passed over to the Apostles and their successors. At first they continued the sacrificial worship in the Temple. When the Temple was destroyed, the sacrificial worship could no longer be continued, because the law prohibited the offering of sacrifices except at the Temple; but still the essential idea lingered in the mind of the Jewish portion of the Christian Church, that approach could be made to God acceptably only through a priesthood and by means of a sacrifice. That idea, in a certain portion of the Christian Church, remains to this day. The Christian ministry are regarded as the legitimate successors of the Jewish priesthood; that priesthood is regarded as permanent, its sacredness as enduring, its office as essential to the institution of religion. The modern clergyman is therefore regarded as a priest, as truly as was the ancient Jewish Temple official. It is true that he no longer belongs to the house of Aaron or the tribe of Levi, but he is no less in a churchly succession. He must receive his authority from priests who preceded him, and they from still preceding priests, and so he must be able to trace his ecclesiastical lineage back to the Apostles, through whom he derives his priestly authority from Christ. And these priests have the same substantial office to perform as did the priests in the old Jewish Temple. The simple supper which Christ told men to take in memory of him is converted into the bloodless sacrifice of the Mass, and every time the bread is broken and the wine is poured out a new sacrifice for sin is offered by the Christian priest. This Christian priest, offering this sacrifice, must have an altar; and so the simple supper-table, on which the memorial of Christ was celebrated in the primitive Church, is converted into an altar, set apart for sacrificial purposes. The analogy to the Priests' Court in the ancient Temple, which only the priest might enter, is a sacred chancel which only the clergyman may enter. The church edifice is no longer a meeting-house or an assembly for worshipers; it is a temple, with the various paraphernalia of the ancient Temple, if not literally repeated, at least symbolically represented. Thus, according to this conception, Christianity is a law, righteousness is obedience, the clergyman is a priest, the Lord's Supper is a sacrifice, the communion-table is an altar, and the Church is a temple.

The second element in the Jewish Church, with which the Epistle to the Galatians deals, is the rite of circumcision. A difference of opinion respecting the origin of this rite exists, similar to the difference of opinion which exists respecting the origin of the sacrificial system. It is certain that circumcision was known outside of Jewish circles in times preceding the age of Moses, and it is almost certain that it was borrowed by the Jews from other nations. That is no argument against its divinely appointed function, for it seems generally to have been the divine plan not to create new ceremonials, but to take ceremo-

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nials which already existed and give them a new and sacred significance. Thus, Christ took the simple family supper, which constituted the most essential feature in the Passover celebration, and gave to it a new significance by making it a memorial of himself. and of the deliverance which he brings to all mankind. According to one Biblical tradition, circumcision dates from the days of Abraham; according to another tradition, it would appear to have originated, so far as Judaism is concerned, in the time of Moses.[1] It is not certain that these traditions are inconsistent, and it is certain that, whichever one we accept, circumcision, as a Jewish rite, was very ancient. It had existed among the Jews for eleven or twelve hundred years; perhaps for seventeen or eighteen hundred. It was a distinguishing characteristic of the Jews in the time of Christ. No man could become an heir of the Jewish promise, no man could be recognized as a true worshiper of the true God, unless he was circumcised. The most vigorous and intense term of reproach which a Jew could apply to another was the phrase "an uncircumcised dog." Thus circumcision was wrought into the very life of the Jewish nation, and made the entrance door to it.

As in the Jewish conception of Christianity the church, the ministry, and the Lord's Supper have taken the place respectively of the Temple, the priesthood, and the sacrifice, so in that conception baptism has taken the place of circumcision. In the time of Paul, when a pagan became a Jew, he was baptized; that is, he was led into the water and immersed in it, and, according to the later rabbinical teaching, entirely submerged in it from head to foot. It was contended by the stricter sect of the Pharisees that if this submersion was in any respect incomplete, the baptism was ineffectual. In this ceremony his old faiths were washed away. He was said, in rabbinical phraseology, to be buried in baptism and raised a new creature. This ceremony, which the Jews had used as a means of entrance for pagans into the Jewish Church, John the Baptizer employed, giving to it a new significance, as a means of solemn profession, of new life, among the Jews. This last of the Hebrew prophets said in effect to those who listened to him: You need cleansing as much as the pagans; your faiths are no better than theirs; you need repentance no less than they; you also must be submerged, and wash away your old faiths and your old sins, and rise into a new life, in which you will cease to do evil and learn to do well. Baptism was never used by Christ during his life, but it was employed by disciples of Christ who had previously been disciples of John the Baptist;[1] and it received his sanction after his death, and in this sanction a new direction and a new meaning. The Apostles were told to baptize men, not into the Jewish Church, not merely into a repentance which ceases to do evil and learns to do well, but into the power and authority of a new life with God—into the name of the Father, and of the Son, and of the Holy Spirit.[2] Baptism thus became an entrance door to the Christian Church, as circumcision had been an entrance door to the Jewish Church. It was administered only to adults, and to them only on confession of their faith. It was the way in which the convert confessed his faith in Christ, a solemn symbolical expression of that faith and of the consecration which accompanied it, and of the new hope and new life which grew out of that faith and that consecration. But as the Church increased in numbers and in solidity of organization, and as time passed on, and the second coming of Christ was more and more postponed in the thought of the Church to a remote future. it became dissatisfied with a rite which brought only the convert into the Church, and left his household outside. The man wished to bring his children with him. Was he a Jew? his children were born into Judaism. Was he a Christian? he wished his children to be born into Christianity. Thus the conception of circumcision and its office passed over into baptism, which was transformed from its original purpose to meet the new demand made upon it. The infant Christian was baptized, as the infant Jew had been circumcised, and by this baptism he was made a Christian, as by circumcision the Jewish infant was made a Jew. As a natural consequence, it came to be believed that no one could be a Christian who was not baptized, as no one could be a Jew who was not circumcised. But Christianity was recognized even by the most formal and ecclesiastical in the Church as in some sense a new life, and a new and vital relation to God. Hence baptism came to be regarded as a means by which this new life was conferred, this new and vital relation formed

[1] Genesis xvii., 10; Exodus iv., 25, 26.

[1] John iii., 1, 2.
[2] Matt. xxviii., 19; compare Acts xix., 1-5.

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this transformation of character into that of a child of God effected. Thus the doctrine of baptismal regeneration found its way into a very considerable section of the Christian Church;[1] the transformation was completed; and the free gift of God, received by faith, was made dependent on a purely mechanical process, not in the least understood by the babe who was subjected to it.

The third characteristic of Judaism with which the book of Galatians deals was the setting apart of certain days for special sacred observance. Some of these were fast-days; more of them were feast-days. The most important of all was the Seventh, or Sabbath day. So important was this that the command enforcing it found a place among the Ten Commandments. It is the only approximation to a ceremonial law found in that primitive code of Mosaism. As defined there, the Sabbath was simply a rest-day. The word "holy" in that command simply means set apart, and is defined by the specifications which follow: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath [that is, Rest] of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor the stranger that is within thy gates." The priests early and very legitimately made use of this day for additional Temple services, and the prophets habitually and wisely made use of it for religious instruction. This, however, if not an afterthought, was certainly a secondary use. Gradually there grew up additions to this simple law and this national habit of religious observance.[2] By the time of Christ, the day which God had appointed for freedom had become a day of bondage. When Christ cured the cripple on the Sabbath day, he was condemned by the Pharisees for breaking the Sabbath law; and when he bade the cripple take the mat on which he lay, and which he could easily roll up and carry under his arm, and take away with him, the man was condemned for violating the Sabbath day, because he bore a burden. Christ deliberately and publicly set at naught these Pharisaic and Jewish additions to the primitive law, but it cannot be said that he in terms set the law itself aside. He treated the Sabbath as he treated circumcision and the sacrifices. He declared that the faith of the uncircumcised centurion was greater than any he had seen in Israel; but he did not in terms discard circumcision. He forgave men their sins, without ever sending them to the Temple to offer sacrifice as a condition of forgiveness; but he did not in terms discard sacrifices. So he repudiated the burdensome regulations with which the Sabbath had been hedged about; but he did not in terms set the Sabbath day aside.

When the Jews came into the Christian Church, with their notion of priestly authority and the obligation of circumcision, they brought with them also their belief in the perpetual obligation of the Sabbath day. When, on the other hand, the Gentiles came into the Christian Church, they knew as little of a Sabbath day as they did of circumcision or the Jewish sacrificial system. But both Jewish and Gentile Christians could not forget the first day of the week, on which Christ rose from the dead. This was their great gala day, not imposed upon them by any obligation from without, but observed with joy and gladness by a natural impulse from within. Thus at first two holy days were kept in the Christian Church—the Sabbath, or seventh day, because it was Jewish; the Lord's day, or first day of the week, because it was the day of Christ's resurrection. As the pagan element increased and the Jewish element decreased in numbers, the seventh day gradually fell into disuse, the first day alone lived. But when the seventh day fell into disuse, the law which had created it and had imposed it upon the Jewish people was transferred to the first day. The notion came to be diffused in the Church, and exists to the present day, that somehow all the obligations of the seventh day were transferred to the first; that the Fourth Commandment is of perpetual obligation, but that the observances which it imposed are fulfilled by the observance of another day in the place of the one originally appointed. A part of the Christian Church—a very small part, it is true, but more logical than the rest—maintain that the Jewish law remains still in force, and that it is the seventh day that is sacred and not the first, and that we shall never have a true Sabbath, nor a true Christianity, nor a true religion until we go back to the seventh day, and thus fulfill the obligation imposed, as it is claimed, on all mankind by the primitive code of Mosaism.

[1] "By baptism we are cleansed from sin, adopted into God's family, being made his children by spiritual birth, so that his First-begotten Son is not ashamed to call us brethren."—Blunt's Theological Dictionary, article "Baptism."

[2] A striking illustration of this development of the Sabbath is afforded by the account in Nehemiah xiii., 15–22

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But the great majority of Christians regard the Fourth Commandment as in part obligatory and in part not, without having any clear idea of how they are to distinguish between what is and what is not obligatory.

Thus there have come into the Christian Church from the Jewish Church its fundamental conception of religion as consisting in obedience to a law of God imposed on mankind from without; and this conception illustrated in three characteristics of the Jewish Church, perpetuated, though in a modified form, namely, the priesthood and its sacrificial system, as a necessary condition of acceptable approach to God; circumcision transformed into baptism, as a necessary means of entrance into the Church; and the Sabbath as a special day of religious observance of universal obligation because of the Fourth Commandment. When Paul first came into Galatia, preaching, he denied the fundamental postulate of this system. He denied that religion consists in obedience to a law imposed by God upon mankind. "Be it known therefore to you, men and brethren," he said, "that through this man to you is proclaimed the remission of sins, and from all from which you could not be justified in the law of Moses, in him, every man having faith is justified."[1] The sending away of sin, the deliverance from its power, its burden, and its penalty, the being made right in one's self, the being brought into right relations with God, cannot be accomplished—this was the substance of the message—by living in the law of Moses. It can be accomplished only by living in Christ, who is the revelation of God, the wisdom of God, the power of God.

Paul and his message were received with great enthusiasm. Despite the recurrence of that mysterious malady to which he seems to have been at times subjected, despite some obscuration of the vision and some mark upon his face which rendered him in appearance repulsive, especially to those who had been taught to believe that every such physical blemish was a sign of divine displeasure, the Galatians welcomed him with ardent affection. "If it had been possible," he says, "you would have plucked out your own eyes and have given them to me."[2] But their enthusiasm was too intense to be long lived. Apostles of a Jewish Christianity, claiming, if not possessing, the authority of the Church at Jerusalem, followed Paul here, as they did elsewhere, in order to oppose him. They insisted that Paul was no Apostle; he had received no authority from the Twelve, and none from the Church at Jerusalem. He was setting aside the laws of God, the authority of the priesthood and apostolate, the sacred rite of circumcision, doubly sacred from its divine origin and its identification with the history of God's chosen people, and the law of the Sabbath day, placed by its very position in the Ten Commandments on the same level with the laws against idolatry, profaneness, murder, theft, and adultery. The Galatians hesitated, halted, went backwards. They questioned whether the leader whom they had received with such enthusiasm had not spoken without authority. They questioned whether they must not reinstate the rite of circumcision which they had abandoned. They began again the Jewish observance of the Sabbath day. The news of these changes was brought to Paul. It is to remonstrate with the Galatians, and to reply to the apostles of Jewish Christianity, that he writes his letter. In it he offers no compromise, suggests no retraction and no apology. He reaffirms his radical position that righteousness does not consist in obedience to law, and accepts all the conclusions which that affirmation involves.

He begins with his own personal experience. In the opening words of his letter he repudiates, as explicitly as words can repudiate, the notion that a Christian minister's authority is dependent on any human or ecclesiastical appointment. "Paul," he says, "an apostle, not deriving his authority from men, neither through the instrumentality of men, but through Jesus Christ, and God our Father, who raised him from the dead." And then, as if to emphasize the equality of all men in the Christian Church, Apostles and non-Apostles, he adds, "And all the brethren which are with me, to the churches of Galatia." He will have no compromise with Judaism in the Christian Church. "If any other man," he says, "or we ourselves, or even an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." That gospel he has not received from any Apostolic college, nor through any Apostolic succession: "I neither received it from man, neither was taught it. But I received it through the revelation of Jesus Christ." His

[1] Acts xiii., 38, 39.
[2] See Dr. Ramsay's "St. Paul, Traveler and Roman Citizen," pp. 94–97. Also Galatians iv., 13–15.

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independence of all Apostolic succession or appointment he goes on to make still clearer by a bit of autobiography. When he was converted, he did not confer with flesh and blood, nor did he go up to Jerusalem to consult with those who were "apostles before me." He began straightway to preach without any ordination of any description. Not till three years later did he go up to Jerusalem, where he saw Peter and James, the Lord's brother, and no one else. He was not even known by face to the churches of Judea. When, fourteen years after, he went up again to Jerusalem with Barnabas and Titus, it was not to get ordination, nor to yield to nor to compromise with the Jewish Christians who were attempting to import into the Church the Jewish priesthood. "To them," he said, "not even for an hour did we yield ourselves in subjection." The Apostles received him and Barnabas, not on any ground of Apostolic ordination or priestly authority, but because they saw the free gift of God given to them as attested by their work. For that reason, and that only, did they give them the right hand of fellowship in the continuance of that work. As to the primacy of Peter, already apparently claimed for Peter by some whom perhaps Peter would have disowned, Paul makes short work of it. "I withstood him," he says, "to his face, because he was to be blamed." And he did this "before them all."

Paul next appeals to the experience of the Galatians. How did they obtain the spirit of the new life?—by obedience to an external law, or by receiving that spirit gladly through faith? Having thus received this spirit as the beginning of their new life, did they expect to perfect that life by going back to live under the law? Have all their past experiences been in vain? Have these experiences taught them nothing? How came their spiritual powers, their varied gifts? Did these come to them by obedience to the law of Moses, or by the reception of the Spirit of God through faith?

Then he appeals to the Old Testament history. Which came first, faith or law? Faith came first. Before there was any law, before Mount Sinai, before Moses—four hundred and thirty years before—God gave the promise to Abraham and to his seed. And this promise made to faith, and to Abraham as the father of the faithful, cannot be annulled by a subsequent law. The promise which God has once given he cannot take back. When he has said to men, "If you have faith in me, that is all I ask," he cannot afterward add other conditions, and say, "I also require you to obey the law."

What, then, is the use of the law? It was added to make clear to men that they needed the life which is received only through faith. The law was like a prison in which men were kept shut up until faith should be revealed to them as the means of their deliverance. It was like a tutor who rules a child till he is old enough to rule himself. Among the Greeks and Romans it was customary to employ a specially trustworthy slave, charged with the duty of supervising and caring for the children until they were of age sufficient to go unattended to their school. He accompanied them out-of-doors on all occasions, was responsible for their personal safety, guarded them against bad company, went with them to and from the school or the gymnasium, and in general exercised over them a rigorous censorship. He was called a *pædagogus*, from which our word pedagogue comes. He was not properly an instructor or teacher, but rather a censor and disciplinarian.[1] The law, says Paul, has been such a *pædagogus* to bring us unto Christ. But now that we have arrived at manhood in him, we are no longer under a *pædagogus*. We have always been sons of God and heirs of God, but so long as an heir is a child, he is under guardians and stewards. So the race in its childhood was under the rigorous rules necessary for and characteristic of those who are living worldly lives. But the very object of Christ's coming was that men might be redeemed from these rigorous rules, might receive the adoption of sons, might have the same spirit which was in Christ in their own hearts, might live free and joyous, because divine, lives. How is it, then, that the Galatians have turned back to the life of bondage under these rules, which are weak, unable to accomplish anything, beggarly, bringing no enrichment to the life. He appeals to them, by their affection for him, by their memories of, their first reception of him, by his love for them, to return again to the life of liberty.

These appeals and arguments he enforces by a curious piece of rabbinical allegorizing. He tells the story of Abraham and his wives Sarah and Hagar, and their sons Isaac and Ishmael. He treats this Old Testament story

[1] "His duty was rather to guard them from evil, both physical and moral, than to communicate instruction, to cultivate their minds, or impart acquirements."—Smith's "Dictionary of Biblical Antiquities," article Pædagogus.

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as a parable. They that are under the law he compares to Ishmael, child of the bond-woman; they that are freed from the law by Christ, to Isaac, child of the free woman. As then Ishmael mocked at Isaac, so now the legalist scoffs at the free Christian; as then Ishmael was cast out and Isaac inherited, so now the legalist shall not inherit with the free Christian. We may question the legitimacy of the argument, concerning which Professor Jowett has well said: "Strange as it may at first appear that his [Paul's] mode of interpreting the Old Testament Scriptures should not conform to our laws of logic, it would be far stranger if it had not conformed to the natural modes of thought in his own day;" but we may well accept the conclusion to which Paul conducts his readers: "Wherefore, brethren, we are not children of the bond-woman, but of the free. With that freedom Christ has made us free. Stand fast therefore, and be not entangled again in a yoke of bondage."

This allegory is a digression. Paul resumes his argument. If the Christian receives circumcision. if he accepts the obligations of the law, if he hopes to become righteous by obedience to an external standard, he must obey it absolutely and in every part. He cannot take part and leave part. He must either stand on his obedience—and if he is to do this, the obedience must be perfect—or he must find another standing-ground, and "by faith wait for the hope of righteousness." This is the standing-ground to which Paul calls his readers. Their hope is in the free gift of life from God through Jesus Christ. Will this freedom lead them on to sin? No. For it is the freedom of a spiritual life, and if one is walking according to the spirit, if he is living the spiritual life, if he is inspired by faith in God, by hope of God's righteousness, and by love for God and God's children, he will no longer fulfill the desires of the flesh; the desires of the flesh and of the spirit are contrary the one to the other, and he cannot do the evil things to which the flesh calls him, if he is led to the life of holiness by the spirit within him. And then Paul puts in sharp contrast the two lives; the works of the flesh, the fruit of the spirit:

Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

He closes his letter with some practical counsels, pervaded by the spirit of the instructions which have preceded. Then, as though he could not bear to let this letter go without one more effort to recover the affections and the loyalty of his friends and disciples, he takes the pen into his own hand—the previous part of the Epistle he had dictated to an amanuensis—and in large characters, such as a half-blind man might write, adds an autographic postscript, aflame with his own experience. "The world," he says, "has been crucified unto me, and I unto the world. Neither is circumcision anything, nor uncircumcision, but a new creation."

The teaching of Paul in the Epistle to the Galatians may all be summed up in the sentence, Nothing external to man is of the essence of religion: no order of ministry, no form of church service, no rite or ceremony, no day or observance. It is, indeed, true that the religious spirit must always embody itself in some form. If there is to be religious instruction, there must be instructors; if public worship, leaders of that worship; if united work for Christ, an organization by which the work is to be carried on; if special services for the development of the spiritual life, special times when those services can be held. Thus, religion must always have teachers, services, rites, observances. But no particular order of teachers, form of services. method of rite, or time of observance is of the essence of religion. Faith, hope, and love alone are eternal. The language which they use, the methods and instruments which they employ, may be changed from time to time, that they may be adapted to new conditions of life. The notion that any ordination of any kind is essential to the Christian ministry, Paul repudiates in this Epistle to the Galatians in the most explicit terms. It is true that he was separated to a special work by the laying on of hands,[1] but it is also true that he had preached the Gospel, and, indeed, exercised all the functions of an Apostle, for something like ten years before this entrance upon a special missionary service. And there is not in the Book of Acts the least indication that any Apostle had any-

[1] Acts xiii., 1-3.

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thing to do with his missionary ordination. The notion that Paul received his apostolate from the Apostles is explicitly denied by him. Elsewhere we shall find him implying that there is no priest and no sacrifice other than Christ; and this, which he implies, is still more explicitly affirmed by the unknown author of the Epistle to the Hebrews. The modern minister, if he can be said to be a successor of any order in the Jewish Church, is a prophet, not a priest. Never is he called a priest in the New Testament. All God's children are, in the Apocalypse, accounted both kings and priests unto God. On the other hand, the religious teacher is not infrequently designated as a prophet; and the prophet was in no order, received no ordination, belonged to no sacred and exclusive fraternity, received as his sole appointment the consciousness of a divine message within his own heart.

As no priest and no sacrifice is essential to religion, so no rite or ceremonial. Circumcision is more explicitly commanded by the Old Testament than is baptism by the New. It was a more distinctive badge of God's visible Church. Christ never set it aside himself; Paul does not claim that he had any divine revelation directing him to set it aside. He abandoned it, because experience proved that it was a hindrance, not a help, to piety, in the new conditions. The liberty which he exercised belongs to the Church in all ages. A majority in the Church have exercised that liberty as regards baptism. It was formerly administered by immersion, if not always by submersion, which in a warm climate was not inconvenient. The Church has substituted sprinkling. It was employed as a symbolical expression of personal repentance and faith. The Church has transformed it into an expression of parental consecration. If baptism is a law, as circumcision was a law, and Christians are under the law, as Jews were under the law, then baptism should be by immersion, and administered only to adults. The justification for the change is to be found only in the fact that no rite or ceremony is of the essence of religion, and that God's children have the liberty to change any rite or ceremonial, if, by so doing, they think they can better minister to Christian life.

What is true of baptism is equally true of the Lord's Supper. That its observance does not rest on any explicit command of Christ, Dr. McGiffert, in "The Apostolic Age," has very clearly shown.[1] To make its observance essential to Christianity is to make Christianity simply a new form of Judaism. The method of observance has long since changed. It is nowhere celebrated in an upper chamber, at the close of a meal, by men only, and they reclining at a common table. In many churches fermented wine is abandoned; in some, individual cups are used in lieu of a common cup; in one great section of the Church only the priest partakes of the cup; by a small but very devout body of Christian disciples both baptism and the Lord's Supper are dropped from the Church life altogether. All these variations are entirely within the liberty of the children of God. Baptism and the Lord's Supper are to be observed only in so far as they promote the spiritual life, and in whatever forms they will best promote that life.

As no priestly order, no sacrifice, and no rite or ceremonial is of the essence of religion, so neither is any sacred observance or sacred time. To regard observance of special days as essential to religion and to acceptance with God, Paul condemns. "Now," he says, "when ye have gained the knowledge of God, or, rather, when God has acknowledged you, how is it that ye are turning back to those childish rules, weak and beggarly? Would you go back again into bondage? Ye observe days, and months, and seasons, and years." That he includes in this phrase the observance of Sabbath days he makes perfectly explicit in his letter to the Colossians. "Let no man therefore judge you, in meat or in drink, or in respect of feasts, or new moon, or Sabbath days, which are a shadow of things to come; but the body is Christ's." If we are under the Jewish law, if the Fourth Commandment is of perpetual obligation, if to gain acceptance with God we must keep one day set apart to his special service in some special form, then the Seventh-Day Christian is right. Saturday should be our Sabbath, and the Mosaic law should determine our method of observing it. This is not Paul's conception of religion. The simple duty of the Christian is summed up in faith, hope, and love. He is to take such time for the cultivation of the spiritual life and employ such methods as experience indicates will best accomplish the coveted result. If he does not desire spiritual life, no Sabbath-day observance will promote

[1] See The Outlook, Vol. 58, No. 8, p. 462.

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it. If he does desire spiritual life, he is free to select that time and that method which are best adapted to promote it. The Christian Church has not frankly accepted this philosophy, but has unconsciously acted upon it. The first day has taken the place of the seventh, and the method of observance has changed quite as radically as the time observed.

To sum all up in a single sentence. In Christ there is neither priest nor sacrifice. The priest is a mediator between man and God. In Christ the way of access to God is open to the humblest, the poorest, and the most sinful. The veil of the Temple is rent. Every man may enter the Holy of Holies. But there are still prophets, who. knowing God, interpret him to his children. Whoever knows the Father may do this work of interpretation. Whoever entereth in by the door is a shepherd of the sheep.[1] Whoever heareth may say, Come.[2] There is no special symbol of consecration which is essential to divine sonship. Neither is immersion anything, nor sprinkling anything, but a new creation. Life is itself the test of all instruments of life. There are Pedo-Baptists as consecrated to Christ as Baptists; and there are Friends, who have received no water baptism of any kind, as consecrated as either. No day is of the essence of religion. The Church has done wisely to make of Christ's resurrection day a festal occasion. It has done wisely to celebrate that resurrection every week. It has done wisely to keep this festal day free from the cares and the toils of secular life, and to use it for the culture of the spirit and for the public and united expression of devotion. But the obligation of the Lord's Day lies not in an ancient code, given through Moses to an ancient people, but in this, that the observance of such a day helps to conserve and promote the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.

[1] John x., 2.
[2] Revelation xxii., 17.

Morning and Evening

By Walter Malone

IN vanished years it seemed an easy task
To win the hearts of others on our way;
To gain affection only meant to ask,
To love meant only to be young and gay.

But like a rich convolvulus in bloom
Amid the summer, under morning skies,
Young Love before the noontide meets his doom,
And in his splendor and his glory dies.

Or like an oriole from tropic lands
That blazes by us on a brilliant wing,
He flies afar to unknown foreign strands
When autumn gales their withered leaflets fling.

Like blackened torches in the heart's dark vaults
Are all the arts and wiles we used of yore;
For those who love us learn to find our faults,
And, having found them, never love us more.

So, then, mine own, I cling more close to you,
Though gray threads sprinkle through your locks of brown,
Your eyes no longer dewy, bright, and blue,
Your cheeks no longer like a peach's down.

And you are like a faithful mocking-bird
Amid the gloam of life's fast-fading light,
Whose strange and sweet love-lyrics still are heard
In brown boughs of the dim October night.

Or like a holly in the Christmas snows,
Still green when summer verdure all is shed,
Or like an autumn violet that blows
Beneath brown leaves, when other blooms are dead.

When we were young and gay, and you were fair,
We thought that love with youth would all be o'er;
But as I kiss your face, grown rough with care,
We find, dear heart, we never loved before.

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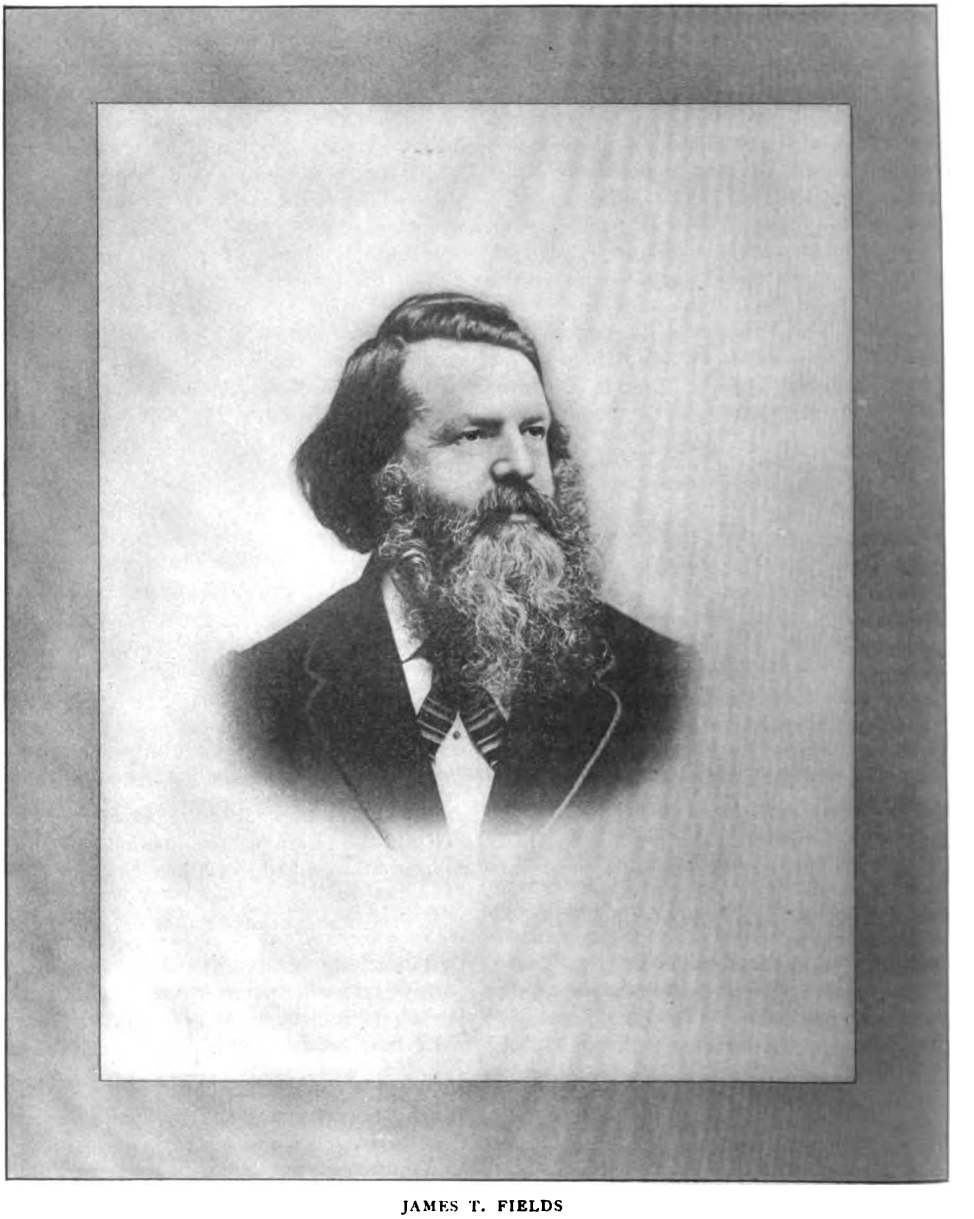

JAMES T. FIELDS

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James Russell Lowell and His Friends[1]

By Edward Everett Hale

CHAPTER V.—BOSTON IN THE FORTIES

I DESPAIR of making any person appreciate the ferment in which any young person moved who came into the daily life of Boston in the days when Lowell left college. I have tried more than once, and without the slightest success. But this reader must believe me that nobody was "indifferent" then, even if he do not understand why.

Here was a little community, even quaint in some of its customs, sure of itself, and confident in its future. Generally speaking, the men and women who lived in it were of the old Puritan stock. This means that they lived to the glory of God, with the definite public spirit which belongs to such life. They had, therefore, absolute confidence that God's kingdom was to come, and they saw no reason why it should not come soon. There were still some people, and one or two teachers in the pulpit and in what is technically called the religious press, who believed, or said they believed, that all men are born in sin and are incapable of good. But practically the people of Boston believed in the infinite capacity of human nature, and they knew "salvation's free," and "free for you and me."

As a direct result of this belief, and of the cosmopolitan habit which comes to people who send their ships all over the world, the leaders of this little community attempted everything on a generous scale. If they made a school for the blind, they made it for all the blind people in Massachusetts. They expected to succeed. They always had succeeded. Why should they not succeed? If, then, they opened a "House of Reformation," they really supposed that they should reform the boys and girls who were sent to it. Observe that here was a man who had bought skins in Nootka Sound and sold them in China, and brought home silks and teas where he carried away tin pans and jackknives. There was a man who

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OLD CORNER BOOK-STORE

Photographed by Mr. W H. Halliday, of Boston.

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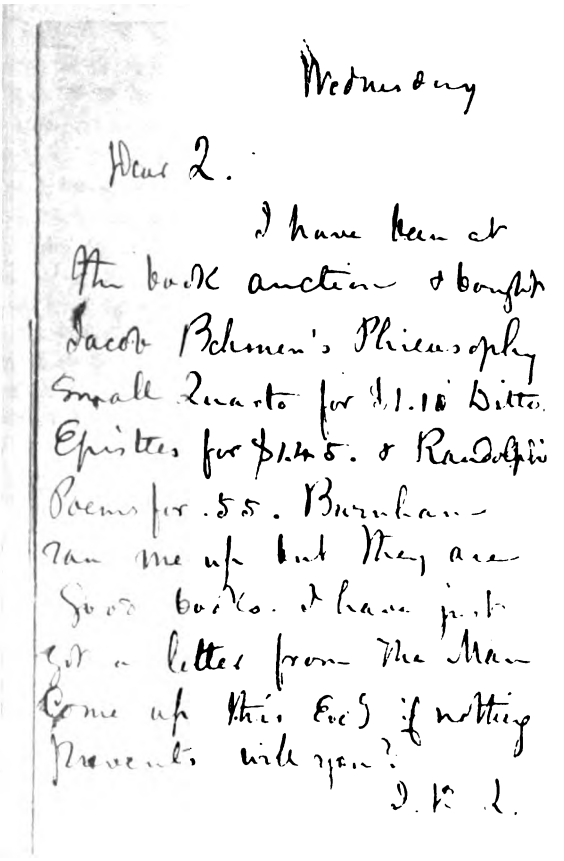

Wednesday

Dear Q.

I have been at the book auction & bought Jacob Behmen's Philosophy Small Quarto for $1.10 Ditto Epistles for $1.45. & Randolph's Poems for .55. Burnham can use up but they are good books. I have just got a letter from the Man Come up this Eve'g if nothing prevents with you?

J. R. L.

A NOTE FROM LOWELL TO "Q" (NATHAN HALE)

had fastened his schooner to an iceberg off Labrador, and had sold the ice he cut in Calcutta or Havana. Now, that sort of men look at life in its possibilities with a different habit from that of the man who reads in the newspaper that stocks have fallen, who buys them promptly, and sells them the next week because the newspaper tells him that they have risen.

With this sense that all things are possible to him who believes, the little town became the headquarters for New England, and in a measure for the country, of every sort of enthusiasm, not to say of every sort of fanaticism. Thus, Boston, as Boston, hated abolitionism. The stevedores and longshoremen on the wharves hated a "nigger" as much as their ancestors in 1770 hated a "lobster." But, all the same, Garrison came to Boston to publish the "Liberator." There was not an "ism" but had its shrine, nor a cause but had its prophet. And, as in the rest of the world at that time, the madness was at its height which forms a "society" to do the work of an individual. People really supposed that if you could make a hundred men give each the hundredth part of his life to do something, the loose combination would do more work than one stalwart man would do who was ready to give one whole life in devotion to the "cause."

The town was so small that practically everybody knew everybody. "A town," as a bright man used to say, "where you could go anywhere in ten minutes."

Cambridge was within forty-five minutes' walk of this little self-poised metropolis, and was really a part of it, in all "its busy life, its fluctuations and its vast concerns"—and in its pettiest concerns as well.

Lowell could talk with Wendell Phillips, or applaud him when he spoke. He could go into Garrison's printing-office with a communication. He could discuss metaphysics or ethics with Brownson. He could hear a Latter-Day Church preacher on Sunday. He could listen while Miller, the prophet of the day, explained from Rollin's history and the Book of Daniel that the world would come to an end on the twenty-first of March, 1842. He could lounge into the "Corner Book-store," where James T. Fields would show him the new Tennyson, or where the Mutual Admiration Society would leave an epigram or two behind. Or he could hear Everett or Holmes or Parsons or Webster or Silliman or Walker read poem or lecture at the "Odeon." He could discuss with a partner in a dance the moral significance of the Fifth Symphony of Beethoven in comparison with the lessons of the Second or the Seventh. Another partner in the next quadrille would reconcile for him the conflict of free will and foreknowledge. At Miss Peabody's foreign book-store he could take out for a week Strauss's "Leben Jesu," if he had not the shekels for its purchase, as probably he had not. Or, under the same hospitable roof, he could in the evening hear Hawthorne tell the story of Parson Moody's veil, or discuss the origin of the Myth of

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Ceres with Margaret Fuller.[1] Or, when he danced "the pastorale" at Judge Jackson's, was he renewing the memories of an Aryan tradition, or did the figure suggest, more likely, the social arrangements of the followers of Hermann? Mr. Emerson lectured for him; Allston's pictures were hung in galleries for him; Mr. Tudor imported ice for him; Fanny Elssler danced for him, and Braham sang for him. The world worked for him—or labored for him. And he entered into the labors of all sorts and conditions of men.

In one of his letters to his friend Loring, written in October, 1838, he expresses a doubt whether he would continue his studies of law. "I have been thinking seriously of the ministry," he writes; "I have also thought of medicine—but there—still worse!" But on the 9th of November "I went into town to look out for a place"—this means to see some of his friends "in business," and to try mercantile life—"and was induced *en passant* to step into the United States District Court, where there was a case pending, in which Webster was one of the counsel retained. I had not been there an hour before I determined to continue in my profession and study as well as I could." Observe that he is now nineteen years old, going on to twenty.

I will not include Mr. Webster among the company of Mr. Lowell's early friends, though the hour spent in the United States Court seems to have been a very important hour in his life. Who shall say what would have come had he "found a place," and begun on life by rising early, "sweeping out the store," filling and trimming the oil lamps, and then running the errands for some treasurer of a woolen factory or dealer in teas or spices? Such was the precise experience of many of his young companions in college, who "elected," on graduation, to "go into business."

Of the literary circles into which he was naturally introduced I will say something. First, of some of the men who, in practice, wrote the "North American Review" in those days—say for the ten years after he left college. Dr. John Gorham Palfrey was the editor, and Lowell would have called the men themselves the "Mutual Admiration Society." Most of them, I think, have recognized this name in their own correspondence. It was a club of five men, who liked to call themselves "The Five of Clubs." But they very soon earned this name of the Mutual Admiration Society, which I think was invented for them.

Dr. Palfrey was living at Cambridge all through the period of Lowell's college and law-school life. He had been a member of the Divinity faculty until 1839, and he assumed the charge of the Review in 1835. He had written for it as early as the fifth volume. A gentleman through and through, of very wide information, hospitable and courteous, he and the ladies of his family made his house in Divinity Avenue one of the few places where students of whatever school of the College liked to visit. I remember that one of my own classmates said, after making a Sunday evening call there, "Palfrey makes you think that you are the best fellow in the world—and, by Jove, he makes you think that he is the next best!" He resigned his professorship about the time when he made the romantic voyage by which he emancipated more than forty slaves whom he had "inherited." Like most men with whom he lived, he had opposed the "abolitionists" with all his might, with pen and with voice. But he knew how to do the duty next his hand better than some men who had talked more about theirs.

THOMAS STARR KING
From a daguerreotype by Whipple.

[1] Margaret Fuller was nine years older than Lowell. A good deal of her early life was spent in Cambridge; and his banter in the "Fable for Critics," which was really too sharp, belongs, not to his manhood's serious views, but to a boy's humor.

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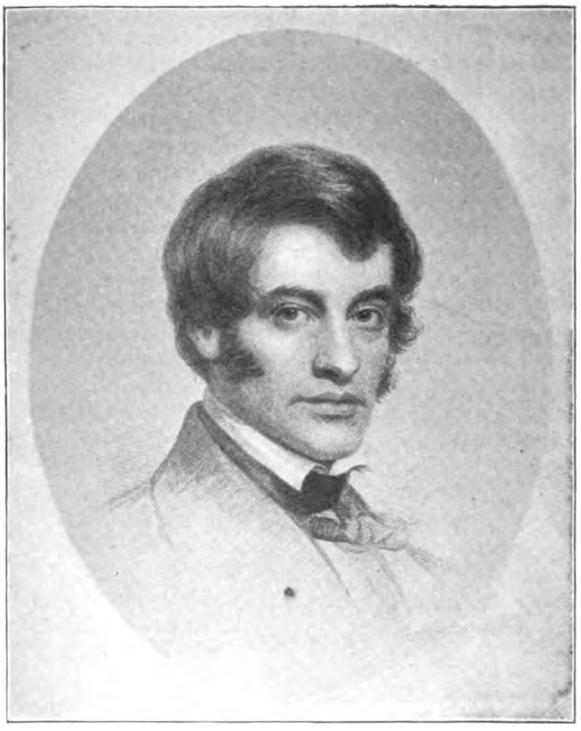
He was most kind to me, boy and man, and gave me instance on instance which showed that his unflinching firmness in politics was accompanied with entire readiness to recognize the truth wherever he found it. All of us youngsters were enthusiastic about Carlyle. All of the "oldsters" turned up their noses—"such affectation of style," "Germanisms picked up cheaply," and so on. But he said he knew that the editor of the "North American" must read the "French Revolution," and he said that if you had to read a book a good way was to take it as your only reading when you had a long journey. Mark that you could not then write books on the way, as I am writing this one.

So he took his two volumes with him on this voyage of emancipation. And, before he came to Cincinnati, he had forgotten the eccentricities and was as eager as the youngest of us to praise the historian. I remember as well how, as he explained to my father his plans for the "North American Review," he said he had secured Emerson to write, and that Emerson would let him have some of his lectures. He had taken care to provide, however, that these were to be from the historical lectures and not the speculative ones. If he had been pressed, I am afraid he would have been found to be of the large circle of those who in those days thought Emerson "a little crazy."



CHARLES SUMNER

From a crayon by Eastman Johnson, made about 1846 and now hanging in Craigie House (Longfellow's), Cambridge.

Under this chief worked the Mutual Admiration Society—all older than Lowell. But with all of them, sooner or later, he became intimate. Most of them are still remembered: Charles Sumner; George Stillman Hillard, Sumner's law partner and, in earlier days, intimate friend; H. W. Longfellow; Cornelius Conway Felton, Greek Professor at Cambridge, and afterwards President of the College; and Henry Russell Cleveland, an accomplished friend who had been round the world once and again as a sea-captain, and had interesting remembrances of travel. Cleveland and Longfellow knew that there were worlds outside of London and Edinburgh, Boston and Cambridge, and their environs. We youngsters, from the proud advantage of the age of twenty or less, would have said that the rest of the Mutual Admiration Society, in the year 1840, did not suspect this.

The "North American" had been founded after the "Monthly Anthology" had led the way, twelve years before. It was confessedly in imitation of the Edinburgh and London quarterlies, as the London Quarterly had confessedly imitated the Edinburgh. The original plan was a good one, and any youngsters of to-day who will revive the old quarterly may find that it meets a "felt want" again. Look at an old "Edinburgh" of Brougham's time and you will find an intelligent account of some forty books, which you will never read yourself, but which you want to know about. To tell the whole abject and bottom truth, you do not find exactly this thing even in The Outlook, where you can find everything else.

The "North American" had been under the charge of both Everetts—Edward and Alexander. Alexander Everett assumed the editorial direction on his return from Europe in 1830, and from him it passed into Dr. Palfrey's hands. I may say in passing that if I had at my bank the money which the Everetts and their family connections paid for

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establishing this national journal, with compound interest on the same, I could be living to-day in my palace at Newport, and entertaining the Duke of Edinburgh, the Bishop of London, and the Vicar-General of North America. Probably I am better off as I write in the somewhat dingy Albany station of the Delaware and Hudson Railroad. This is a parenthesis, with the indulgence of my readers.

We all read the "North American" regularly. We who were ten years younger than the Mutual Admiration Society made fun of it. We said that they could not review a book of poems without a prefatory essay on poetry. We said that Horace Walpole made their fortune; that they would not publish a number without an article on Walpole. But I cannot now find more than three or four articles on Walpole or even his times in those years.

The truth was that literature was not yet a profession. The men who wrote for the "North American" were earning their bread and butter, their sheets, blankets, fuel, broadcloth, shingles, and slates, in other enterprises. Emerson was an exception; and perhaps the impression as to his being crazy was helped by the observation that these "things which perish in the using" came to him in the uncanny and unusual channel of literary workmanship. Even Emerson printed in the "North American Review" lectures which had been delivered elsewhere. He told me in 1849, after he had returned from England, that he had then never received a dollar from the sale of any of his own published works. He said he owned a great many copies of his own books, but that these were all which he had ever received from his publishers. And Mr. Phillips told me that when, after "English Traits," published by him, had in the first six months' sales paid for its plates and earned a balance besides in Emerson's favor, Emerson could not believe this. He came to the office to explain to Mr. Phillips that he wanted and meant to hold the property in his own stereotype plates. And Mr. Phillips had difficulty in persuading him that he had already paid for them and did own them. Emerson was then so unused to the methods of business that Mr. Phillips had also to explain to him how to indorse this virgin check, so that he could place it at his own bank account.

Mr. Phillips, then of the firm of Phillips & Sampson, was Emerson's near connection by marriage; Mrs. Phillips, a charming and accomplished lady, being Emerson's cousin on the Haskins side.

JOHN GALLISON KING
From a crayon by Eastman Johnson.

To return to the "North American Review." The five young gentlemen whom I have named were all favorites in the best circles of the charming social life of that little Boston. I cannot see that their fondness for each other can have much affected their work for the "North American," for whatever they published appeared long after they had won their name.

They were in the habit of looking in at what began to be called "The Old Corner Bookstore," which is still, as it was then, an excellent shop, where you find all the last books, the foreign magazines, and are sure of intelligent attention. The memory of modern man does not run back to the time when there was not a "book-store" in this old building, which bears on its rough-cast wall the date of 1713. The antiquarians would tell us that on the same spot as early as 1634 there was the first "Ordinary" in Boston. And it was just above here, under the sign of Cromwell's Head, that Colonel George Washington and his elegant little troop made their home when that young Virginian visited Governor Shirley in 1756.

The Corner Book-store in that generation was the shop of Allen & Ticknor, and not long before there had appeared in the shop, as the youngest boy, James T. Fields, from

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Portsmouth, who was destined to be the friend of so many men of letters, and who has left behind him such charming memorials of his own literary life. It must be to Fields, I think, that we owe the preservation of the epigram which the Club made upon "In Memoriam." I will not say that the story did not improve as it grew older, but here it is in the last edition :

The firm, then Ticknor & Fields, were Tennyson's American publishers. They had just brought out "In Memoriam." One of the five gentlemen looked in as he went down town, took up the book, and said, "Tennyson has done for friendship what Petrarch did for love, Mr. Fields," to which Mr. Fields assented; and his friend—say Mr. Hillard—went his way. Not displeased with his own remark, when he came to his office—if it were Hillard—he repeated it to Sumner, who in turn repeated it to Cleveland, perhaps, when he looked in. Going home to lunch, Sumner goes in at the shop, takes up the new book, and says, "Your Tennyson is out, Mr. Fields. What Petrarch did for love, Tennyson has done for friendship." Mr. Fields again assents, and it is half an hour before Mr. Cleveland enters. He also is led to say that Tennyson has done for friendship what Petrarch has done for love; and before the sun sets Mr. Fields receives the same suggestion from Longfellow, and then from Felton, who have fallen in with their accustomed friends, and look in to see the new books on their way out to Cambridge.

This story belongs, of course, to the year 1850. In 1841, when Lowell begins to be counted as a Bostonian, the Corner Bookstore was already the center of a younger group of men who were earning for themselves an honorable place in American letters. I believe they were first brought together in the government of the Mercantile Library Association. This Association started in a modest way to provide books and a reading-room for merchants' clerks. To a beginning so simple this group of young fellows, when hardly of age, gave dignity and importance. Under their lead the Association established a large and valuable lending library, it set on foot what were the most popular lectures in Boston, and kept up a well-arranged reading-room. It was virtually a large literary club, which occupied a building the whole of which was devoted to books or to education. With the passage of two generations much of the work which the Association thus took in hand has devolved upon the Public Library and its branches and upon the Lowell Institute. The Mercantile Library has been transferred to the city and is administered as its South End Branch. The winter courses under the Lowell foundation take the place of the Mercantile courses, so that this Association now shows its existence in a comfortable club-house in Tremont Street.

In the ten years between 1840 and 1850 it was an important factor in Boston life. The initiative in its work was given by James T. Fields, Edwin Percy Whipple, Daniel N. Haskell, Warren Sawyer, Thomas J. Allen, George O. Carpenter, Edward Stearns, and George Warren, who had at command the loyal service of younger fellows among their companions, loyal to the interests of the Club, and keeping up the best interests of society better than they knew. The Club engaged Webster, Everett, Choate, Sumner, Channing, Emerson, Holmes, and Winthrop to lecture to them, arranging for "honorariums" such as had never been heard of before.

The group of officers whom I have named was in itself a little coterie of young fellows who were reading and talking with each other on the best lines of English literature. Fields and Whipple soon became known to the public by their own printed work. All the group were well read in the best English books of the time, and I think I am right in saying that the existence of such a group around him strengthened Fields's hands, as he compelled the firm to which he belonged to introduce in America some of the lesser-known English authors. In 1845 Thomas Starr King removed to Boston. His rare genius, insight, and marvelous power of expression gave him a welcome everywhere. In this little circle of the Mercantile Library managers he was the intimate friend of all.

Older than either of these groups of men, there was a set of careful scholars in Boston whom I may distinguish as the historians. Dr. Palfrey once said to me that it was a sort of accident, as he thought, which turned the young literary men of Boston so much in the direction of history. The accident was that the two principal public libraries before 1850 were the Library of the Historical Society, and that of the Boston Athenæum, which was much larger. It so happened that in its earlier years the Athenæum collection was much strongest on the side of history. It also happened that in 1818 Mr. Israel Thorndike bought for Harvard College in one

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THE FIELD BETWEEN THE CHARLES RIVER AND ELMWOOD

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MARIA LOWELL

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purchase the collection of early American authorities which had been made by Ebeling, a German collector in the first quarter of the century. This collection is still unrivaled. There was thus, so Dr. Palfrey said, a sort of temptation to young Bostonians to read and study American history. And it is almost fair to speak of the Boston "school of history" which was thus formed.

I was a boy of eleven, reading to my mother on a summer afternoon, when my father brought into the room a black-haired, olive-complexioned, handsome young man and said: "Here is Mr. Bancroft, my dear! The first volume of the History is finished, and he has come in to talk about printing and publishers." This was the beginning of my acquaintance, I believe I may say friendship, with Mr. Bancroft, which lasted until he died in 1891.[1] Prescott was already at work on "Ferdinand and Isabella." Sparks had edited the "Diplomatic Correspondence," and was collecting the materials for his "Washington." Richard Hildreth, who edited the Boston "Atlas," was preparing for his history of the United States. Palfrey in 1839 gave up his professorship at Cambridge that he might devote himself to the history of New England. Lothrop Motley is younger, but he published "Merrymount" as early as 1848. I may add that the patriotic anniversary orations of both the Everetts are historical studies. Edward Everett, in particular, had the historic sense and tact very delicately developed. Mr. Emerson once said of him that "for a man who threw out so many facts he was seldom convicted of a blunder." To which remark I will add that Mr. Emerson also is always accurate in his frequent references to American history.

It seems best to attempt this sketch of the literary surroundings of the life on which the young law student is now to enter. With every person who has been named, and, indeed, with almost everybody who had anything to do with letters in Boston, Lowell was personally acquainted; with many of them he was intimately acquainted.

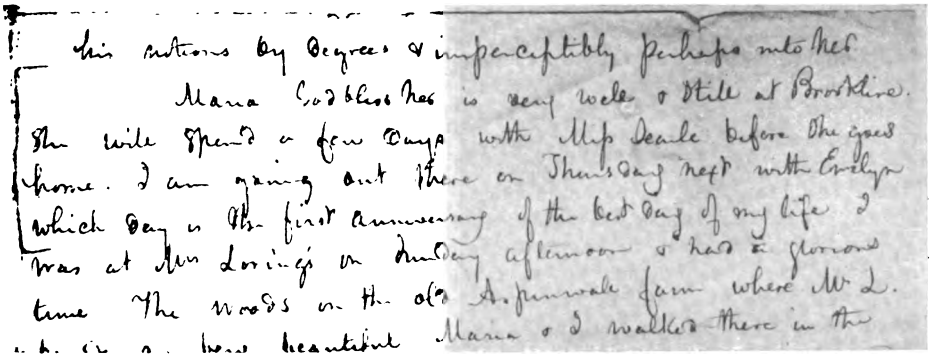
CHAPTER VI.—A MAN OF LETTERS

There was an inner circle of companionship, in which Lowell enjoyed the entire love of all the others, some record of which is necessary if we would begin to understand even the outside of his life at that time. I find it hard to determine how far I shall put on paper the memories of this circle. I know very well that it is easy to say too little and easy to say too much.

In college life, especially in their senior year, five of the young men in this company had lived at Cambridge in the closest intimacy. These were Lowell, William Wetmore Story, John Gallison King, William Abijah White, and my brother Nathan. There is no need of saying how this intimacy grew up. White and King were cousins. Story and Lowell were both Cambridge boys, and had been at Wells's school together. Lowell and Hale were together in Alpha Delta and in "Harvardiana." So far I need not try to distinguish this company from companies of college seniors such as many of my readers have known.

But there was a distinction, unique so far as I have seen, in the fact that four of these young men had sisters of nearly their own age, all charming young women, whose

[1] In the preface Bancroft says that he has formed the design of writing our history "to the present time." "The work will extend to four, perhaps five, volumes." In fact, four volumes carried him to 1776. When he died he had published twelve, which brought him to 1789.


his notions by degrees & imperceptibly perhaps into her
Maria Godbliss her is very well & still at Brookline.
She will spend a few days with Miss Searle before she goes
home. I am going out there on Thursday next with Evelyn
which day is the first anniversary of the best day of my life I
was at Mrs Loring's on Sunday afternoon & had a glorious
time The woods on the old Aspinwall farm where Mr L.
[illegible] Maria & I walked there in the

PORTION OF A NOTE, CONTAINING A REFERENCE TO MARIA LOWELL, WRITTEN BY LOWELL TO WILLIAM ABIJAH WHITE

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GEORGE STILLMAN HILLARD
From an old print.

tastes, interests, and studies were precisely the same as their brothers', and whose complete intimacy and tender, personal, self-sacrificing love for each other was absolute. I am asked by a friend whom I consult with regard to this narrative to say, what I had not said at first but what is true, that they were of remarkable personal beauty. No girls ever lived with one heart and one soul in more complete union and harmony than these five. They were Anna Maria White, who married Lowell; Mary Story, who married George Ticknor Curtis; Augusta Gilman King and Caroline Howard King, and Sarah Everett Hale. In their personal talk, in their constant letters, they spoke of themselves as "The Band." But I need not say that where there was such an intimacy as theirs, or where there was such an intimacy as their brothers', the brothers and the sisters were equally intimate. The home of each was the home of all. These homes were in Boston, Watertown, Cambridge, and Salem. Lowell was made as intimate in each of these homes as he was in his own father's house. Among all these ten there was the simplest and most absolute personal friendship.

While the girls called this association "The Band," the boys were more apt to call it "The Club." Not that it ever had any place of meeting, any rules, any duties, or any other conditions of any club that was ever heard of; but that, generally speaking, where one of them was, there was another. If one had money, all had it. If one had a book, all had it. If one went to Salem to a dance, the probability was that all five went; what was certain was that two or three went. If, at the party, one of the young men was bored by a German *savant* or by a partner he could not leave, he made a secret signal, and one of the others came to the rescue. And so of their sisters.

I am able to speak of the ladies of this group with the more freedom because four of them died in early life. Maria White married Lowell. Mary Story, afterwards Mary Curtis, died in May, 1848. Augusta King and my sister died unmarried.

Whenever they met at Salem, they were sure to meet also Dr. John Francis Tuckerman, and his sister, Jane Frances Tuckerman. I suppose any full catalogue of the Band, if one attempted such a thing, would include these two names. But Tuckerman was not a classmate of Lowell's; he was studying medicine while the others were studying law, and Lowell was not thrown into such personal intimacy with him as with the others.

I am favored, by the person best competent to write, with a few reminiscences:

Dear E——:

You have asked me to write for you what I can remember of James Lowell's connection with the Band of Brothers and Sisters. I will gladly try to do so, though it would be as impossible to produce on paper the charm of that brilliant circle as to catch a falling star and imprison it for future examination!

But perhaps I can make a picture for you of one of the Band meetings at my father's house, at which James Lowell was present, which may give some faint idea of that gay group of friends.

It is in April, 1842, and for weeks sounds of preparation have been echoing through the old house. Two beds are placed in each of the spacious bedrooms, the larder is supplied with dainties, a feeling of expectation pervades the air, and a sense of general festivity is diffused through the house, which has put on its holiday dress to greet the coming guests. As they were all friends of James Lowell's at that time, perhaps a slight sketch of some of them may interest your readers.

First, James himself, slight and small, with rosy cheeks and starry eyes and waving hair parted in the middle, very like Page's picture. He was very reserved in manner, much absorbed in his lady-love, and although his wit was always brilliant, it had not then ripened into the delightful humor of after days. He and his friend William Page, the artist, were at this time possessed with a divine fury for Shakespeare's Sonnets. The little book was forever in their hands, and happy were they when they could catch a stray brother or sister to listen to "just this one beauty," which usually was followed by twenty more; and happy, too, was the brother or sister,

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for although James did not then read well, his voice being thin and without resonance, his youthful, loving enthusiasm cast a spell over his crooning, the charm of which nobody could resist.[1]

N. H., tall and graceful, perhaps the most highly gifted of that bright circle, dropping the diamonds of his polished wit in a languid, nonchalant manner, but capable of a rare awakening when the right moment came.

W. W. S., versatile and vivacious, a capital mimic, an adept at bright nonsense and gay repartee.

W. A. W. A good head and kind heart, always ready to cap a good story with a better, which invariably began with, "I knew a man in Watertown," so that the man in Watertown came to be counted a regular member of the Band.

J. G. K., the leader in the revels, lighting up every meeting with his peculiar racy vein of humor, and J. F. T., the beauty of the Band and the sweetest singer of his time.

And now, with the charming group of sisters, they have all arrived at "The King's Arms" (as they liked to call the cheerful old house) for a week's visit, and I will try to bring back one evening of that happy time.

We were all in a peculiarly gay frame of mind, for a little plan, devised by the sisters to surprise and please James, had proved entirely successful. The "Year's Life" was just published, but had not been as warmly received by the public as we, with our *esprit de corps*, thought it deserved; so it was arranged that when, on this evening, James, as usual, asked for music, one of the number (our prima donna) should sing one of his own songs, "From the closed window gleams no spark,"[2] adapted to a lovely old air. The song was a great favorite with both James and Maria, for whom it was written, and as the well-known words rang through the room, it was delightful to watch James's face. Surprise, pleasure, tremulous feeling, and finally a look of delight as he turned to Maria, flashed over it. He had been a member of the Band for only a short time (through his engagement to M. W.), and this friendly appreciation was doubly valued by both of them.

In those days we always had a fourth meal at about ten o'clock, and after an evening of music and dancing, and a good time generally, we adjourned to the dining-room, where, seated at the large round table, the great festivity began, and an unfailing flow of wit, sentiment, fun, and scintillation was kept up into the small hours of the night. Sometimes James Lowell would be called upon for one of his two songs, "The Battle of the Nile," "Baxter's Boys They Built a Mill." If "The Battle of the Nile" were chosen, we prepared for fun. The words were only,

> The battle of the Nile,
> I was there all the while,[1]

in endless repetition, sung to a slow, droning tune. James had no voice and little ear, though he loved music. He would begin in a lifeless, indifferent manner, hardly raising his head, while we all sat quietly round him. Presently W. S. would join with his deep bass, then a clear soprano or a tenor would be heard, and so on, one after another dropping in until in the end the whole circle would be on their feet, singing at the top of their voices, James leading them with all the airs and graces of a finished conductor. Then James would call upon my father for his favorite song,

> In a moldering cave where
> The wretched retreat,
> Britannia sat wasted with care.
> She wept for her Wolfe—

and at this point the whole party were expected to break out into dolorous weeping. Then came songs and glees, in the choruses of which we all heartily joined. Or M. W. would repeat "Binnorie, oh Binnorie," or W. S. sing "A Life on the Ocean Wave," or some of the party sing and act for us the oratorio of the "Skeptic," with one

[1] I have that little volume now, enriched with James's marks and annotations, and full of pleasant memories.—E. E. H.

[2] "The Serenade."

[1] The oldest form of this song is—

> "The siege of Belle Isle,
> I was there all the while."

This carries it back as far as 1761.—E. E. H.

EDWIN PERCY WHIPPLE

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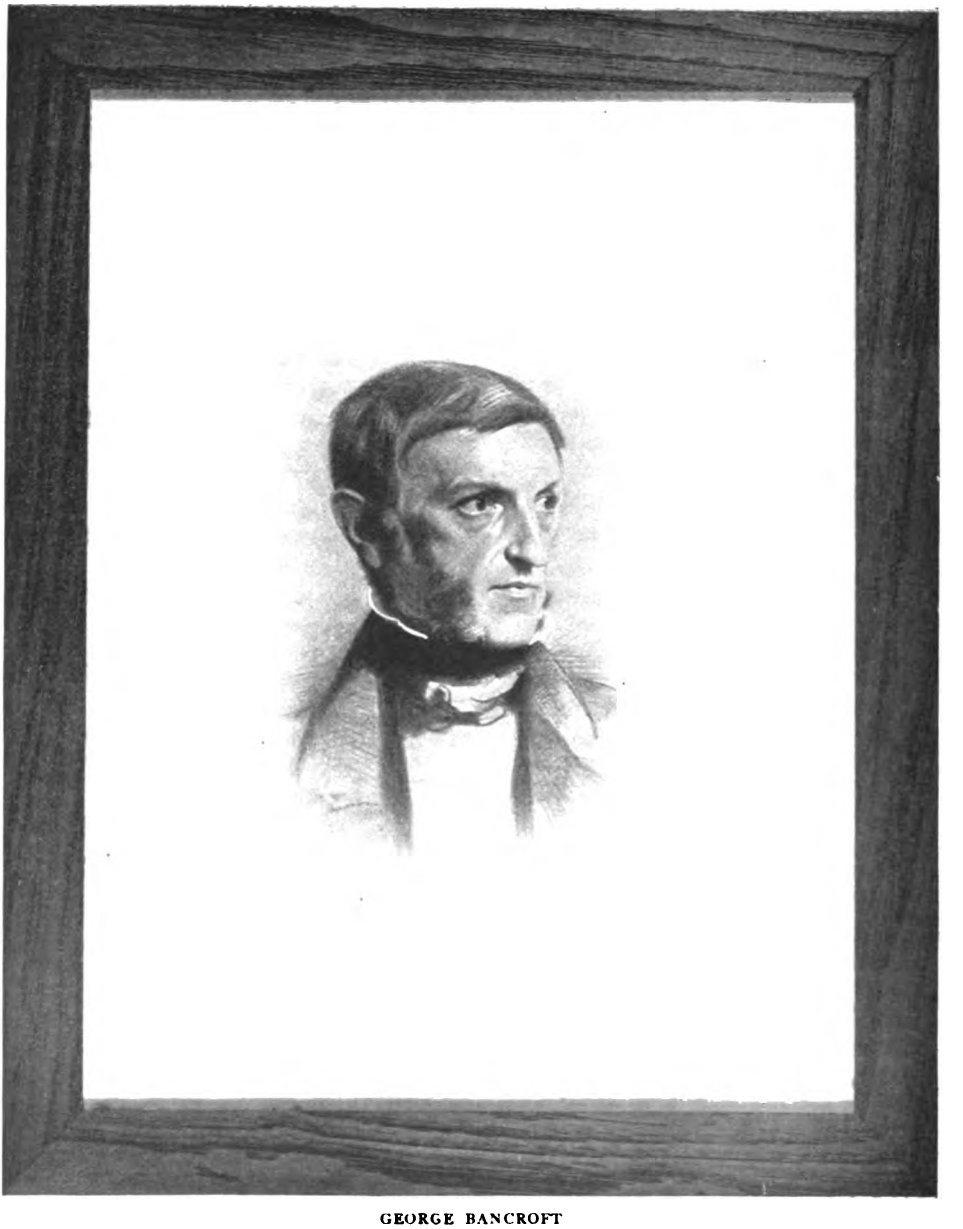

GEORGE BANCROFT

From the crayon portrait done in 1852 by Lawrence, now owned by Mr. John C. Bancroft, of Boston.

awful chorus, "Tremble Whipstick," in which we were all expected to show violent signs of trembling fear. It was all nonsense, but delightful nonsense, the bubbling over of these gay young spirits.

But this is only a sketch of the lighter hours of the Band. We had our serious times, when everything in heaven or on earth was discussed with the airy audacity that belongs to youth, when all the questions of the day—art, politics, poetry, ethics, religion, philosophy—were bowled down by our light balls, with easy certainty that we were quite able to settle the affairs of the world. There was great variety of character and opinion among us, so that our discussions did not lack spice and vigor; but for the short time he was with us, when wit met wit in the bright mêlée, there was no keener lance in rest among the "Knights of the Round Table" than James Lowell's.

[To be continued in the April Magazine Number.]

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French Girls in Domestic Life

By Th. Bentzon[1]

Translated by Bellina Phillips

Madame Thérèse Blanc, known also by her pen-name, "Th. Bentzon," has long been one of the most valued contributors to the "Revue des Deux Mondes." She it was who last year introduced its editor, M. Ferdinand Brunetière, to this country—a visit of widespread profit to Americans, as M. Brunetière's lectures on French literature were given in New York, Baltimore, and a number of other places. Madame Blanc's first book was entitled "Un Divorce." It appeared in the "Journal des Débats," in 1870, at the time of the Franco-German war. M. Buloz, who then directed the fortunes of the "Deux Mondes," was so much impressed by the story that he invited its author to write one for him. Madame Blanc responded to his request, and she has contributed to the magazine ever since. Of course she is better known on this side of the ocean through her books translated and published here. "Aline's Widowhood" appeared in 1878, and was followed in order by "Remorse," "Expiation," "Georgette," "Jacqueline," and "Condition of Women in the United States: A Traveler's Notes." The last of these volumes attracted much attention and favorable criticism. It is understood that Madame Blanc is preparing a new and revised edition, and that she is also at work upon a book describing the condition of women in France. While she is a Roman Catholic, Madame Blanc has always been interested in liberalizing tendencies in religion, such, for instance, as that revolt against conservatism which has resulted in the departure of her friend, the Abbé Charbonnel, from the Mother Church. Readers of The Outlook will not have forgotten a pathetic tale by Madame Blanc, "Her Only Love," which appeared in the number for July 10, 1897.

A SHORT time ago I received an interesting letter from Mrs. G., of Chicago, which closed as follows: "You have observed nothing more truly than that the women of my country are quick and ready to take up ideas—perhaps only with the restless hunger of the Athenians for "some new thing," as described by St. Paul; but I think they are also ready to put ideas into practical experiment. If, therefore, you would kindly, instead of devoting a page of useful suggestion to me alone, give us an article in some American magazine on the bringing up of French girls in domestic and practical affairs, I am sure my countrywomen would thank you and would seize upon any valuable hints for their daughters' training and improvement."

The question, in fact, was this: "Foreigners often reproach our women with the lack of domestic virtues and accomplishments. I have myself a daughter (now fifteen years of age, and still a mere school-girl), and I am much puzzled how to bring into her life the love and admiration for household duties. I am set to wondering how and when you do it in France?"

Without hesitation, I should say: We do it all the time, and almost unconsciously, by contact and example. A French girl, as a rule, is less frequently urged towards a higher course of education than an American, although we too have our bachelors of art, our women physicians, and, quite recently, our women lawyers; but these are exceptions. What she does obtain, in general, is a solid fund of history and literature, the artistic accomplishments needed for life in society, skillful fingers, and a taste for the daily duties and tasks of home life. Formerly she was brought up in the convent, where needlework and the making of sweets and dainties of all kinds was carried to the greatest perfection. These talents may have stood somewhat in the way of others, but the pupil left the convent with excellent manners and perfectly

[1] Madame Blanc.

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able to manage a house according to her rank and fortune. Convents have a much broader programme nowadays; still, this does not alter the fact that within the past thirty years lay instruction has been generally preferred and sought, in cities. This change began during the Second Empire, when *cours* for young girls were started at the Sorbonne by M. Duruy, then Minister of Public Instruction.

A *cours* is something between a lecture and a lesson, for the student must furnish proofs that the statements heard have been understood and retained. In order to attend the Sorbonne *cours* given by professors of the University Faculty, the student's name is entered for any particular series, or as many as is seen fit. The young girls take notes which they enlarge at home. These exercises are handed in at the next lecture, and the student receives them corrected and annotated with the greatest care by the best professors in France, each correcting the work of his own specialty. There are also private *cours* leading as well to graduation at the University—in fact, the only graduation known in France. It must be remembered that any person can present himself or herself for graduation, and is not asked where the knowledge was obtained; all that is necessary is that it be sufficient. Some of the private *cours* are given daily, others weekly. In the latter case the pupils are accompanied by their mothers or governesses, who are present during the lesson and can thus supervise the work to be done at home, knowing what will be required. At present there are *cours* of every description and for all ages, and periodic instruction both by the University and by private means has come into favor. In this way young girls spend very little time away from home.

Perhaps no one in foreign countries suspects the authority exercised over a French girl by her parents, although old people do clamor against a certain emancipation they notice; nor is it generally known with what tender submission that young girl, as a rule, takes her mother as her model. This may, perhaps, depend upon the importance of married women in society, and the complete absence of all rights on the part of young girls, who are but pale *nebulæ*, totally eclipsed by those stars which are not allowed to shine in all their brilliancy until after their marriage, and indefinitely afterwards. France is the country, *par excellence*, of the married society belle. In consequence, the young girl remains at home, in very close intimacy with a mother who, by tradition and inherited tastes, is a good housekeeper, honored for this very reason.

The art of cooking is held in high esteem; Carême has named it the "fifth fine art;" Brillat-Savarin wrote a masterpiece on the "Physiology of Taste;" Alexandre Dumas, in his very learnedly compiled "Dictionary of Cooking"—for he did not disdain to practice "that science of good living" himself, nor to don the white apron, at need—says that "gourmandize," which is anything but greediness, "is a hospitable art, comprising all elegance and all courtesy." That "men are governed by dinners" is a French idea, and quite a correct one. A celebrated gastronomer, the Marquis de Cussy, used to say that God had created the French woman to preside over her kitchen; and this assertion was never considered an insult. She at whom he aimed was too well aware of the link between the drawing-rooms, of which she is the queen, and dinners, those most potent and indispensable stimulants to conversation, always provided that these dinners mean something more than very expensive dishes served haphazard and without discernment. "He who receives his friends without giving his personal attention to the meal prepared for them is not worthy of having friends," said Brillat-Savarin. Our children have heard such axioms repeated more or less frequently, and have been present at the learned discussions on "good living" between elderly people thoroughly convinced of the gravity of the subject. They know that several of our kings have not thought it beneath their dignity to invent a sauce or a soup; that the names of Mme. de Maintenon, the Princesse de Soubise, the Princesse de Conti, and that of the witty Mme. de Sablé, have remained connected with certain dishes made according to their directions.

Both literature and history lend here a singular prestige to the art of cooking. French people are fully persuaded that in everything concerning culinary matters no nation equals them. Perhaps they show more conceit on this point than on any other, speaking contemptuously of foreign cookery, and satisfied that when it is tolerable it is only on account of what has been borrowed from France. I think that perhaps, for the full comprehension of good living, it may be a matter of predestination to be born in the home of good wines, varied fruits, excellent game, in a

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country acknowledged to be a privileged one both for its products and the ways of preparing them, and moreover in a sociable country, where, above all else, people love to meet in order to converse leisurely at table. Girls during the period of their studies are not present at all these dinners, where conversation is unrestrained, but they aspire to a place there; meantime they write out the *menus* in their prettiest hand, and in this way learn how to grasp the secret of their composition.

The *cours* she attends not occupying more than a few hours a week, the child sees her mother actively engaged in household duties, and making them her chief business. As she grows older, a slow initiation begins; her mother relies on her for the performance of certain of those duties. Consider the fact that neither mothers nor daughters in our country have as yet taken any part in public life, that they have no clubs, and that charity for them most frequently consists simply in almsgiving, without any cares as to the organization and directing of charity work.[1] With the exception of her social obligations, a woman gives herself up entirely to her home, where her husband, more exacting, I believe, than American husbands, expects all possible comforts. Judging by her father, the young girl learns what she has to expect from the future companion of her own life. She is told again and again that she cannot get married, whatever her rank may be, unless she has the qualifications of a good housekeeper; that a wife's hold upon her husband consists in a comfortable home and well-cared-for table, all of which, in our middle class especially, though they are so admirably ingenious in this respect, cannot be attained except by the attentive watchfulness of "the mistress of the manse."

Now, the chief aim of the average French girl is marriage; she prepares for it all her life; she has the wish to please ingrained in her and constantly cultivated by maternal foresight, and she knows that the most intelligent and superior man considers a perfectly cooked dinner far above all great talents when *his* wife is in question. Numerous copies of Molière's Chrysale are still to be found, even beyond the limits of a dull *bourgeoisie;* they think as he did of yore, even if they do not always say as he did, "I live on well-made soup and not on lofty speech," and little girls still have to learn the famous passage from the "Femmes Savantes" by heart, beginning:

> Your everlasting books displease one, and, with the exception of one big Plutarch to spread our neck-bands in, you ought to burn up all that useless lumber and leave science to the doctors; clear up this garret properly by taking away that spy-glass only fit to frighten one, as well as a hundred other baubles whose sight annoys me. Don't try to discover what is happening in the moon, but make it your business to know what's going on in your own house, where any one can see that all is topsy-turvy. It is not fit for a woman, for many reasons, to study and know too many things. To mold her children's minds and morals, keep her household going, have an eye on her servants, and regulate her expenses with due economy, should be her aim and her philosophy.

Frenchwomen have accepted this dictum once for all, even when they learn many things condemned by Molière. They are taught early in life that men abhor pedantic women, and hear words like these: "Education is far more important than grammar or arithmetic. Grammar and arithmetic are no more than the art of speaking and counting; while education is the art of living." I leave the responsibility of this aphorism to its author, the Vicomtesse d'Adhémar, while, in the main, I am of her opinion. But this kind of encouragement does not stimulate towards the conquest of diplomas, even though it makes one appreciate the happiness of being well brought up; and a woman is not considered well brought up in France unless she is an accomplished housekeeper.

This epithet, of course, has not the same meaning for all classes of women, in spite of the growing progress of equality in our country. Women do more or less themselves, according to their means or their habit of having things done for them. And yet I can say that among the most expert persons I know on the subject of "housekeeping," there figure some women of the old aristocracy, accustomed to spend a great part of the year on their estates, far from cities, beyond all resources, obliged to make the most of rather rustic cooks, and yet to provide a succulent table for the robust appetites of their guests—country gentlemen, hunters and sportsmen, all "valiant trenchermen," one may say. On such occasions these ladies frequently find themselves reduced to the sole products of their poultry-yard, whose clever managers they are, and the feast they provide loses nothing by this fact, because they have so many ways of diversifying dishes prepared

[1] Perhaps this has begun to change, as the first "Settlement" on the English or American model has just been founded, under the patronage of the Marquise de Costa de Beauregard, the wife of the Academician.

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with monotonous ingredients. As a matter of course, you will not meet the same practical aptitudes in a wealthy Parisian household, where they would be useless; but even the woman who seems most worldly may be very thorough technically, without perhaps allowing you to suspect it, although she would not blush if you found it out, and she will be all the prouder of her knowledge if she stands high socially, for then every one would know that it was not a question of necessity on her part. When connoisseurs of gastronomy say of her home that it is "the house where the best dinners in Paris are given," she is almost as sensitive to the praise as to that about her own beauty.

But where the Parisienne's art of managing manifests itself most completely, although secretly, is in those modest homes where slender means are allied to elegant tastes and habits. Perfect miracles are performed there with the one "general houseworker," who suffices because Madame dusts, mends, stirs the sauces, turning up her lace cuffs for the purpose, makes her own dresses in such a way as to let people think that she is gowned by a skilled dressmaker, and, in short, works harder in order to *appear* well than many a one does to earn a living. Where did she learn it all? By tradition and intuition. The whole secret lies in these two words for the Frenchwoman, who knows so many things without having taken lessons, and for this very reason smiles a little at the frequent recurrence of the word *trained* in England and America. No doubt she is wrong, for not everything can be improvised; yet improvisation certainly has its charm. "Charm;" I fall back on the great French word. One must be attractive, at all costs. The most extensive college curriculum would never make up for the lack of charm. When her husband comes home from his office, he finds the daintily dressed little woman very charming, who, throwing her arms about his neck, while an appetizing odor escapes from the dining-room, says, "I have prepared such a surprise for you that I'm just dying to hear what you'll say to it!"

Besides, we are speaking only of Paris—of Paris, where foreign invasion has done its work, opening many an outlook on new horizons, developing us in many ways, but spoiling our good servants, and little by little destroying our peculiar ideal of "the young girl." Paris, however, is not the whole of France—far from it, indeed; it is even becoming less and less typical of France, transforming itself into a cosmopolis. The provinces, on the contrary, remain obstinately true to themselves, and an enthusiastic Englishman, Mr. Hamerton, said of the provincial gentlewomen that they formed "a class of ladies who apply to everything which concerns the management of a country house exactly the same spirit of scientific intelligence and well-directed personal energy which an educated and zealous officer will give to the welfare of his men and the duties which he and they have to perform together." I quote an Englishman intentionally, because he seems to be the person least likely to worship our national qualities.

But why take all this trouble, you will ask, since you still have such good servants in France? Because good servants cost relatively a great deal, and people have often to be satisfied with poorly trained ones. Little incomes are far more numerous in France than large ones, and in the stagnant and sleepy provinces men do not "make" any money; all they can do is to save it. Often, thanks to the wife's economy, the ancestral castle is not sold, and in the homes of the gentry in small cities the mother would, as the saying goes, "shave an egg" if that were possible; for in her opinion it is never "mean" to be saving when it is a question of increasing her children's future fortune; for her son will, as a matter of course, receive a poorly paid position in one of the Government departments, and her daughter cannot get married without a dowry. It is difficult wholly to understand this in America, where sons willingly go and seek their fortune far from home, and where marriage generally is decided, especially as concerns men, by inclination alone. In the United States I have always been struck by the liberality of husbands towards their wives, and, on the other hand, I have noticed that the latter considered money as a thing made to be spent That arises from the fundamental difference in marriages in the two countries.

With us inclination takes the second place in a union of interests concluded in view of the welfare of future children; the first consideration is the idea of founding a family, and it is far more a social institution than a question of hearts; although, later on, hearts are often moved to take a part in the transaction. Here, more than anywhere else, a woman is a partner, taking her share in all business affairs. See her in the shop sitting

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at the desk and watching all that goes on; see her in the fields working like a man, in a way which very erroneously excites the pity and indignation of Americans, for work in the open air is wholesomer than that in factories. Her rôle, more or less concealed, is the same everywhere, and she is only too happy if she is not obliged, by dint of privations, to stop the gaps her husband's frivolity or recklessness may make in the common fortune which, by rights, ought to be handed on intact. Women in France are the guardians of principles—of prejudices too, I grant that. The admirable provincial woman is narrow in her ideas of religion and politics, hostile to higher education; she may be the captive of a round of petty devotional practices; her conversation is usually monotonous; her favorite books, beyond her prayer-book, are the "Cuisinière Bourgeoise" and "La Maison Rustique des Dames," an excellent book on domestic economy, by Madame Millet Robinet, the only woman, probably, whom these ladies ever forgive for having had her works printed. But, in spite of all this, she has incontestable virtues, beginning with her active charity, which gets along with her saving habits, for, accustomed to sacrifices, she knows how to deny herself so as to give to the poor and the Church. The part she performs is as worthy of praise from the standpoint of family life as it is from the civic, for it has been proved that the economy of the middle class in France gives the country its financial power, and this economy is practiced under the impulse given by women, and by their action.

Mrs. G. has lived only in Paris, and foreigners are but too prompt to judge us by that great center; yet even in Paris she noticed that the mistresses of French homes did not dread to enter their kitchens. "Our servants," she writes, "being all foreigners, of different blood and tradition from ourselves, live a life apart by choice, and there cannot exist here the personal interest and sympathy to which you are accustomed where your cook and housemaid are as much French as yourself, and nothing that you do is incomprehensible or antagonistic to them. Moreover, our foreign servants have no love for domestic service, take no pride in it, often were not brought up to it, and intend to leave it as soon as they can marry, learn dressmaking, nursing, typewriting, or anything else more remunerative and giving more freedom."

But, although those good servants wno used to spend their whole life with the same masters, "playing," as one of them prettily expressed it, "at who'll live longest," servants who were as much attached to the children they had brought up as they were to their own, are becoming few and far between—in fact, I believe that in Paris one could seek them in vain—yet, just there, servants make up their minds to be nothing else, without either the hope or wish to change their occupation. In the provinces, however, one still finds, in lieu of talents, those qualities of attachment and morality which make it easy for the mistress and her "young ladies" to spend much time in the kitchen. This is always the largest room in the house, of fine proportions, with a semi-monumental fireplace, under whose projecting mantle everybody stops on entering to enjoy the warmth; this establishes a sort of familiarity, not unmixed with respect, on the servants' side, but still cordial. I remember that the days when preserves were being made in my youth seemed perfect holidays to me, as were also other memorable ones when some special household rites were regularly performed. The mistress of the house never thinks she is degrading herself by doing household work; the young ladies are accustomed to make their beds and dust their rooms, to sew, clean silver, take care of the china and glass, and they do not despise these humble duties, making all the better matches on this account—which is quite encouraging from their point of view, the vocation of spinster being a very rare one in France outside of the cloister.

"And do they really," exclaims the faraway friend to whom I am now writing, as if she had foreseen my answer, "do they really cook? And do they bake bread, too? And sew the underclothes which are sold so cheaply in the shops that it is more advantageous to buy them ready made? I was told that in the convents women ruined their eyes stitching men's shirt-bosoms and embroidering initials. What folly, considering the price of those things nowadays! And do they count out the linen for the washwoman? And have they a check-book for their expenses?"

Let me answer these questions one by one. As for the check-book, it is an unknown thing for Frenchwomen, on account of the difference in the banking system of the two countries. All expenses are paid in cash and entered on the old-fashioned household

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expense-book. They do not bake bread, because we eat so much of it that every large family would need a special bread-maker if they wanted it fresh. Peasants still knead their great, round, flat loaves of brown bread, keeping them indefinitely, and they are delicious with milk or butter; but as soon as people live near enough to a village, both rich and poor buy their bread at the baker's; and as a rule it is very good, because it is much cared for, and forms, together with soup, the staple of an ordinary French meal.

Most assuredly, the linen is counted and written down—I mean in town—whenever the laundress comes for it. In the country the washing is done at home. It is a proof of wealth to do this at long intervals, and then the soaking and rinsing of the mountain of linen becomes a subject of pride and a "state affair." As regards the uselessness of wearing out one's eyes upon articles sold in shops at low prices, you could add the inquiry why all that is worn and consumed in certain religious orders is made in and by the community. It is not a matter of economy merely, but proceeds from a certain spirit of simplicity and discipline, from a sense of respect for custom and submission to rule. In the same way, it is the habit for girls, in some rural parts of old France, to spin and sew their marriage outfits themselves. Sheets and chemises, together with stockings knitted during the long winter evenings, are piled up in the big closet, scented with lavender, to await the wedding day. And among the provincial gentry careful mothers cut and shape fine linen and cambric for the same purpose, while the future bride is still a tiny girl. Dozen by dozen, bed and body linen is tied up with pink or blue ribbons, and this is added to the dowry patiently amassed, thanks to the parsimony of the parents.

I would like to know whether little girls in America receive and enjoy kitchens and housekeeping articles as well as dolls? Whether the dolls' dinners for which they cook the dishes themselves, after the directions given in their own newspapers "for little folks," are their favorite amusement, and whether they ever ask for the permission to wash and iron as a reward for good behavior? Little French girls have the greatest taste for these things, from their cradle, one might say, and everything about them recalls what has apparently been the lot and task of woman from the earliest days.

There is no doubt that they are beginning to emancipate themselves, and what I write to-day may not be true any more to-morrow. Only a short time has been set apart in girls' "lycées" (Government high schools) for the sewing, knitting, darning, and mending required at examinations; the bicycle carries many young ladies far from that sedentary life whose minutes the woman of former days counted by the number of stitches made by her diligent needle. All this does not prevent Frenchmen from being as little prepared to do without a wife having domestic tastes as Frenchwomen from renouncing marriage. Herein lies a mutual guarantee.

However, for a certain category of poor girls there are other ambitions besides marriage, or, at all events, marriage in that station in which Providence caused them to be born. Kings no longer marry shepherdesses in France, but a teacher thinks she can skip several rounds of the social ladder, at the foot of which her parents may stand. The extraordinary zeal now driving young girls of the lower class into the profession of teaching may arise from this cause. Every year the University bestows more diplomas than it has situations at its disposal; this creates a number of useless, discontented women, unfitted for their old surroundings. The most successful play of the year, a play of such cruel realism that, out of respect to the nerves of the public, the end had to be altered, "Blanchette," by M. Brieux, revolves on this subject.

What has not yet become a habit with us is the pretension on the part of ladies, properly so called, to try to be anything beyond wives, mothers, and society women; and this is all the better for the preservation of household accomplishments. Talented women, in general, have these only in a very limited degree; George Sand and "Henry Gréville" being perhaps the two exceptions. One cannot excel in everything. The extraordinary activity of women in the United States, although devoted to admirable things, seems to take them away from home a little too much, and lately I have read, in some articles signed by Dorothy Maddox, what I should never have suspected, namely, that two-thirds of the American children—not the richer, of course—are suffering from lack of good food because the mother assumes too many unnecessary duties, "the entire family waiting very often until the head of the house comes back at night before it can hope for a square meal." If this be true,

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then American women have indeed something to learn from the old-fashioned French ones, who are, however, learning much more from them. Do not let the spreading of knowledge, of sociology, and of general ideas among the girls of the future prevent their devotion to the many small duties upon which the happiness of those nearest to us depends.

Now, to sum up all this for my correspondent. What has constituted the superiority of our girls hitherto, in the matter of household work, is the limit fixed to the instruction usually given to women; the submission to duties keeping in check that individualism which is too apt to develop at times into egotism and self-sufficiency; a taste for domestic life; the generality of limited incomes; the respect paid by those around her to the possessor of this kind of accomplishments, while the value of other kinds is more or less questioned or denied.

Nothing of all this can be imitated—one cannot retrograde towards simplicity. The future of the domestic life of the American woman seems to me to lie in the application of scientific methods, in the excellent results obtained by their technical schools, and in a certain *culture* which must include a return to the humble and natural duties by force of will and reason, in default of what comes to us by obedience, willingness, and inherited instinct.

Books and Authors

South Africa[1]

The great and increasingly interesting region extending from the Cape of Good Hope to the Zambesi River, an extent equal to that from the Gulf of Mexico to Canada, has just received signal treatment in two notable books, one by an American, the other by an Englishman.

From the author of "The German Struggle for Liberty" we have a right to expect what we find in "White Man's Africa," a series of brilliant pictures. Yet Mr. Poultney Bigelow is no kodak picture-taker; he is a truer artist; he dips beneath the surface: we see the reason-of-being of everything. With him we breathe the malaria and governmental corruption of the Portuguese African coast or the bracing air and better morality of the Boer plateau; in short, with him we are in the atmosphere of the place; we are at once Americans and Afrikanders.

The Rt. Hon. James Bryce's book, "Impressions of South Africa," is soberer and less graphic in outline than Mr. Bigelow's, but it is more encyclopædic in scope, more magistral in manner. The distinctive value of Mr. Bryce's volume lies in its presentation of the nature-conditions which have affected South African life. He justly insists that a knowledge of the topography, scenery, fauna, and flora is of primary importance to a comprehension of the zones of health and unhealth—the high plateau and the low coasts—and to a comprehension of South African history. One must also realize the absence of rivers to understand the surprising growth of railways; one must realize the want of forests to understand the cost of timber, the reduction of rainfall, and the freshet tendency; one must realize that there are few harbors to understand the national development.

Both books review South African history for us—but let that pass. Has not Dr. Theal done it for us in both large and small compass, and who better?

In each new work Mr. Bigelow seems more emphatically a master of the picturesque. Does he describe a country?—as we have said, we are, for the nonce, unwittingly part and parcel of it. Does he describe a race?—we instantly transfer our sympathies to it. Does he describe a man—Rhodes, Sievewright, Kruger, Steyn?—we learn things about them which we had not suspected, circumstances of their lives which we cannot forget, and which stamp them as individuals always apart from the rest of mankind. It is in these portrait-sketches that a special excellence of Mr. Bigelow's book lies. For instance, we see President Kruger:

> In a frock-coat high up under his ears, with a stovepipe hat unsuited to his head, with trousers made without reference to shape, with a theatrical sash across his breast after the manner of a St. Patrick's Day parade—all that is the Kruger which furnishes stuff to ungenerous journalists, who find caricature easier than portrait-painting. That is the Kruger whom some call ungraceful,

[1] *White Man's Africa.* By Poultney Bigelow. Illustrated by R. Caton Woodville. Harper & Brothers, New York. $2.50.
Impressions of South Africa. By James Bryce. The Century Company, New York. $3.50.

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if not ugly. But that is not the real Kruger. Abraham Lincoln was not an Apollo, yet many have referred to his face as lighting up into something akin to beauty. The first impression I received of Kruger suggested to me a composite portrait made up of Abraham Lincoln and Oliver Cromwell, with a fragment of John Bright about the eyes. Kruger has the eyes of a man never weary of watching, yet watching so steadily and so unobtrusively that few suspect how keen his gaze can be. There is something of the slumbering lion about those great eyes—something fearless, yet given to repose.

Mr. Bryce also saw the Boer leader:

He is one of the most interesting figures of our time, this old President, shrewd, cool, dogged, wary, courageous; typifying the qualities of his people, and strong because he is in sympathy with them; adding to his trust in Providence no small measure of worldly craft; uneducated, but able to foil the statesmen of Europe at their own weapons; and perhaps all the more capable because his training has been wholly that of an eventful life and not of books.

Mr. Bigelow dedicates his work to Martin Steyn, President of the Orange Free State. "As in my country the citizens of Virginia and New York call themselves Americans, so in South Africa the Transvaal Dutchman and the Cape Englishman must in future think less of what each is giving up, and more of what all are gaining in common by a United Fatherland. My journeyings in your country have given me the happy assurance that no man in South Africa commands more completely than yourself the confidence of his fellow-citizens, particularly the large class of industrious and silent men whom politicians occasionally forget." The book includes a portion of President Steyn's address to the Volksraad in 1896, after the Jameson raid. We agree with Mr. Bigelow that for breadth of thought and charity of spirit the address might well-nigh be placed beside Lincoln's speech at Gettysburg. It is the evidence of such statesmanship that evokes our author's belief in President Steyn as the most available candidate for the Presidency of the future United States of South Africa.

At present South Africa is divided into two British colonies, with several other pieces of British territory, two Boer Republics, one Portuguese and one German colony. Mr. Bryce shows us that the habitable parts of the Southern continent form really one community, all the parts of which must stand or fall together. Fifty miles north of Cape Town the Great Plateau extends to the Zambesi, crossed by no lines of physical demarcation. The coast regions are closely bound to economic ties to the Plateau, which, through them, touches the outer world.

Mr. Bigelow confines his attention chiefly to the two British colonies and the two Boer republics, and, in his description of these, that of Natal seems the most sympathetic, largely, doubtless, because of the author's averment that, of all British colonies, Natal is the one in which he would most willingly spend the declining years of his life. "It has more honest savagery and a more complete civilization than any other part of South Africa." The lasting racial problem of South Africa is the relation of the black man to the white; that of Natal seems to be at present not so much any conflict between black and white as between black and white on the one side and the East Indian colonists on the other; the latter appear to do for Natal "what the Jews of Hungary and Poland do for those two generous and unsuspecting nations." The East Indians were first brought over with the object of providing a reliable supply of labor in the sugar-fields. The Zulus had been regarded as too fickle for steady work. It was originally provided that when the coolies had served out their engagement they should be reshipped to their native land, but they were not. They found the opportunities for advancement much more abundant in South Africa, and they also found work which the black man could not do and the white man would not.

In the country in general the racial problem between black and white will some day, according to Mr. Bryce, be the same as now in our Southern States. This, however, may not be for several hundred years; it may take the Kafir that length of time to develop a higher intelligence. Such a progress is dependent most of all on mission work, which, Mr. Bryce declares, is the most truly civilizing influence in South Africa. As to furthering good relations between the white and black races, the English have had greater success than have the Boers, according to Mr. Bigelow. He even avers that throughout South Africa the negro has little respect for the Boer, while he readily accepts the orders of an English administrator. "England could, by lifting her little finger, lead a million blacks to the conquest of any part of South Africa, and it is safe to say that no other Government could meet her at this game."

Turning to that nearer but not graver racial problem, the relations of the Boers

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and English, we have again much illumination from each writer. Mr. Bryce says that the Boers speak of the English as "rotten eggs." However applicable that term may be in certain cases, the Transvaal expression is "root neks" or "red necks," the phrase for the British complexion being applied to the Britons as a people. Of the Jameson raid, Mr. Bigelow's seems the best account which has yet appeared; he takes pains to relate it first through the medium of an English aggressor and then through that of a Boer defender. While the raid has, commercially speaking, done nothing but evil, it has nevertheless accomplished good, because all South Africa has awakened to a greater sense of interdependency. "The Jameson raid was so domestic to South Africa that every Afrikander regarded it as peculiarly one for his people alone to settle. There appeared from his standpoint no reason why people in London should meddle in this affair, and certainly there was no general demand for help. The four principal white parliamentary States were amply able to cope with a dozen Jameson raids, and each felt it as an insult that a matter of this kind should have to be dealt with by an official six thousand miles away, who knew next to nothing of the country and its people." This last phrase may interest Mr. Chamberlain. Mr. Bigelow declares the average Boer to be an honest and courageous man, of strong moral convictions, and of a higher grade in matters of social purity than the average in Europe, but his Government one which applies to a complex modern community administrative principles fit only for a community of cattle-herders and teamsters. The Jameson raid, therefore, was not altogether an English rebellion against Dutch domination.

It was a union of Americans, Afrikanders, English; in short, every white man who was not an official of the Boer Government, and who had any property at stake, was heartily in favor of a reform in the government. Every mine of any consequence had an American manager, the machinery used was mostly American, and, aside from the political problems, the situation was one which in its industrial and economic phases was as important to the United States as to any other power. The Boers, from the outset of their constitutional career, confessed their incapacity for administering a modern State by enacting in their Constitution that revenue was to be raised by the abominable mediæval practice of selling monopolies. The political economy of Spain in the days of Philip II. was applied by Paul Kruger of 1896 to a community of the most modern and progressive manufacturers ever assembled together in one spot.

The forbidding of the franchise, the prohibition of the right to carry arms, and the compelling of a censorship in the matter of the press and even private telegrams—these were indeed grievances hard to be borne, but Mr. Bryce asks why the "reformers" could not have waited a little longer. In a few years more they would have so outnumbered the native Boers that their material strength would have been formidable. Moreover, President Kruger is an old man. When age should bring about his retirement, his successors could not have thrown such obstacles in the way of reform. Mr. Bryce mentions, however, that some of the "reformers" believed the Transvaal Government to be on the eve of entering into secret relations, in violation of the Convention of 1884, with a European power, and that this determined them to strike before any such new complications arose. Others conceived that a revolution must in any case soon break out in the Transvaal, that this might turn the country into an independent republic. We are not surprised, nevertheless, that Mr. Bryce finds the main cause of haste in the impatience of those Uitlander residents, vexed by grievances for which they could get no redress, and in the annoyance of the capitalists who saw their mining interests languishing and the work of development retarded. In this connection, Mr. Bigelow does not waste much sympathy on certain company promoters and mining speculators who made most of the noise in Johannesburg. "These men are not likely to shoulder a rifle in the cause of any country, not even their own." Much as Mr. Bryce deprecates recent haste, he insists no less emphatically that the claim of the Uitlanders to enjoy some share in the Transvaal Government will ere long be practically irresistible, and that no political agitation in the Transvaal, much less any intervention from outside, need come into the matter. The extension of the suffrage, while it will be followed by legislation beneficial to the mining industry, need not involve legislation harmful to the material interest of the Boer element.

Like a loyal ex-Minister of the Crown, Mr. Bryce differs from Mr. Bigelow in estimating the political future of South Africa. Like the American, the Englishman predicts an ultimate confederation of the South African States. Unlike the American, the Englishman predicts that the British monarchy will be the protecting suzerain. To this the

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obstacles now perceived, says he, are not insurmountable, but may be overcome by a fuller knowledge of the conditions of the problem.

Mr. Bryce's forecast as to the economic future of South Africa is weightier than any like prophecy in Mr. Bigelow's book, since the former writer covers more ground. The country's material resources, its tillage and pasturage, the gold-fields and their duration, the development of manufactures, the markets, the increase and character of the future population, are subjects of interest to Americans as to Englishmen. Our trade with South Africa is second only to England's. In some exports we are excelling England herself. Mr. Bigelow tells us that wherever he went in South Africa he found our handicraft represented in plows, carriages, mining machinery, labor-saving implements, and furniture. "These things were there, not because they were imitations of English things, but because they were lighter, stronger, and better adapted to the conditions of African life."

It is incomprehensible that Mr. Bigelow's volume, though amply supplied with graphic illustrations by Mr. Caton Woodville, should not be furnished with an adequate map. Those in Mr. Bryce's book do much towards the comprehension of the admirable text. Each book is full of knowledge necessary to him who would see South Africa as it is to-day. In its style each book well typifies national characteristics—the one nervous, bold, brilliant, practical, terse, the other clear, calm, exact, informative.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending February 18. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Anthony Hope's latest story, *Simon Dale*, is of the time of Charles II. The English King and his brother monarch of France are active characters, and are treated with boldness; indeed, when the novelist places Louis XIV. in an open boat in the English Channel, with his rival in love holding a pistol to his head and threatening death if the King does not forthwith resign his wicked designs on the lady, we feel that our imagination is put too much on the stretch. When Simon Dale is a baby, a witch predicts that "he shall love where the king has loved, learn what the king has hidden, and drink of the king's cup." The fulfilling of this prophecy makes a lively story of action, with swing and dash and rattle of swords in abundance. Something of Mr. Hawkins's "Dolly Dialogues" style also is found in Simon's fluctuation of passion between Nell Gwyn and the real heroine of the book, Barbara. The author maintains his recognized position as a born story-teller. (The F. A. Stokes Company, New York.)

We are inclined to place *The Red Bridge Neighborhood*, by Maria Louise Pool, first among her many novels. It contains two strikingly strong and consistent characters—the one a miserly and masterful New England man of wealth, hard as iron but with some natural affection and a sense of humor; the other a simple, loving woman, affectionate but with a conscience so clear and strong that not even her love can make her violate its demands. The story is distinctly original, is rich and true in its local coloring and New England setting, and is constantly suggestive of the deeper play of character and motive beneath the surface. (Harper & Brothers, New York.)

Mr. Walter Frith, a year or two ago, in "A Search for Quiet," gave us a book of humor and oddly conceived. We regret that his new book, *The Sack of Monte Carlo*, is quite unworthy of the ability shown in the former work. The plot is preposterous and meant to be so; but the book is also meant to be amusing, and therein it fails dismally. (Harper & Brothers, New York.)——From the same publishers comes a translation of Maurus Jókai's *The Lion of Janina*, a story of Turkish official greed, cruelty, and lust, placed in Janina in the Epirus and in Stamboul in 1819. The versatile and prolific author is always ingenious; his imagination revels in plot and counter-plot and in Oriental imagery. This does not, however, seem to us to be by any means as likable a novel as "The Green Book" or "Black Diamonds."

Archdeacon Cyrus T. Brady, of Pennsylvania, has written an intensely patriotic tale of the Revolution called *For Love of Country*. It has not a little action, and shows a careful study of manners and social conditions as well as of military history. Battles on sea and at land are described with dramatic effect. Sometimes the talk is a little grandiloquent and high-keyed, but this is only a defect

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in a generally readable story. (Charles Scribner's Sons, New York.)

That inconsequential, illogical, inconsistent, and wholly charming book of George Borrow's, *Lavengro: the Scholar—the Gypsy—the Priest*, has been brought out in a new edition by G. P. Putnam's Sons—an edition low in price, but well printed and not untastefully bound. For pure recreation, relaxation of mind, and as an aid to that idleness of the spirit which so many Americans need to cultivate, this book, which escapes all attempts to characterize or describe, ought to be prescribed as a remedy to be frequently taken.

In *The King of the Town* Ellen Mackubin deals with the old theme of a great sin and a commensurately great repentance, evidenced by courageous and unstinted devotion to the good of others. This drama is worked out in a little mountain town in Montana, with an army post in the immediate vicinity. The story is told with unusual directness and skill, with a self-restraint which is worthy of all praise, and at the same time with sufficient fullness to bring out the motives not less than the action with distinctness. Altogether the story, which is comparatively short, is exceptionally well written and interesting. (Houghton, Mifflin & Co., Boston.)

The most recent addition to the Riverside Literature Series presents an admirable selection from the verse and short stories of Edgar Allan Poe. It is not too much to say that the pure gold of Poe is to be found in these *Poems and Tales*, and that whoever knows thoroughly what is presented between the covers of this book knows the real Poe. Of American poets is there none more difficult to estimate justly than Poe. His critics, as a rule, have either under or over estimated him; on the whole, he has suffered more from under than from over estimation. Professor Trent's introduction is an admirable piece of criticism—balanced, appreciative, discriminating, and judicial. It deserves to be very widely read. (Houghton, Mifflin & Co., Boston.)

To the works of James Whitcomb Riley Messrs. Charles Scribner's Sons have now added *The Pipes o' Pan and At Zekesbury*, a volume which contains some of Mr. Riley's most characteristic work both in prose and verse. The admirable typographical taste of this new edition becomes more apparent as the books multiply on the shelf.

A new and well-illustrated edition of *The Caxtons* has been issued by G. P. Putnam's Sons, New York. The illustrations, by Chris Hammond, are in soft line drawings, and add greatly to the charming story which applied the theory of Froebel in child-training and antedated the peace movement by many years. Lord Lytton in "The Caxtons" is at his best, and the winnowing to which his novels have been subjected has left this delightful tale untouched.

It is evident that the highest type of man to Maxwell Gray, the author of *Ribstone Pippins*, is he who can suffer and be silent. The hero of this story is a very different type of man from "Dean Maitland," yet the two characters have this trait in common. "Ribstone Pippins" is a tale of life among the humble country folk, and the truth is brought out that love can live, suffer, and triumph among them as well as among those who know a greater range of passions. (Harper & Brothers, New York.)——The same house publishes an up-to-date Irish novel by W. E. Norris entitled *The Fight for the Crown*. A young Englishman, without great abilities or pronounced political opinions, is dragged into political life and elected to Parliament through and by a lady who fills the rôle of a political manager. This lady and her husband, who hold entirely opposite views on every question, are delightful foils. The story opens in Dublin at the time of the Phœnix Park murders; and the reader is given a glimpse of the views of every class but the Irish peasantry.

The Celebrity, by Winston Churchill, is, if we mistake not, a first book, and if so it is distinctly promising. The story is well out of the beaten track. It is described in the sub-title as "an episode," and turns on the masquerading of a young writer who has made a brilliant reputation suddenly, who is bored by his notoriety, assumes the name of another person, appears in a watering-place on a Western lake, mingles in the summer amusements and society of the place, and finally suffers from the fact that the man whose name he has taken, and whom he greatly resembles, defaults and absconds. The story, as befits its locality, is vivacious and brisk in movement, the character-drawing is vigorous, the action lively, with a great deal of dash. Perhaps the most distinctive note in the story is its energy; it is unfinished in parts and sometimes inartistic, but it has vitality, and these are saving qualities in fiction. (The Macmillan Company, New York.)

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FINANCE

Thirty Years of American Finance, by Alexander Dana Noyes, is written with strength, clearness, and a keen perception of what is significant. It covers a period upon which few comprehensive books have been written, and those few, as a rule, singularly unsatisfactory in point of either scholarship or style. Mr. Noyes's book, therefore, is a valued addition to our financial literature. Its limitations, however, are marked, and are due chiefly to the author's environment as the financial news editor of a New York daily. His point of view is so narrowly that of his immediate surroundings that he fails to comprehend why a majority of the people in the West and the South have rejected his economic creed. For example, his discussion of the hostility to the retirement of the greenbacks, proposed by Secretary McCulloch, does not betray the fact that the policy of contraction was believed to involve the robbery of debtors. In a similar way, when the silver question is reached, there is no intimation that our coinage of silver under the Bland Act and Germany's simultaneous abandonment of her anti-silver policy are believed to have lessened the demand for gold throughout the world, and thus caused the rise of prices during the prosperous years from 1879 to 1882. In fact, there is in the book no citation of a bimetallist work, and nothing to indicate that the author understands the arguments which have converted the majority of economists to bimetallism. As a rule, the faults in the book are ones of omission, but occasionally the narrowness of the author's studies leads to mistaken statements of facts. For example, on page 5 we find the period of rising prices from 1858 to 1873 referred to as a "period of slack production." The slightest familiarity with the general economic history of the period—especially with Sauerbeck's statistical tables—would have shown the author that production advanced by leaps and bounds during this period of rising prices. Business depression and relative stagnation of industry set in with 1873, when falling prices became the rule. Similarly, on page 10, we find it stated that by 1866 wages and salaries had advanced only "one-third as far as prices" since 1860, though even the Aldrich Report, on which the author seems to rely, states that wages had advanced 55 per cent., while the premium on gold was but 40 per cent. Our author's statement is hardly justifiable unless his reference to the advance in wages relates to the advance in gold wages, and he accepts the remarkable statement of the Aldrich Report that the value of gold had fallen over 25 per cent. since 1860. Such errors in statements of fact, however, are by no means frequent, and the book must be regarded as an exceptionally scholarly as well as exceptionally able presentation of the Wall Street view of our recent financial history. (G. P. Putnam's Sons, New York.)

BIOGRAPHY, ETC.

Few personal recollections published in recent years have attracted so much attention as those which now appear in book form under the title of *Auld Lang Syne*, by Professor F. Max Müller. (Charles Scribner's Sons, New York.) Professor Max Müller is not only one of the most interesting men of his time, and one of the most striking figures in Oxford, but he has been brought into intimate relations with a great number of the most distinguished men of the last thirty years, and his recollections abound in significant and entertaining anecdote, comment, and characterization. As these reminiscences have appeared in one of the reviews they have not escaped criticism. In more than one instance Professor Max Müller has reported conversations which have disturbed the preconceived notions of a good many people. This very fact, however, ought to give readers greater confidence in the veracity of these recollections. The volume will receive longer notice at an early date.

HISTORY

The latest addition to an admirable, indeed an almost indispensable, series, "The Story of the Nations," is *Modern France*, by M. André Lebon. (G. P. Putnam's Sons, New York.) The period covered extends from 1789 to 1895, and the work has been fairly well done, though in one volume it has been necessary to eliminate the picturesque in narrations and to leave portraiture to others. The crisis through which France is now passing makes a glance at her past all the more appropriate; from this book as well as from contemporary history we realize not so much what the First, Second, and Third Republics won for France as what they left to be won in the future.

RELIGION

Professor W. H. Bennett's *Primer of the Bible* is a condensed sketch of the history of the Bible; it informs us about the composi-

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tion of the various books and their relations to one another. From the author's clear plan we see readily what Old Testament books are mere mechanical divisions and what are homogeneous wholes; we see more distinctly the correspondence between the prophecies and the Epistles, between Daniel and the Apocalypse, even between the Pentateuch and the Diatessaron, the mosaic pieced together by Tatian from the Gospels. (Henry Holt & Co., New York.)

The appeal in *Renascent Christianity* by "A Clergyman" (G. P. Putnam's Sons, New York) would, we think, have been stronger if there had not been so many italicized words in the text. The author, however, has apparently anticipated this criticism, for he takes pains to say that an unusual number of words so printed have been designedly put in, in order that the meaning of the passages should be clearer. The abundance of such attempts at emphasis, however, like the continual use of superlatives, destroys the effect of the relatively rare occasions when real emphasis is necessary. That it is necessary at times may be judged from the fact that the present volume was conceived and has been carried out as an open protest against such reverting and degenerating tendencies as the Pastoral Letter (1894) of certain Protestant Episcopal Bishops, reaffirmed by the House of Bishops at their last General Convention. The volume is one out of the ordinary as to its peculiar make-up, and its text is remarkably prolix; its spirit, however, is as reverent as it is broad, and the work ought to do good in helping towards the reunion of all Christians into one truly catholic communion.

The Rev. W. F. McCauley has published a little volume entitled *Next Steps*, and he calls it "an advanced text-book in Christian Endeavor." He divides it into an analytical study of the movement, its special features, its methods and its applications. (United Society of Christian Endeavor, Boston.)

Dr. Alexander McKenzie is a preacher who has command of a style which is naturally eloquent. Very few speakers of the time have so completely caught their natural rhythm and harmonized thought and expression with it. It is always easy to listen to Dr. McKenzie, entirely apart from anything he may be saying at the moment, so pleasant to the ear is the swing of his sentences; but the interest in Dr. McKenzie's preaching does not depend on his manner, though he has had the good sense to understand that manner justly counts for much in the total impression of a public teacher. Dr. McKenzie has spiritual insight, and is in touch with the vigorous and invigorating thought of the day. His mind is broad and open. In the volume which bears the title *A Door Opened*, he touches mainly those experiences of the human and the spiritual life in which all men share, and whatever he touches he adorns and harmonizes. (Houghton, Mifflin & Co., Boston.)

POEMS

Even in these days when book-making so often shows evidence of true taste, one does not often come upon a more attractively made book than that which bears the imprint of Byron Stevens (Brunswick, Me.) and contains the verse of Henry Johnson, under the title *Where Beauty Is, and Other Poems*. The most casual reading makes it clear that Mr. Johnson's verse deserves this exquisite setting. He deserves to be considered apart from the facile makers of rhyme who furnish so much of the minor poetry of the day. He is a man of insight and thought. The ideas which he presents are in themselves poetic, and they are so interpreted by the imagination as to awaken the imagination of the reader, and to bring him into the poetic atmosphere. The choice of subject shows a natural affinity with the poetic side of life and ability to discern poetic values in things common and uncommon. Perhaps the quality which one likes best in this volume is its comparative freedom from the commonplace and the obvious.

Mr. Walter Learned, who has already tried his hand at the difficult task of making an anthology, has now ventured into the perilous field in which they wander who attempt to make representative selections of American poetry, and, in consequence, to estimate the relative values of American poets. American poetry is still so contemporaneous that to mass it in representative selections is to run the gauntlet of every form of criticism. Mr. Learned's preface is so unpretentious that it ought to disarm all save the most friendly comment. After all, a cultivated man has a right to make a selection of poems which express his own taste. This is what Mr. Learned has done. A good many readers will question the literary judgment which lies behind many of his selections. They will wonder why Ralph Waldo Emerson is limited to two poems, while Mr. Fawcett has five, Mr. Foster four, and Mr. Webb three.

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One finds, however, in looking through this volume, which bears the title *A Treasury of American Verse*, substantially all the American verse which American children are likely to learn by heart, and that is saying a good deal in commendation of the collection. The book is very attractively made. (Frederick A. Stokes Company, New York.)

MISCELLANEOUS

Professor John Earle's *Simple Grammar of English Now in Use* well realizes the distinguished author's aim to treat language, not in its physical aspect, as sound or syllable, but in its mental aspect, as discourse of thought. Dr. Earle's idea, therefore, is not scientific but educational; "not the mechanism of the mother tongue, but its mental action in practical use." This is also, as its title indicates, a grammar, not a philology—that is a physical science; the author claims that it does not belong to the office of his treatise. What he accomplishes is to begin, not with the list of alphabetic characters, or with articulate sounds, but with the parts of speech; he then proceeds to the structure of the language in composition. What he establishes in our minds is the welcome conviction that grammar does not seek to found absolute laws, but tentative rules; in its growth, as Dr. Earle shows, it develops the likeness not of science but of art. The book is well printed. as becomes its value, and undoubtedly will take its place as a standard grammar. (G. P. Putnam's Sons, New York.)

From the press of Messrs. Lee & Shepard, Boston, we have received two interesting and helpful books for artists in oil and water-colors. Mr. Burleigh Parkhurst, a pupil of Bouguereau and Tony-Fleury, is the author of a fully illustrated treatise on the theory and processes of oil-painting. Let no one suppose that *The Painter in Oil* is of practical value to the amateur artist only; any student or critic of pictures will find much suggestion and good counsel.—— *Water-Color Painting*, by Grace Barton Allen, is a simple and effective treatise, for it takes for granted an absolute ignorance on the part of the reader. The illustrations are capital.

Two good books for German students are the *Grammatical Drill* and the *Exercises in Conversational German*, by Josepha Schrakamp. (Henry Holt & Co., New York.) Neither is a book for the beginner. A commendable feature of the first volume is the list of adjectives and verbs which demand peculiar constructions; of the second, the preponderance of natural over "made" talk.

Henri Lachambre and Alexis Machuron were assistants of Andrée in preparing his balloon for its Poleward flight. They are in every way peculiarly well fitted for the authorship of the book *Andrée's Balloon Expedition*. In it they tell the history of the enterprise from its first inception until July 11 of last year, when the air-ship was lost to sight, to be heard from since only once through a pigeon dispatch dated July 13. The authors of the book—writing apparently in September—express strong hopes that Andrée and his companions will return in safety. Over six months have now elapsed since the start was made. The book is amply illustrated, and contains all that is needed for full knowledge of the hazardous expedition. (The F. A. Stokes Company, New York.)

The latest addition to the growing list of popular books about birds is one of the best which has yet appeared. Under the title *Birds of Village and Field: A Bird Book for Beginners*, Miss Florence A. Merriam has prepared a volume which presents in moderate compass clear, accurate descriptions of the various birds, with an account of their habits and the quality of their songs, the chapters being accompanied by excellent illustrations. (Houghton, Mifflin & Co., Boston.)

Books Received

For the week ending February 25

A. S. BARNES & CO., NEW YORK

Trumbull, Annie Eliot. A Christmas Accident, and Other Stories. $1.

THE BOWEN-MERRILL CO., INDIANAPOLIS

Dewhurst, Frederic E. Dwellers in Tents, and Other Sermons.

D. C. HEATH & CO., BOSTON

De Quincey, Thomas. Confessions of an English Opium-Eater. 50 cts.

THE JOHNS HOPKINS PRESS, BALTIMORE

Callahan, James M. The Neutrality of the American Lakes, and Anglo-American Relations.

THE MACMILLAN CO., NEW YORK

Boswell, James. The Life of Samuel Johnson. Vols. IV., V., and VI. (Temple Classics.) 50 cts. each.

Montaigne, Michael, Lord of. Essayes. Translated by John Florio. Vol. VI. 50 cts.

Goldsmith, Oliver. The Vicar of Wakefield. 50 cts.

Greene, Robert. The Tragical Reign of Selimus. Edited by A. B. Grosart. 45 cts.

Bailey, L. H. First Lessons with Plants. 40 cts.

Bodley, John E. C. France. 2 Vols. $4.

M. F. MANSFIELD, NEW YORK

Kipling, Rudyard. Recessional. 25 cts.

F. TENNYSON NEELY, NEW YORK

Rhone, Mrs. D. L. Among the Dunes.

THE RECORD AND GUIDE PUBLISHING CO., NEW YORK

Van Siclen, George W. Bearing of the Greater New York Charter upon Real Estate Interests.

Promissory Notes, Checks, Bills of Exchange, Bonds. Annotated and Indexed by George W. Van Siclen.

THE FLEMING H. REVELL CO., NEW YORK

Murray, Rev. Andrew. Money: Thoughts for God's Stewards. 25 cts.

Murray, Rev. Andrew. The Lord's Table. 50 cts.

Mosher, Martha B. Child-Culture in the Home. $1.

Miller, Rev. C. A. The Way of the Cross. $1.

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The Religious World

The Student Volunteer Movement for Foreign Missions

Third International Convention

From a Staff Correspondent

Probably no other fact of equal power and promise is so little understood or appreciated throughout the churches which are to profit thereby as this movement, which has just completed a decade of organized activity. From now onward it is destined to be valued at its worth. It is at once a new movement and an old—old in principle, in development new.

In the first decade of the century a handful of student volunteers in Williams College—Samuel J. Mills and his comrades—led the way for the American churches into the unevangelized world, with what results we know. Eighty years afterward a reinauguration of it took place at Mount Hermon, Mass., in connection with the first international Christian Student Conference ever held. Two years later the present organization was initiated. The original aim of the Williams College nucleus in 1806—viz., "To effect in the persons of its members a mission or missions to the heathen"—is perpetuated in the Declaration of the Student Volunteer uniform throughout English-speaking countries: "It is my purpose, if God permit, to become a foreign missionary."

Cleveland, where the first Convention was held in 1891, attended by 680 delegates, received last week at the third International Convention 1,800, besides many seminary professors, pastors, missionaries, and directors of missionary boards. Canada and nearly forty States of the Union were represented. The Cleveland Grays' Armory was hardly large enough. Three-fourths of the 1,800 present there at the opening seemed to be young men—a remarkable contrast to the usual type of missionary meetings. The women's colleges were represented also, and Oriental faces and dresses indicated the meeting as international. The object of the five days of the Convention was to deepen the channels already made for the missionary spirit, to unify, strengthen, and inspire the forces of the Movement. Great meetings morning and evening at the Armory, with overflow meetings in the churches, and section conferences of the Volunteers in the afternoon, mainly composed the programme, not unlike those we are familiar with; it is with the new facts brought out that one is chiefly impressed.

There are a thousand institutions of higher learning in the United States and Canada. Of these the Movement has already touched eight hundred and thirty-nine, *i. e.*, has introduced to some thoughtful consideration the claims of the non-Christian world. During the past four years it has also introduced the systematic study of the world as a field for Christian missions. Twenty thousand dollars' worth of missionary literature has been placed in missionary libraries in colleges and seminaries. Last year 2,361 students, only half of them Volunteers, were enrolled in classes for the study of this literature. Several institutions have introduced the study of missions into their curriculum. During the past year students contributed $40,000 to missions, instead of $5,000 eight years ago. In many colleges there has been a great change in the attitude of the student mind toward missions. There are now at least four thousand students enrolled as volunteers, one-third of them women. These represent forty-eight denominations, and show a fivefold increase in the colleges, a twofold increase in the theological seminaries, of the number intending missionary work ten years ago. This increase has accrued under a policy described as ultra-conservative.

By January 1, 1898, 1,173 volunteers had gone, under the appointment of forty-six missionary societies, to fifty-three different countries. A very large majority of these were led to go by the Movement; others testify that they were thereby aided. This is a good showing in view of the recent financial depression. One hundred institutions are each supporting a missionary either wholly or in large part. Individual churches are doing likewise through the influence of Volunteers, but not so as to draw away from the regular contributions to the missionary societies. Nor does the growing number indicate any lack of regard to the quality of the men. The quality now averages higher. This should follow from the care devoted to the educational and spiritual preparation insisted on by the Movement. It declares the need to

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be "not so much that of more men as of more man—above all, more of God in man."

The Rev. Harlan P. Beach, formerly a missionary of the A. B. C. F. M. in China, is in charge of the educational branch of the work. The Volunteers' course of missionary studies is planned for a four years' cycle, requiring but a small daily fraction of time. Each class of readers has its leader, in touch with the Educational Secretary, through leaflets and correspondence. Great emphasis is also laid on the devotional use of the Bible and daily prayer, and the practical discipline of such organized Christian work as may give opportunity. Five traveling Secretaries are fully occupied in visiting the colleges and extending the Movement. The organ of communication throughout the body is "The Student Volunteer," published during each of the ninth months of the college year at 283 Fourth Avenue. New York, where are the headquarters of the Movement. This periodical, costing twenty-five cents a year, deserves wide circulation among the churches. A close connection of the Movement with the churches is secured through the Advisory Committee, consisting of prominent representatives of the eight leading missionary boards. Once in the quadrennial period of a college generation the general Convention is held, the most widely representative and the largest intercollegiate assembly in the world. What is still more noteworthy is that its interest is centered on the greatest undertaking ever proposed. This is expressed by its rallying-cry and watchword, "The evangelization of the world in this generation."

It must be said, lest this be misunderstood, that this is not, at least in the minds of the directors of the Movement, associated with the millenarian ideas which have been attached to it by some. Also that it recognizes evangelization as distinct from Christianization. Christendom itself is but partially Christianized even now. But to preach the Gospel to all men in all lands—that is, to evangelize the lands—is not beyond hope. It is better to plan for a large than a small achievement. Did not Emersion advise to hitch one's wagon to a star? It is a question, the Volunteers think, of spirit rather than of resources, and all things are possible to him that believeth. Accordingly, what no Christian would deny though many forget it, the Volunteers hold it as a first principle that no man can receive the Gospel for himself alone, but only in trust for propagation; that the Church is essentially Christ's propaganda; that a non-missionary Christianity is no genuine Christianity.

Fronting the crowded assemblage pervaded with such convictions was a large map of the world variously colored to represent its various religions. Overshadowing it were two great flags, the Stars and Stripes and the Union Jack, blended and enfolding the words, "Thy Kingdom Come." On the gallery fronts, to right and left, were inscribed, "The Evangelization of the World in this Generation," and "Thy People shall be Willing in the Day of Thy Power." Over the assembly hung the flags of the Christian and the non-Christian world. Fitly did the Convention open with a service of consecration to that Power which "worketh all in all." This was conducted by the Rev. F. B. Meyer, of London, with addresses and prayers of tender solemnity for an hour and a half, insisting on entire purity of purpose and conduct, entire self-surrender to the control of Christ, and the full reception of the Holy Spirit. Even one who dissented from Mr. Meyer's peculiar notions on some points could not fail to be led to conscientious dealing with himself. These three half-hours were designed to give the keynote to all the meetings, and this note of devout and tender earnestness was constantly recurrent.

The greeting of Cleveland to the Convention was given that evening, February 23, by the Rt. Rev. Dr. Leonard, Bishop of Ohio, who said, "This is the most remarkable missionary gathering our country has ever witnessed." Dr. David J. Burrill, of New York, in a picturesque address of an hour, without notes, vindicated with great rhetorical power the fundamental assumption on which the missionary proceeds—the superiority of Christianity over all competing faiths as a response to the deepest needs of man.

The next morning Mr. John R. Mott, Chairman of the Executive Committee of the Student Volunteer Movement, presented its report. It is a remarkable report. It is in print, and should be read in every church in the country. Mr. Mott has high qualifications for good leadership. In his recent twenty months' tour of the world he has promoted the organization of five national Christian student movements, besides seventy minor unions. Churches wishing fresh material for their missionary meetings should procure his little book, "Strategic Points," at 283 Fourth Avenue. Mr. Douglas M. Thorn-

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ton, a Cambridge University man, followed with greetings from the British Student Volunteers, now numbering 1,460, acknowledging their debt to American students for impulse and aid in organization. Over one-third of the British Volunteers are enrolled from the universities of Cambridge, Oxford, Edinburgh, and Dublin. Enthusiasm then received its due blending with prudence by the plainest kind of counsel from Dr. Ewing, of the Presbyterian College at Lahore, India, showing that "there is no short cut to the missionary field," and what an intellectual equipment is indispensable for coping with the hardest languages, the keenest minds, and the toughest problems. Then the modest and self-distrustful, who might be unduly cast down in view of such conditions, were reassured by the Rt. Rev. Dr. Baldwin, Bishop of Huron (West Ontario), who reminded them of God their helper. This morning illustrated the proportioning throughout the Convention of the older to the younger men, and the companionship of a fervent spirit with discretion. As to discretion, however, a Secretary of one of the old Boards was heard remarking upon the "statesmanlike views" of the younger men. "They gave us some good points," he added.

Nine section conferences, mostly on different missionary fields, were attended by large numbers that afternoon in different buildings. These were mainly for the exhibition of existing conditions and requirements in plain, direct, practical talk by experts. Then in the evening the Armory was crowded again to hear addresses on the religions of Asia and Africa, interspersed, as was the case also at other meetings, with hymns of the spirit touchingly rendered by "the Iowa quartette"—young men from Des Moines.

The financial needs of the Movement occupied Friday morning and evening, in a spirit which elicited the remark from a veteran theological professor that he had not witnessed such a meeting for forty years. The Volunteers hold that any inability of the missionary societies to send them to the field puts on them the duty of creating ability by stimulating the requisite interest in the churches. This is an important part of the Movement. Much has been done for it. Five-sevenths of the missionaries sustained by a large denomination are sustained by individual persons and churches. Another denomination is calling a hundred students from its colleges to visit its churches in this behalf next summer. Nearly one-half of the amount required for the projected expansion of work during the next four years was pledged that evening. Three additional Secretaries are to be employed, one each among the theological seminaries, the medical schools, and the women's colleges. Friday afternoon was taken up with a second set of sectional conferences, on evangelistic, educational, and medical work. A large church filled to hear about medical missions was a significant sight. The example of Jesus as "the first great medical missionary" was pressed home. The dangers of the work as well as its needs were dwelt upon in a blending of heroic with sympathetic feeling. It is now in Great Britain attracting more medical than theological students, in the proportion of nearly two to one. It is needed, when the total medical force in the non-Christian world is not as much as one physician for Massachusetts. An impassioned address by the Rt. Rev. Dr. Dudley, Bishop of Kentucky, closed the day with the lesson that the man who does not believe in missions does not believe in Jesus Christ.

Saturday morning was massive and cumulative in impression. Professor Bowen (colored), of Atlanta, spoke forcibly and brilliantly for the negro students, followed by Dr. McKay, of Toronto, urging pastors, and ex-Governor Beaver, of Pennsylvania, urging laymen, to support the Movement. Said the latter: "No movement since Paul's time—not even the Reformation—has had a tithe of the promise in it that this Movement has. Read Mott's book. Don't be ignorant." Dr. Hall, President of Union Theological Seminary, followed with a thoughtful and weighty presentation of the responsibility of Christian colleges and theological seminaries. The world's evangelization depended mainly, he said, upon the co-operation of the student class. The latest thought points to the world's need of an evangelical sociology. Academically trained minds are indispensable for the sociological functions of Christianity. The Student Volunteer Movement had by the grace of God sprung up in consequence of the neglect of the higher learning to accord a proper place to Christian missions. He hoped to see a course of two hours weekly in this subject required in the junior year of theological seminaries, with a two-hour elective in the subsequent years. The responsibility of the Young People's Societies was then effectively presented by Dr. Clark, of the Y. P. S. C. E.

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Twenty-one denominational conferences took place on Saturday afternoon. Each of the many denominations to which the Volunteers belong has its peculiar missionary problems, and these are most freely and wisely handled by each apart from the rest. There were also other conferences of the members of college and seminary faculties, and of committees and secretaries of the Young Men's Christian Association and Young Women's Christian Association, in which organizations the Student Volunteer Movement is included as an organic department. As illustrating the finely organizing hand everywhere apparent, the Educational Exhibit deserves mention. A large room in the Armory showed, with miscellaneous articles, a full collection of the literature of missions, classified and arranged according to subjects, countries, and religious denominations. In the evening the watchword of the Volunteers was the single theme of a crowded assembly, addressed by Mr. Robert E. Speer, of New York.

Sunday morning Dr. Hall, of Union Seminary, preached to the delegates only. It was an impressive unfolding of the vision of a regenerated world with which faith surmounts long wasted ages, believing in New Testament evangelism, in the social value of Christianity for non-Christian peoples, and making appeal to intelligence and youth. Sunday afternoon six meetings were going on—of women, of women students, of men delegates, of missionaries, a mass-meeting of the young people of Cleveland, and another of the men. A great farewell meeting in the evening closed the Convention.

A thoughtful and even critical witness might well be impressed, first, by the intense seriousness, the deep earnestness, of the Convention, the absence of any sign of shallowness or inconsideration, the Biblical, prayerful spirit apparent; next, by the apologetic value of it. The facts there conspicuous pulverize all the stuff printed about Christianity losing its hold, etc. Next, the reflex influence of this Movement on the churches is obvious. Whether more or fewer Volunteers sail—though this is not in doubt—there will at any rate be a far stronger base of operations in a wider, warmer, and wiser interest of the churches and pastors, a better appreciation of Phillips Brooks's saying that foreign missions are the necessary fulfillment of the Christian life, a better comprehension of the cosmopolitanism of normal Christianity. Lastly, there was a revelation of the latent springs of power in the bosom of the Church, needing only the Spirit's breath to thaw the ice away. Thinking on this, the twenty-four hundred who went to Cleveland—volunteers, veterans, missionaries, bishops, pastors, and teachers, with here and there an editor making notes—went home to thank God and take courage. J. M. W.

A Memorial Meeting

A meeting in memory of Henry W. Sage was held at Cornell University on Tuesday, February 22. The Armory was filled with the Faculty and students of the University, visitors from abroad, and citizens from the town. The affection and respect for Mr. Sage shown in the attitude and aspect of the audience, no less than in the eloquence of the tributes paid to him, was deep and tender. The principal address of the morning was delivered by ex-Judge Francis M. Finch. It might be fitly characterized as a poem in prose, for it had the musical rhythm, the delicate imagination, the refined and pervasive feeling, which belong to the highest poetry. This address was followed by three briefer ones: Miss M. Carey Thomas, President of Bryn Mawr College, on "Mr. Sage and Co-education at Cornell;" Mr. Goldwin Smith, Emeritus Professor of English History, on "Mr. Sage and Liberal Culture at Cornell;" and Rev. Lyman Abbott on "Mr. Sage and the Religious Life at Cornell." Mr. Sage had been for twenty years identified with Cornell University, and for the last fifteen had resided at Ithaca, and as Chairman of its Board of Trustees had been second only to the President in directing its affairs. His business sagacity is credited with having saved the University from total destruction, and secured for it the sale of its timber lands at a net profit of nearly six millions of dollars. In addition to this consecration of his time and energy to the University were large gifts of money, aggregating about one million and a quarter. To Mr. Sage the University owes its chapel, its library, the endowment for its library, and the establishment of the Susan Lynn Sage School of Philosophy, which includes mental and moral science, applied ethics, the philosophy of religion, and comparative religion. What the Cornell "Sun" said of Mr. Sage the facts presented at this memorial meeting seemed to justify—that, if it had not been for him and his gifts, Cornell would not be a true university at all, but simply a technical school.

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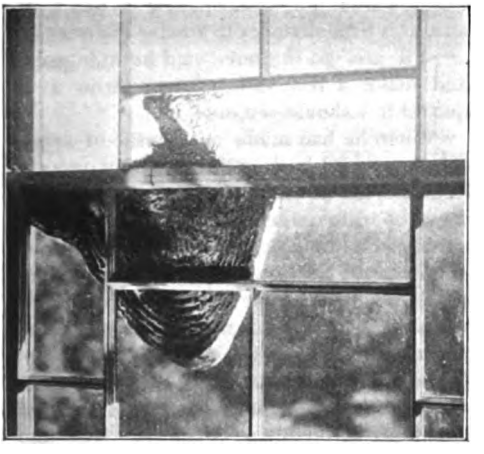
For the Little People



A Wasp's Nest in a Window

By A. V. P.

Almost every one is familiar with the large hornets' nests so frequently seen in the country during the summer, and no doubt many are acquainted with the construction of the interior of these nests, but I imagine only a few, if any, ever have had the opportunity of watching the building of one from day to day as we have had during this past season. This nest, attached to the outside of a window, measured fourteen inches across and about the same in length. The extra amount of work on the upper part was perhaps done in an effort to find the customary branch or twig to which the nest might be anchored. One could but wonder, while watching the busy workers, if they appreciated the difference between the ordinary nest, circular in form, comparatively dark inside and swung by every breeze, and this one which was only half a nest, light throughout and immovable.

The window on which the nest was built was in a room rarely occupied, but the work of the hornets proved so interesting that frequent visitors found their way to the room, and all enjoyed watching the growth of this "up to date" nest. Not one guest could depart, however, without yielding to the temptation of tapping on the window just to see what would happen. Judging by the ferocious and united attacks of the fiery little insects, something serious *would* have happened if glass had not separated the besieged and the besiegers. Any one who has ever been stung will no doubt realize what a pleasure it was to tease a whole nest of hornets and feel that for once he was secure and could come off victorious.

The Awakening

By Mira Clarke Parsons

"Dear old Mother Earth," a little snowdrop said,
Lifting up the covers of her cozy bed,
"Do you hear the children crying for the flowers
Sleeping in your bosom through the wintry hours?

"Give me my white bonnet, tie its ribbons green;
Send me on my journey, though the winds are keen;
Bid me haste and tell them every blossom fair
Soon will waken, smiling, in the soft spring air."

Lost in the Woods

"Oh, papa," cried the Little Girl, running into the room where her father was reading an important political article in the morning paper, "it's raining!"

"So it is," said her father, laying down his paper and looking out of the window.

"And I can't go out to play," added the Little Girl, in rather a sad tone of voice.

"No, I suppose not," assented her father; "at least not until we have some dry rains."

"Dry rains! Oh, papa, now you're making fun of me!" exclaimed the Little Girl, reproachfully. "Who ever heard of dry rains!"

"Why, I have," replied her father, with a smile. "Cotton-wool rain is dry."

"Now, papa," cried the Little Girl, looking very severely at him, "you're getting worse and worse! Cotton-wool rain! The idea! What do you mean?"

"Well," began her father, trying to explain. "in winter-time in the snowy country the rain comes flickering down from the sky in soft white flakes that—"

"Why, that's snow!" interrupted the Little Girl, climbing up into her father's lap and beginning to smile again.

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"Yes," admitted her father, "*you* call it snow, and so do most people, but *I* call it cotton-wool rain. And in the cold snowy country it is often so dry and fluffy that you could play in it and roll about in it all the morning without getting in the least wet."

Then came a pause, during which it seemed as if the Little Girl were trying to make up her mind whether she could accept her father's statements with confidence. Evidently her decision was favorable, for, snuggling a little closer into her father's arms and laying one of her little hands in one of his big ones, she said:

"Please tell me a story, papa, about that snowy country."

"Very well," said her father, "I will; a true story which I heard the other day about a little boy who was lost in a forest in Canada. His name was Henry, and he had recently come from the great city of Quebec with his father and mother to live in a house on the mountain-side, thickly surrounded by woods. It was May, and the birds were beginning to sing and the squirrels to run about; the leaves were peeping out of the buds, where they had been sleeping all winter; and here and there wild flowers were to be found. Henry was delighted with all this, for he had never seen such woods before. One morning, when he had been living there only a day or two, he asked his father if he might not walk to a lake, Lake Ouastawan, which lay in the woods about a mile from the house. There was a good road to the lake, and his father said he might go. So off Henry started, whistling and happy, winding in and out among the big trees, and wondering if he should be lucky enough to see any of the big trout which Pierre, the guide, had told him swam about in the lake. Now, although it was May, there were still great patches of snow here and there in the woods. The Snowflakes, you know, don't like to leave the fields and woods in the spring; indeed, they wouldn't leave at all if they weren't driven off by the Sunbeams. The Snowflakes and Sunbeams are deadly enemies, and every spring they fight pitched battles. For ever and ever so many springs the Sunbeams have been victorious, and when they show themselves in sparkling and glowing array in April and May, the Snowflakes fly away, frightened, as fast as ever they can. They hide themselves in the woods, huddling together under the thickest tree branches, behind fallen logs, and alongside of great boulders, where the Sunbeams have much difficulty in finding them. This explains why you may see snowbanks and snow patches in the woods long after the last snowflake has disappeared from the fields and highways.

"Now, as Henry walked down the wood-road towards the lake, he saw a patch of snow at a little distance in among the trees.

"'I'll just go in there,' said he to himself, 'and make a few snowballs to throw at a squirrel if I should see one.'

"When he had made an armful of snowballs, he started back to the road; but, unluckily, he started in the wrong direction, and the longer he walked the farther wrong he went; the more he hunted the more lost he became.

"When the clock struck the hour for dinner, and Henry hadn't come back, his mother grew very anxious, and his father and a neighbor started out to look for the little lost boy. They tramped through the snowy woods nearly ten miles, climbing over logs and scrambling through rough places. Now and then they saw Henry's footprints in the snow patches, but where the snow had melted the footprints disappeared. So, you see, they couldn't follow Henry's course very well. Once they saw something that alarmed them very much—the tracks of an old bear and her cub, which had passed near the path that Henry had followed. But darkness and rain came on, and the search had to be given up for the night. What a night of sorrow and alarm that was for Henry's mother, with her boy out alone in the darkness and cold of the woods! The next morning at daylight Henry's father, with fourteen men, started out to begin the search again. Some of the men looked in one direction and some in another, and after several hours' search one of the men heard a weak voice which he recognized as Henry's. Following the sound eagerly, he soon found Henry lying in the hollow of a tree beside a big rock; and then what rejoicing there was! When they found him, Henry was dazed and weak from fatigue and hunger, for he had wandered six miles from home into the trackless forest, and had had nothing to eat for a day and a night. The men carried him home quickly and tenderly, you may be sure. Poor little fellow! His clothes were all in rags from climbing over branches and rocks, and his feet were swollen and bruised. But he was brave about it, for when his mother asked what he did during that dreadful night, he replied that, after having said his prayers, he lay

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down in the hollow log where he was found, and slept soundly."

When her father finished this story, the Little Girl drew a long sigh and said:

"Papa, I should like to see the snowy country, and the woods, and the squirrels; but when I go out to walk there, I'm going to take you with me and keep *tight* hold of your hand *all* the time."

"Good," said her father; "suppose we begin to practice a little now."

So the Little Girl got down from her father's lap and took tight hold of his hand, and they walked outdoors together; for the rain had stopped, the sky was as bright as the Little Girl's eyes, and the sun was shining as if there had never been such a thing as a cloud in the world.

The Home Club

Civic Education

Among the progressive educational efforts of the present time in New York is the City History Club. This is an organization that is educational and altruistic. It gives what it receives. A normal class is maintained that trains teachers to conduct classes in the study of the history of New York and the government of the city. The Club now maintains sixty teachers, who have one thousand pupils, principally in the tenement-house districts, where this kind of education is most needed. At the annual rally on Washington's Birthday one of the theaters on the Bowery was crowded with the members of these classes. The development of civic pride is the foundation of true patriotism. The City History Club is founded on the true principle of education. To make familiar the landmarks of the past is to give to history an interest akin to that in the life of to-day. The monographs issued by the City History Club, now issued in book form, are most valuable contributions both from the historic and the literary standpoint.

A group of young men and women, all wage-earners, living in the region of the Bowery, were so astonished at the history of that famous thoroughfare as told in that monograph that they walked its length, verifying the places referred to, and actually letting imagination have its play in picturing it as it must have been. It is now a pleasure for these young people to discover the old-time house by doorways or roofs. They quite resent the modern doorway, which is merely a means of entrance and exit. This development of the power of observation grew out of the discovery of the difference between the houses of the present and the past in hunting up the old historic houses. It is possible often to mark the beginnings of education; it is impossible to measure its limits. The City History Club is broadening the life of hundreds of boys and girls, as well as beginning their education in true citizenship.

Important Legislation

One of the most serious problems that confront the practical sociologist is as to how far the State shall be made to support the semi-dependent, and what measure of protection shall be accorded the charities under State control against the would-be dependent. This problem is the more complex when the subject touches the hospitals and the dispensaries. Recently the Academy of Medicine of New York appointed a committee to draft a bill to define dispensaries and dispensary practice. That abuses had grown up in connection with dispensary practice has been known for some time. The bill drafted was accepted with but few objections. As women to-day are entering so actively in philanthropic organizations, and are identified with organizations that affect legislation, it is clear that every bill that is passed that affects in the remotest way the disbursement of State funds should have their active support or opposition. The question of public support of hospitals and dispensaries as a means of offering educational opportunities is one thing; as a means of caring for the sick poor, another; as a means of providing special education for a special school of medicine, another. The influence of woman on this problem is great; whether she will or no, she is a factor in the problem. There is scarcely an institution that does not in some way touch this problem; there is not a hospital or dispensary that does not owe its existence in a greater or less degree to the active support of a group of women. It is for this reason that all legislation of the kind referred to should be studied and watched by every

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woman who is interested in the moral development of her country.

Physical Education

At the last meeting of the Physical Education Society of New York it was evident that even here there was not a unanimous opinion about the value and methods of the physical training of girls in the public schools and the dress best adapted to the purpose. There was, however, a unanimous opinion on the value of adjustable furniture in the schoolroom. The positive physical evils resulting from the seating of children before desks that compel them to sit in unnatural positions five hours a day was pointed out; the value of tests of hearing and sight was also pointed out clearly, as was also that of medical examinations of pupils who are defective; who do not show the average progress in their studies; who show malicious tendencies; who are abnormal in any direction. Every one who studies the subject of public education knows that this examination in the first years of school life, before twelve, is far more valuable than after that period.

Health is a prime factor in education; perfect physical conditions go a long way toward perfect mental receptivity. Such organizations as the Physical Education Society can be made sources for educating public sentiment toward securing perfect physical conditions in every school. This accomplished, the next step—a perfect school curriculum—is possible, with the certainty of success.

Health and Cleanliness

The Board of Health of the town of Brookline, Mass., has issued the following order, which is carried by each patrolman in the town:

Whereas, The expectoration from persons having disease of the lungs, air-passages, or throat, contains germs capable of communicating disease to other persons, the Board of Health adjudges spitting in certain places to be a public nuisance, source of filth, and cause of sickness, and it is therefore

Ordered, That no person shall spit upon the floor of any public conveyance, shop, store, hall, church, school-house, railroad station, or other public building in said town, or upon the steps of any of said conveyances or buildings, or upon the sidewalk[1] of any public way in said town. It is further

Ordered, That copies of this order be posted in public places, distributed to every family in the town, and published three times in the Brookline "Chronicle."

By order of the Board,
HORACE JAMES, Chairman.
GEORGE F. JOYCE, Clerk.

Brookline, Mass., January 24, 1898.

In the enforcement of the above order, and especially in regard to sidewalks, the members of the Police Force will exercise both vigilance and tact. On seeing a violation the officer will quietly call the attention of the offender to the order, showing a copy of it, and withdraw.

If the officer sees a repetition of the offense, after he has called attention as above, he will make an arrest.

A. BOWMAN, Chief of Police.

Extract from Public Statutes, Chapter 80, Section 18:

The Board of Health of a town shall make such regulations as it judges necessary for the public health and safety, respecting nuisances, sources of filth, and causes of sickness, within its town. . . . Whoever violates any such regulation shall forfeit a sum not exceeding one hundred dollars.

(Each patrolman will carry one of these.)

The Women's Health Protective Associations throughout the country have been agitating against this public indecency, and trying to find the best method of overcoming it.

New York is to-day a city that shows what public sentiment can accomplish in improving public manners. This habit of expectoration is not wholly overcome, but the improvement is very marked everywhere. The home is the place where this habit should be checked at its first appearance.

Household Account-Books

We recently referred in these columns to the advantages, in the keeping of household accounts, of a book especially adapted to that purpose. Two books have been sent for examination, the designers believing that they meet the needs of housekeepers. One is quite unwieldy in form. No book can meet the housekeeper's needs that may not be housed in a small desk. It has other serious defects. The record of money received is not made on the same page with that of money disbursed. The second book would be greatly improved if the lines were further apart, both ways on the page. There should be at the back of the book summary pages that would permit of an itemized account for different members of the family, in such expenses as "Clothes," "Education," and "Household Accounts." An account-book can be made to suit the needs of each particular housewife from her own designs furnished to a practical stationer.

[1] It will be noticed that spitting into the gutter or street is not forbidden.

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The Outlook

Published Every Saturday

Vol. 58 March 12, 1898 No. 11

A NEW and somewhat surprising incident has arisen in the history of the United States Government's relations to the Cuban question. The rumor that Spain had unofficially intimated to our State Department that it would be gratified if Consul-General Lee were recalled, and that it would prefer that supplies for the starving Cubans should not be conveyed to Havana in war-ships, would have been generally dismissed as merely another sensational report if it had not been confirmed by President McKinley, who made public this statement:

> The President will not consider the recall of General Lee. He has borne himself throughout this crisis with judgment, fidelity, and courage, to the President's entire satisfaction. As to the supplies for the relief of the Cuban people, all arrangements have been made to carry a consignment this week from Key West by one of the naval vessels, whichever may be best adapted and most available for the purpose, to Matanzas and Sagua.

This semi-official utterance of the Administration was promptly followed by the withdrawal of Spain's request, and the incident thereby came to an end. It must be remembered that there is a wide distinction between the functions and relative international positions of consuls and ministers. In point of fact, no nation is obliged to recognize a consul unless it chooses. An "exequatur," which is practically a permission to act as consul, may be withdrawn at will; and although such action unaccompanied by explanation might be unwise and unfriendly, it would not be a *casus belli*. The reasons attributed to Spain for her indirect intimation about General Lee were his alleged personal sympathy with the insurgents and the friendly relations existing between him and correspondents of papers which have been decidedly unfriendly to Spain. As to the general situation between Spain and the United States, the future is far from clear. For the London "Spectator's" terse statement that "both Washington and Madrid expect war without desiring it" might perhaps better be substituted, Both desire a peaceful settlement of the Cuban question without knowing how to attain it. Spain shows not the slightest disposition to relax its sovereignty over Cuba, and yet advances not a step toward the pacification and good government of the island: the insurgents show no disposition to accept anything but absolute independence; the United States has no wish to own Cuba or to become responsible for the island; but a growing public sentiment insists, in the name of humanity, that the present political chaos, commercial ruin, and barbarous methods cease—and that soon. In this *impasse* it is impossible to say what the next step will be Meanwhile sensational papers in the United States and in Spain are doing everything possible to inflame the popular mind, and the purchase by Spain of war-vessels, together with the introduction into our Congress of a bill appropriating $50,000,000 for National defense, to be expended at the President's discretion, are misinterpreted by many as indications that war is secretly purposed as well as prepared for by both Governments.

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With regard to the Maine disaster the situation remains much the same as last week. The Court of Inquiry has returned to Havana, and it is reported in the press that its sessions may close this week, at least, for the present. Secretary Long's declaration early in the week that "the element of official Spanish responsibility for the explosion has been practically eliminated" did much to allay the already lessening excitement, and it is now admitted that, so far as the public knows, there is nothing to indicate that the explosion was not accidental, while it is absolutely known that the Spanish Government had placed no mines or torpedoes in Havana harbor. When the report of the Board of Inquiry is made, there will be some-

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thing definite and positive upon which to form an opinion, and not until then. The divers and wrecking companies are still at work on the wreck, but the difficulties are so great that little progress is being made; it seems decidedly doubtful whether the vessel can ever be raised.

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To the surprise of the country, the Loud Bill to reduce the postal deficit by raising the postage rates on certain classes of newspapers and periodicals was defeated in the House of Representatives by a vote of 161 to 119. In the same body last year the bill was passed by a vote of 144 to 104, and the Republican majority had a stronger motive this year than last to reduce the deficit. Nevertheless, nearly one-third of the Republicans voted against the measure, while among the Democrats, who generally supported the bill last year, all but ten votes were this year cast against it. The remarkable change, as the Washington correspondent of the New York "Evening Post" says, was due to "the awakening of the House of Representatives to the consciousness that the railroads are being tremendously overpaid for carrying the mails." Other arguments were used against the measure, especially the embarrassment to country newspapers that would be caused by an increase in the rates on extra copies, and the restriction that would be placed upon the circulation of standard literature if cheap editions issued as serials were required to pay four cents a pound instead of one cent. Both of these arguments, however, were ably answered by the friends of the bill, who showed that the country newspapers were injured by the advertising sheets circulated as newspapers at the cent a pound rate, and that many of the papers aided by this rate were not worthy of Government aid for the sake of popular education.

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The one strong argument that was not answered was that to which the "Evening Post" refers, and of which it says that Mr. Simpson, of Kansas, sounded the keynote when he said in substance: "You don't need the restrictions on second-class matter proposed by this bill to correct the postal deficit. The excessive rates paid to the railroads are the cause of all the troubles. Remedy that first." What Mr. Simpson's argument was in detail does not need to be repeated to the readers of The Outlook. Mr. Cowles's article in our issue of February 19 was read to the House practically from beginning to end, with a running comment which kept the attention of the whole body to the points of vital importance. Only at one point did Mr. Loud or any of his supporters attempt to dispute the startling facts set forth in Mr. Cowles's article. This was when Mr. Simpson read the sentence, "'Within a radius of 500 miles,' says Mr. Loud, 'the express companies are now carrying the matter for a fraction under a cent a pound,'" and commented as follows:

> How is that? How do the express companies carry this same matter for a fraction under a cent a pound, while the United States Government is paying eight cents a pound for its mail service? The railroads carry the same matter on the same train, in a similar car, and yet they do it for one cent a pound, . . . while the Government of the United States pays the railroads eight cents.

Here he was interrupted by Mr. Alexander, who called upon Mr. Loud to state that the railroads charged the Government only four cents a pound instead of eight cents, as stated in Mr. Cowles's article. Mr. Loud did not make the categorical statement asked for, but declared that the Government pays to the railroads "only $28,000,000," which is a little less than five cents a pound for all the mail handled. This argument would be forcible if the rail roads received only $28,000,000 and if they carried all the mails. As a matter of fact, the railroads receive $32,000,000, and do not carry all the mails. Large quantities of mail are for local delivery, and larger are carried by stage-coach or steamship instead of by rail. Mr. Simpson, however, did not enter upon this point, but, admitting, for the sake of argument, that four cents a pound was the rate charged the Government, forced from Mr. Loud the admission that the railroad rates were too high. Mr. Bell, of Colorado, pressed home a similar point when he urged that railroad rates to the Government had not been reduced for twenty years, though railroad rates to private shippers had been cut forty per cent. Mr. Bell also called attention to fraudulent practices connected with the weighing of the mails, a subject which The Outlook will take up next week. The important thing accomplished last week was the awakening of the House of Representatives to the fact that the railroad companies are charging this Government a far higher rate for service than they charge private corporations.

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The Supreme Court of the United States has just rendered a decision which will be received with gratitude by the entire labor world and by all in sympathy with its struggles for more wholesome conditions. The famous decision of the Illinois Supreme Court against the eight-hour factory law for women and children led most intelligent Americans to believe that our written Constitution would prevent this country from keeping step with England along the most hopeful line of labor reform. In 1896, however, the Utah Legislature, undeterred by the Illinois decision, passed a statute containing the following provisions:

Section 1. The period of employment of workingmen in all underground mines or workings shall be eight hours per day, except in cases of emergency where life or property is in imminent danger.

Sec. 2. The period of employment of workingmen in smelters and other institutions for the reduction of the refining of ores or metals shall be eight hours per day, except in cases of emergency where life or property is in imminent danger.

The case of a mine-owner who refused to obey this law was promptly brought before the State Supreme Court, which decided against him—Chief Justice Zane stating the Court's position in the following terms:

While the business of mining may not be affected with a public interest, the Legislature may enact laws adapted to the promotion of the health and safety of men working in underground mines. Whatever difference of opinion may exist as to the extent and boundaries of the police power, and however difficult it may be to render a satisfactory definition of it, there seems to be no doubt that it does extend to the protection of the lives, health, and property of the citizens, and to the preservation of good order and the public good.

This important decision, for a report of which we are indebted to the New York "Sun," has now been sustained by the Supreme Court of the United States, which, without passing upon the constitutionality of eight-hour laws in general, holds that a State has unquestionably the right to protect the health of the working classes, and that long hours in such employments as mining and smelting are dangerous to the health of those engaged therein. We may hope, therefore, that under the police powers of the State short-hour laws, strenuously demanded by public sentiment, will be sustained by the courts. It will be noted that the Utah law, like the proposed eight-hour law for miners in England, limits the working day of adult men, instead of being confined, like the Factory Acts, to the day's labor of women and children.

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The United States law in 1892 required the President to detail officers of the United States Army to act as Indian agents, except where "in the opinion of the President the public service would be better promoted by the appointment of a civilian." It is now proposed to repeal this law and substitute therefor a recommendation to the President to detail officers to act as Indian agents "at such agencies only as in the opinion of the President may require the presence of an army officer." In other words, the President is not to use army officers in the Indian service except where military exigency requires. If there had been inexperience, incompetency, inefficiency, or injustice as the result of the appointment of army officers to Indian agencies, there might be some excuse for this proposed change in the law; but as we understand the facts, there has been no such experience. Many of the best agents have been army officers. It is well known that no class of men have shown more of the spirit of justice in dealing with Indians on the one hand, and with oppressors of Indians on the other, than officers of the army. This is one reason why their removal is sought. The other reason is that the appointment of army officers takes the Indian service out of politics, and deprives the place-hunters of places and perquisites. The argument against this bill is thus well put in a leaflet published by the Indian Rights Association:

The frontiersmen like somebody of their own sort, who will be considerate of their ambition to make a living out of the Government and the Indians by one means if not by another. They object to Major Clapp at Pine Ridge because he insists that the white cattlemen of the neighborhood have no right to feed their cattle on the Indians' lands to the detriment of the Indians' own industry of cattle-raising, and without making terms for compensating the owners of the land. They object to Captain Mercer because he believes that his Indians should occupy and work their own farms, instead of tenting in the brush and renting their lands to whites. They object to Captain Scott because he is unwilling to let the La Pointe agency be run in the interest of the white lumber operators of the neighborhood. They object to Major Baldwin because he has the temerity to try to build up his Indians in the arts of civilization, as independent human beings and members of an organized society, instead of leaving them at the mercy of a local trader. They object to Captain Stouch because he has made the Indians on his reservation feel that he would protect them in

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the rights promised them by the Government when they were settled there. They objected to Captain Nordstrom because he understood that he was detailed to the care of the Pueblo Indians, not to amuse himself, but to compel them to cease sacrificing human life in defiance of the laws of the Commonwealth. They object to Lieutenant Stottler because he brought his Apaches out of a condition of savagery to a recognition of the superiority of white civilization and an attempt to imitate it. They object to Major Freeman because he has refused to let the Osage agency pass out of his own hands, to which the President confided it, and into those of an irresponsible rabble.

Friends of an honest Indian service will do well to write letters of protest to their Representative or Senator against this clause in the Indian appropriation bill.

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The United States Senate last week decided by an overwhelming majority against seating Mr. Corbett, of Oregon, who was appointed by the Governor after the Legislature had failed to elect. The vote did not follow strictly party lines. The Populist Senator from Washington and several Democrats voted to seat Mr. Corbett, but a much larger number of Republicans, including Mr. McBride, of Oregon, voted to follow the precedent set in the case of Mr. Mantle, of Montana, a few years ago, and to exclude Mr. Corbett, despite the fact that he would vote with them on all partisan and financial questions. The result of the vote firmly establishes the rule that when a Legislature fails to discharge the duty of electing a United States Senator, the State must remain only half represented in the United States Senate. The knowledge of this rule may help to break legislative deadlocks in Senatorial contests, but the only sure way to relieve the Legislatures of these costly and demoralizing obstructions of public business is to pass the long-pending amendment permitting the election of Senators by the people.

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Our information respecting the railroad war between the Canadian Pacific and our own transcontinental lines is derived chiefly from American newspapers, and we have learned that some allowance must be made for national prejudice in such cases. None the less it appears clear that the Canadian Pacific has undertaken to get business away from American transcontinental lines by underbidding them, and that it is able to do this because it is not limited in its local charges, and also because it is permitted under our laws to carry goods in bond from the coast over American soil to Canada without paying duty thereon. To meet this underbidding two remedies are proposed: one, to allow those American transcontinental railroads which are in competition with the Canadian Pacific to charge more for the short than the long haul; second, to abolish the bonding privilege on goods carried across the American soil and delivered to the Canadian railways. If it is true, as it appears to be, that the Canadian Pacific Railroad is taking advantage of its position to underbid American railways, and so subject them to an unfair competition, it seems to us clear that we must in some way by National action meet that unfair competition. There are circumstances under which the American Nation must act as a Nation in competition with other nations, and in such cases, while it must be scrupulous to do no injustice, it must also be determined to allow no injustice to be perpetrated upon its citizens, whom it is bound to protect. It appears to us, however, that if the long and short haul clause is to be suspended in its application to transcontinental railways, as has been done by the Inter-State Railway Commission, such suspension should be accompanied with a proviso that local rates should not be increased. In other words, the transcontinental railroad, while permitted to reduce its rates even below the profit-earning figure, in order to meet unjust competition, should not be allowed to charge unjust rates to local shippers. In addition, if negotiations between our Government and Canada cannot secure protection from such unjust competition through the enactment of Canadian laws analogous to our own, then we see no reason why the bonding privilege now accorded to Canadians should not be abolished. We venture to ask our Canadian subscribers to take this American view of the case into account, and to consider what measures, if any, are possible in their own country to make competition between Canadian and American lines fair and honorable.

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The Philadelphia water scandal has assumed alarming proportions. A few weeks ago we noted the epidemic of typhoid fever, and the attempt of a private water company to utilize the public danger by making a fifty-year contract to supply the city with a certain

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quantity of water upon exorbitant terms. The public protest against this proposition during the municipal campaign, and the Mayor's pledge to oppose it, led us to hope that the city had been saved from a repetition of its blunder in the matter of its gas-works. It seems, however, that we counted too much on the power of public sentiment to control the action of public officials when their private interests are opposed to the interests of the public they represent. Last week, when the Mayor sent to the Councils a message requesting authority to issue the bonds for the improvement of the water supply, approved by the voters at the November election, the measure was promptly rejected by one branch of the Council, and the other branch forthwith passed the obnoxious ordinance providing for the fifty-year contract with the private water company. Furthermore, this ordinance passed by precisely the majority necessary to repass it over the Mayor's veto, so that the danger of its final adoption has become acute. Fortunately, the press of the city is almost a unit against it, and the public indignation aroused by the sale of the gas-works remained to kindle the opposition to this greater outrage. But all these forces may prove too weak to prevent the consummation of the contract committing the public health for fifty years to the guardianship of a private corporation.

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Just how shameless the proposed contract is from an engineering standpoint is admirably brought out in the last issue of the "Engineering News"—a paper which is as broad in its outlook as it is thorough in its special field. The civil engineer at the head of the Philadelphia Water Bureau spoke of the situation as follows in his last annual report:

> The city has at its doors an ample supply of water for the freest possible use of all our citizens, for at least a generation or two to come, and our present machinery, with the possible exception of our distribution system, will be ample for handling it for years to come. All we need is means for preventing waste and means for filtering the water. Both of these objects can be secured at a cost not exceeding, perhaps, $10,000,000 total, and the needed improvement can be made gradually, defraying the expense out of the surplus earnings of this bureau, which now amount to about $1,000,000 annually.

Yet, in spite of the fact that the surplus earnings of the water-works system would in ten years provide an adequate and wholesome supply of water, at a cost of about $10,000,000, the proposed contract will compel the city to pay $1,500.000 a year for fifty years—or $75,000,000—for a storage system which the engineers condemn as inadequate and objectionable from the standpoint of the public health. But the scandal involved does not end here—or rather does not begin here. For years past, says the "Engineering News," private companies have been trying to get their grip upon the Philadelphia water supply, and, though defeated again and again, have renewed the struggle, knowing that any number of victories for the city left them intact, while one victory for them would leave the city helpless so long as the contract lasted or its renewal could be forced by reason of the city's dependence. During the last few years they have succeeded in carrying out the same policy that the private gas company pursued in relation to the gas-works. Though about one-half of the receipts of the public water-works, or about $1,000,000 a year, have been net profit, the Councils have used this money of the water consumers to reduce taxes, and have refused all appropriations for the improvement of the public water plant. In this way they have brought about the foul conditions from which the prevalence of typhoid fever has arisen. As the Philadelphia "Ledger" justly said, more than a fortnight ago: "The death of a few score of people from typhoid fever . . . appears to be a matter of little consequence to the majority of Select Councilmen, who will do anything to serve a corporation."

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Last week Congress took action on two measures of much moment to those whose interests are in Alaska and the Klondike. The first was the withdrawal, on Secretary Alger's recommendation, of the proposed Klondike Relief Expedition. General Alger confessed that he had recommended this expedition on too insufficient information, and by their action Congressmen who had voted for it confessed the same. Advices from Dawson so late as February 1 report "all quiet." It is said by some that the Chambers of Commerce of our Pacific seaports which had earnestly begged for this expedition have laid themselves open to severe criticism; that the outfitters in those cities were thinking quite as much of their incidental profit as of any relief to the supposedly starving miners. Be this as it may, the success of the Rev. Dr. Sheldon Jackson in securing, by this

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means, the herd of reindeer for which he has for years begged a Congressional appropriation, is not devoid of good results. Whether the animals are sold to the Interior Department or not, they are now on their way to Alaska, where it is to be hoped they will fulfill all that has been claimed for them for transportation purposes. It may be noted in this connection that the success of the American Whaler Relief Expedition depends upon the herds of reindeer to be found at the Interior Department stations in Alaska. Until railways are built in our northernmost possession the use of reindeer ought to be considerable. In any case, as Commissioner Harris, of the Education Bureau, claims, they will prove a useful auxiliary by rendering possible a ready distribution of freight and mail even for long distances from a railway or steamer terminus. The second action of Congress referred to was the passing by the Senate of the Alaska Right-of-Way Bill. This measure extends the homestead laws and provides for the right of way of railways in Alaska. The measure also proposes an extension of the bonding privilege in return for concessions to our fishermen, thus renewing the old fisheries question which for a century has been pending between Great Britain and the United States. This certainly follows Canada's recent lead in proposing a concession from us in one quarter for her favor in another. The famous Section Thirteen of the bill gives authority for imposing such restrictions upon the transshipment of merchandise at Wrangel as will check the Dominion Government's purpose in providing "an exclusive privilege of transportation."

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Senator Hill, in an article in the New York "Sun" of March 7, presents very effectively the arguments against the Ellsworth Newspaper Bill now pending in the New York Legislature, of which we have already given our readers some account. There are two definite offenses against good morals which may be perpetrated by the press, for which the law already provides adequate penalty: the first, the libel of the individual; the second, the publication of obscene or immoral literature or art. The Ellsworth Bill seeks to supplement these laws by one providing for a *quasi* censorship of the press, differing from that of Turkey or Russia in that the censorship is not to be applied beforehand, to prevent the publication to which the authorities may object, but to punish the publication afterwards provided the authorities object. It provides in general terms that editing, publishing, or circulating any paper which has a tendency to corrupt, deprave, degrade, or injure the minds or morals of the public is a misdemeanor. Senator Hill well points out that it is impossible to say with accuracy what has such a tendency. To one man the advocacy of the right to play games of ball on Sunday; to another the advocacy of the right to sell liquor at any time; to a third the publication of one of Robert Ingersoll's speeches attacking the Christian faith; to still another the publication of an article by an extreme Protestant offensive to Roman Catholics, or by an extreme Roman Catholic offensive to Protestants, would be regarded as having such a tendency. The question whether it has such a tendency or not is apparently left to the chance verdict of a jury, and as the paper may be prosecuted in any county in which it is circulated, it may be prosecuted in sixty counties at once, and the publishers subjected to the sixty chances. We agree heartily with Senator Hill in his condemnation of this bill. The experience of the past has proved Thomas Jefferson's aphorism to be true: "Error is without danger so long as truth is left free to combat it." The remedy for publications which have a tendency to deteriorate the morals of the community is not in press censorship, but in better education. We hope that it is true that the country press are opposed to this measure, and by their influence will succeed in defeating it in the Assembly. Not the least evil of the so-called "yellow journalism" is its effect in making men forget the lessons of history, and inciting them to attempt by experiments which the past has proved futile to correct a new form of an old abuse.

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Upon the recommendation of Governor Black, the New York Legislature has voted to submit a constitutional amendment providing for biennial instead of annual sessions of the Legislature. When first brought into the Legislature the Democrats almost unitedly opposed it, taking the ground that it was in the interest of the monopolies which dreaded public control over their privileges. At the beginning of last week, however, Mr. Croker, supported by the Executive Committee of Tammany Hall, declared in favor of biennial

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sessions, and forthwith the Democrats, with the same unanimity as before, supported the measure they had antagonized. A more conspicuous exhibition of boss supremacy has rarely been given. The merits of the measure, however, are not to be determined by the fact that the bosses support it. Indeed, its supporters claim that the bosses have in this case merely recognized the popular demand, despite the protests of legislators and newspapers having a selfish interest in frequent sessions. In support of this claim is the undoubted fact that New York, New Jersey, Massachusetts, Rhode Island, Connecticut, and South Carolina are the only States which retain annual sessions of the Legislature There are three arguments for biennial sessions: first, economy; second, distrust of legislative bodies; third, a growing conviction that all necessary business can be transacted in briefer time than is now provided for. The first argument is of minor importance; we can afford to pay for annual sessions if we need them. The second is of popular weight; but the real remedy for evil legislation is not in reducing legislative hours but in improving the quality of legislators. The third argument appears to us sound, if not conclusive. A great part of present legislative activity is taken up in private and local measures which are bad, and which would be crowded out of sight in briefer and less frequent sessions. The experience of other States indicates that biennial sessions are quite adequate for all *public* business of a legitimate nature.

The administration of the Health Department of the city of New York is of importance to the whole country; for that city is the gateway to commerce and immigration; it is the largest distributing point for manufactured supplies to the whole country. The appointment of Mr. Nathan Straus as President of the Health Board by Mayor Van Wyck gave a hope to the most skeptical and pessimistic citizens that this important branch of the municipal government would be administered in the interests and for the protection of the people. Mr. Straus had as a private citizen done more than any other one man in the entire city to mitigate the evils generated by impure milk. He had studied certain phases of the problems of public health, and was equipped for the duties of the position as few men could be. Since he took office the Health Board has been made such a target for criticism from the Mayor's office that on Thursday of last week he resigned as President of the Health Board, and within an hour the Mayor appointed Michael C. Murphy, previously a clerk in the First District Court. The new appointee has been a Tammany leader in the First Assembly District for many years. Tammany discovered his versatility. He has represented his district in the Assembly and the Senate; he has been Excise Commissioner, and is now President of the Health Board. The present administration is carrying its economies to the danger point in this Department. The mercantile inspection department was abolished, and now the appropriation for the inspectors under the Board for this work has been refused. This department of the Health Board was not only a protection to the health of the community, but to its morals. The employment in mercantile establishments of children under school age, of children who could not read or write, had been made impossible since the establishment of this branch of the Health Board. It will now become possible again.

The interests of the people of the State of New York should be actively engaged in the consideration of a proposition which has been referred to the State Committee on Public Health. It relates to the establishment of a State Sanitarium in the Adirondack Mountains for the treatment of pulmonary tuberculosis. The death-rate from this scourge is very high throughout the entire country. In the State of New York alone, statistics show that thirteen thousand deaths occur annually as the result of this disease. The city of New York appropriated the sum of $60,000 for the Board of Health of the city to be used in removing deserving persons suffering from tuberculosis from tenement-houses and sending them to special institutions. A home for consumptives exists in Brooklyn; one has been recently established within the upper wards of New York. These are steps in the right direction, but science has proved that climatic conditions form as large a factor in the development of this disease as in its cure. New York State is fortunate in having within its bounds a region offering the right climatic conditions for the retarding, and often for the cure, of this disease. What is asked now is that a

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committee shall be appointed by the State to make further investigations as to the disease, its causes, its treatment, the alleviation through climate possible within the State bounds, and then to provide for those cases which should receive the protection of the State and which would be benefited by removal to the climate offering the possibilities of relief and cure.

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The suffering in New York City, especially in the tenement-house districts, from this disease is beyond the power of imagination to conceive or language to express. Ignorance is largely responsible for the spread of this disease. Nothing but the removal of the patient from a home will protect the inmates of that home from the danger of contagion. Public sentiment in this State must be aroused to the point of demanding that right provision shall be made for the care and possible cure of those suffering from consumption. Private enterprise has done much, but it cannot do what the State can and should do. New York is fortunate in having had an experiment station under the best scientific control, which offers a precedent and is a proof of what may be done. Dr. Trudeau, who established and controls the sanitariums at Saranac, New York, has demonstrated by his energy and scientific skill the possibilities of caring for the unfortunates of this State, who suffer and die, not because they cannot be cured, but because the State has not made right provisions for their care and cure. The time has come for the State to follow this pioneer and to establish in the Adirondacks colonies for the treatment of those suffering from consumption in its incipient stages, and also to establish within a short distance of the large cities colonies where the incurables can be placed within easy reach of their relatives, providing them with all the facilities possible to make life a pleasure in spite of their physical limitations.

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The State Board of Charities of New York has drafted a bill, now before the Legislature, which gives to the Board unprecedented powers. It decrees that this Board shall devise rules and regulations for the placing out in families of all dependent children of the State; it may alter or amend these rules at any time; a penalty of from fifty to two hundred and fifty dollars is imposed on conviction of a violation of the rules and regulations established by the Board. A substitute bill has been drafted by several organizations having the care of dependent children, which protects the interests of the children without giving powers which may be in the future misapplied. This bill gives the power of decision to the State Board of Charities after an abuse in the placing out of children has been discovered. It gives the State Board the power to take away from any institution or person the right of placing children after conviction, but gives such institutions or persons the right of appeal to the Supreme Court of the judicial district. The placing of children for gain, or with people who have not proved their fitness for such care, is a crime against humanity, and public sentiment will certainly support the purpose of this bill which protects the children and guards the rights of public and private institutions in the management of their own affairs. Both bills protect the religious beliefs of the parents in the placing of their children.

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The business world during February was a world of progress in most departments. Bank clearings were half as much again as those for February 1897, and one-third larger than those for February 1896. Even compared with February 1892, the heaviest month on record, the gain is more than six per cent. No less encouraging is the report of business failures. According to "Dun's Review," they were smaller than in any other month except three of the previous fifty-two, while the ratio of defaulted liabilities to payments is at a lower rate than has appeared in the first part of any year, with two exceptions, of the last twenty-three years. There has been a remarkable elimination of failures for large amounts. The Government surplus of revenue over expenditure of nearly two million dollars during February calls for special mention, since this is the first February surplus since 1892. Nevertheless, so well informed an authority as the Washington correspondent of the New York "Journal of Commerce" estimates for the current fiscal year a total deficit of forty-five to fifty millions, or the largest deficit of any fiscal year, save one, in our history. General exports for February from the port of New York exceeded those for February 1897 by

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about one-fifth, but imports were about one-tenth less. Wheat exports from all ports for February were nearly twice as great as a year ago. Since July 1, 1897, wheat shipments (including flour) surpass those of any previous year but one. The price was advanced, especially at Chicago; at New York the average of daily quotations was $1.040, as against January's $1.038. The total remaining supply is about a sixth more than last year. While corn exports were not so great as those for February a year ago, the total since July 1, 1897, exceeds even the unprecedented movement of last year. The grain movement on the Granger roads for February was the largest in four years. The cotton crop is the heaviest on record, and the price has advanced. After some weeks of partial closing of many great cotton-goods mills the average of prices for goods is only about one per cent. above the lowest point. While the woolen-mills have been doing more work than ever before, the average of prices has yielded somewhat. Iron and steel outputs maintain their unprecedented character, but are insufficient to supply the demand; prices are slightly higher. The price of copper has advanced to a high record, and production is being pushed; it may be known that now we produce more than the output of all the rest of the world. Two decades ago we produced but a tenth of our present output. The war scare's influence was hardly apparent save in the stock and bond list. Government bonds declined slightly, but railway and other securities markedly.

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The "Review of Reviews" makes an important contribution to the knowledge of the situation in France in a series of three int r-views in its current issue. M. Drumont, the editor of "La Libre Parole," and the author of "La France Juive," is one of the most aggressive leaders of the agitation against the Jews in that country. What he has to say throws very little light on the causes of the hatred, but brings into very strong light its intensity. He declares that in the English press the Jewish side of the situation passes current because the Jews control all the channels of publicity. Before the Revolution there was, he says, no anti-Semitic feeling in France because the Jew was treated as an enemy of Aryan and Christian society, and was kept in his place. Now everything is changed. The old unity has been broken up, cohesion has gone, and the Jew, with his race solidarity, his genius for organization, his disciplined mind, and his sharpened wits, has taken advantage of the chaos of opinion and social order to make himself master of France. To-day France is under his feet. What those who are leading the agitation against the Jew want is special legislation which shall render the Jewish money-kings harmless; but such legislation is not to be expected from the present Government. M. Drumont looks for an uprising of the people against the Jews, and he intimates that this uprising will end either in proscription or massacre. He thinks the English-speaking race both at home and in this country able to deal with the Jew in open competition, because people of English descent have had a long political education and have come to political maturity. Frenchmen, on the other hand, are, politically speaking, children in experience, and they are helpless against the superior organization and force of the Jew.

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Dr. Max Nordau, viewing the agitation from the Jewish standpoint, declares that the anti-Semitic movement is very largely promoted by the Roman Catholic Church, and that the massacre in Algiers and the outbreaks of violence in France are the fruit of Roman Catholic opposition. The extermination of the Jew has already begun, and Nordau regards the situation as serious in the extreme. M. Zola, who was interviewed on the eve of his trial, declares that the movement against the Jew is a new form of Socialism, the people having been made to believe that the Jews represent the unlawful accumulation and abuse of the money power. Ten years ago the Socialists were crying, "Down with the capitalist!" they are now crying, "Down with the Jews!"—the anti-Semitic leaders, acting largely in the interest of the Roman Catholic party, having persuaded them that the labor of France is paid for by Jewish money, and that the nation is in dishonorable vassalage to the Rothschilds and other Hebrew bankers. As it exists to-day, Zola declares that anti-Semitism in France is a hypocritical form of Socialism. The cry, "Kill the Jews! exterminate them!" heard in Paris and in other parts of France a hundred years after a Revolution which was a movement for the equality of justice and fraternity, seems inconceivable. M. Zola regards it as

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a kind of madness, and declares that the stories about the vassalage of France to the Jewish bankers and the organization of a syndicate of Jews to free Dreyfus are pure fabrication, and that the source of the whole trouble is the success of the Jew and the jealousy which that success arouses. A group of demagogues who have their own interests to serve, the active though veiled leadership of the Roman Catholic authorities, the jealousy of the commercial classes, the hatred of the peasants against those who have loaned them money and taken advantage of their own incompetence, and the passion of the unthinking proletariate against success, capacity, and capital—these are the elements which have made France mad for the time being, and which may bring about a terrible crime against the Jewish race in that country.

The London County Council election resulted in a signal victory for the Progressives—or the party which has especially championed the public operation of quasi-public franchises, liberal appropriations for public works, and the non-sectarian administration of the public schools. In recent campaigns, however, the chief interest seems to have arisen from the effort of the Conservative Ministry to secure a victory for the Moderatives by thrusting national issues into the municipal contest. Lord Salisbury made a general attack upon the extensive powers of the County Council, and declared in favor of a return to district self-government. The city was suffering, he said, from a craze for bigness, or "megalomania," as he termed it. His plan seemed to involve the separation of the rich districts from the poor, and thus the hampering of all public works for the education and health of the more needy portions of the community. On this ground the Progressives attacked his plan as reactionary; and although London is a Conservative city, the Progressives carried the day by majorities in nearly two-thirds of the districts. As the Liberal leaders had taken the side of the Progressives as uniformly as the Conservative leaders had taken the side of the Moderatives, the result is naturally regarded as a Liberal victory.

The Ontario Liberals have been in power for twenty years—a longer period than that recorded for any present governmental administration. Last week the Ontario Government narrowly escaped defeat, being sustained but by a majority of three. The figures are: forty-nine Liberals, forty-three Conservatives, one Patron (Farmers' party), and one vacant constituency. Two Cabinet members were defeated, and the contest is regarded as the most bitter held in Canada for many years. The Government had been attacked on the ground that it had been favoring our lumbermen who get their logs in Canada; hence that it was anti-Canadian, as all the logs would one day be required in the Dominion. To this the Government retorted that for two decades the revenue from the sale of timber-berths to our citizens had given to the Province a freedom from general taxation. Furthermore, even with the present rate of export of saw-logs to this country, the Ontario timber reserves would suffice for the consumption of a century and a half. Nevertheless, as we have already stated, the Government has decided to insert in all future contracts for the sale of timber-berths a clause making it compulsory to manufacture the timber in Canada. This, it is expected, will prohibit the exportation of saw-logs and benefit Canadian industry. The outcry against the Government seems hardly justified, since it began years ago to prohibit log exportation, but it did decide to respect the 1897 licenses. The Toronto "Globe" hopes that the attention of the Government will never again be taken up with measures for the defense of the territorial and constitutional rights of the Province or with barren discussions on questions of race or creed. We are not so sure about that.

Possibilities

In a very suggestive book entitled "Possibilities," a kind of practical philosophy of life, the Rev. Dr. James G. McClure has a chapter on Protecting our Possibilities, and he naturally chooses as one of his illustrations of the man who fails to protect his possibilities the tragical story of Samson, a man possessed of the very highest capacities of a certain kind, and who was conscious of their possession, but who failed to protect them from the assault which destroyed them. The illustration is an old one, and for that reason an impressive one. The great truth which the story presents so effectively has been told a thousand times in every genera-

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tion. The failure of men and women of gifts and resources to protect their possessions is the recurring tragedy of life. Nothing is more easily lost than a great possibility. Men are every day sacrificing chances of usefulness, greatness, and happiness, either through ignorance or through reckless indifference. In no way is this sacrifice more constantly made than in those moments of discouragement which come to every one; at such times a man is tempted to lose faith in himself. It has often been said that depression and discouragement put the most effective weapons into the hands of the devil. True faith in one's self does not have its source in any kind of conceit, but in a profound belief in the definite possibilities of every human soul, and the spiritual destiny of every human life.

The President

Recent events make it clear that in a Presidential election the question is not only, What principle shall triumph? Quite as important is the question, What sort of person shall be elected to the Presidential chair? A President who was a demagogue, or who was easily captivated by the transient passions of a great people, or who mistook the noisy eddies at the side for the deep currents of public opinion in the center, or who was himself emotional and unstable, without sobriety of judgment and steadiness of purpose, might easily before this have plunged this country unprepared into a needless and an unjust war with Spain. In such a time it is of the utmost importance that the President should reflect the soberer judgment of the substantial people—reflect that judgment because he himself is a man of sobriety and self-restraint. Serious evil might have been done to America by the free coinage of silver; from the Republican point of view, serious evil would have been done by the abandonment of a protective tariff; but neither the free coinage of silver nor the abandonment of the protective tariff could have wrought the evil which would have been wrought by a needless and unjust war, into which a weak or passionate President might easily have brought the country.

It is, indeed, possible that the time may come when the United States will have to intervene in Cuba on the simple ground of humanity. The time may come when war, or at least possible war, will be necessary and just. But war declared in the feverish excitement of a moment, caused by the disaster to the Maine, would have impeached the honor as well as imperiled the prosperity of the Nation. That we have been carried safely by this peril, that the Nation has maintained sobriety and steadiness, that it is waiting the result of an investigation, and that when that result is made known it will not then proceed to war (whatever the result of the investigation may be) until every resource is exhausted in the endeavor to maintain honorable peace, is due primarily to the steadiness, to the sobriety, and the strength of purpose of the President, who has had no little pressure to resist, and who has resisted it with a calmness and an equipoise which deserve all praise. The incident is one which should be borne in mind by conventions when they nominate, and by the people when they elect. No President should be either nominated or elected in a passionate outburst of enthusiasm, nor solely because he is supposed to represent some great and fundamental political principle. It is quite as essential that he should have a character which represents the best judgment, the best strength, and the best commingled caution and courage of the people for whom he must act in times of sudden crises.

A New England Type

The introspective, self-communing type of character seems to have passed out of modern life, and in particular out of modern American life, with the older New England of which it was representative. Yet in the tragic death of a young college man, one of the most widely beloved of Harvard's recent graduates, Marshall Newell, of Springfield, Mass.—a railway superintendent, whose body was found beside the track where he was struck down while walking in the night—there came to light remarkable testimony to the persistence of this type, and a disclosure of the secret of an influence over others which was felt but not understood.

Newell had done the things which honor young manhood. Coming from the country, with no social prestige behind him, he had made his own place in the first rank. His perfection of physique and charm of manner, enhanced by a certain reserve, commanded that place for him. His character, not his

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preaching, silenced loose talk in his presence. The perfect fairness of his play on the football field, even in the closest of "the great games," won for him the respect and regard of those who played against him. These were the outward commonplaces of his short career. A man of affairs, dominated to all appearance by exacting daily responsibilities, the last thing which most people would associate with him was that habit of introspection which is given to talking about itself to itself in the pages of a journal. To the modern mind there is in this habit something incongruous, distinctly unmodern. It may be natural to a philosopher like Amiel, in whom rare gifts otherwise ran to seed through impotence of expression, and who found in his journal "a means whereby the thinker becomes conscious of his own inner life." Or it may belong better to an immature genius like Marie Bashkirtseff, doomed to early death, and bent on leaving behind some record of herself, who, therefore, set down in her journal "everything, everything, everything—for otherwise what use were it?" But to associate a journal with a full-blooded, robust, virile young man of to-day like Newell seems to involve a contradiction of types.

The few extracts from the journal read at the memorial service in Appleton Chapel, extracts that could be read without violation of a scrupulously guarded reserve, revealed in Newell a poetic appreciation of beauty in nature as unexpected as the journal itself. To nature he constantly looked for the inspiration of his hidden, inner life. He missed, as he wrote, "the light upon the hills," "the golden shafts of light," as he calls them elsewhere; "the mountains crowned with dusky purple." He listens, he says, "to the language of the leaves and feels the colors of the west." The wind drives the clouds one day "as if they were waves crested with russet brown." "Make thou my spirit pure and clear," he prays, "as are the frosty skies"—the image of Tennyson's "St. Agnes' Eve." "I suppose," said Professor Peabody in interpretative comment, "that very few friends of Marshall Newell would imagine that these were his words, or that beneath his quiet manner he was stirred by reflections like these. Yet that is the very essence of the type; a controlled and reserved exterior, and within a rich interior world of manly ideals and dreams."

The interest of this suggestive glimpse behind the outward man is, for those outside the personal circle, its disclosure of heredity and environment. Little as he probably realized it, Newell stood for that New England "aloofness," that persisting "old Puritan consciousness," which Henry James emphasizes in his essay on Hawthorne. The habit of keeping a journal was quite general at the beginning of the century. By an uncle's advice Hawthorne is supposed to have begun his own journal-keeping at the age of twelve. This habit was a sign of transition; a natural legacy for the preceding generation to bequeath to that succeeding. The habit of turning to one's journal as to a companion is easily recognized as a direct inheritance of the New England temperament.

But not so readily associated with it is that sensitiveness to suggestions of beauty in the outward world which was one of Newell's distinguishing marks. This, indeed, belongs to Emerson and Hawthorne as representative of the New England temperament in literature. But in them it is to be referred to the graft of literary genius and culture, as to a development alien to the temperament itself. Yet the two qualities, in so many ways complementary, are oftener found united in the New England temperament than appears on the surface. The foremost of the New England theologians, the theologian of the most ruthless logic, one whose self-analysis was the perfection of art in psychical dissection, sought the solitude of nature not alone for "meditation and prayer," but as well for refreshment of soul and sense in closeness to sky, and tree, and flower, and stretch of view. Jonathan Edwards has left behind him passages which are a succession of sentences like these: "When we behold the light and brightness of the sun, the golden edges of an evening cloud, or the beauteous bow, we behold the adumbrations of His glory and goodness; and in the blue sky, of His mildness and gentleness."

A college chronicler summed up Newell's early environment in this simple but pregnant phrase: "Reared on a farm in the Berkshire Hills, he learned to love nature and to respect truth." Under like outward conditions, the old New England temperament masked in modern guise reasserted itself, redeeming in its recurrence the charm of a type almost lost to us of to-day, the charm of qualities but dimly recognized until they were gone. That they reappeared in a representative young man of to-day, whose immaturity of career closes all but conjecture as to what

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he might have been, is impressive evidence of their reality.

A National Institution

The financial straits in which the Johns Hopkins University finds itself have compelled the Trustees of that institution to bring its condition before the Legislature of Maryland and to ask for State aid. Some time ago, as readers of The Outlook will remember, a local subscription in behalf of the University resulted in the raising of nearly a quarter of a million dollars—a contribution to its funds which has enabled the University to keep up its work with practically undiminished facilities and force until the present. But the losses from depreciation of securities have been so great that a crisis cannot be much longer avoided. The Outlook has taken many occasions to comment upon the splendid work of a university which, although one of the youngest in term of years, has been one of the most influential and stimulating in the kind and degree of its influence. It is probably no exaggeration to say that no other university has ever achieved greater positive results for good in so brief a period of time. Dr. Gilman, in assuming the presidency, saw with the insight of a true educator that the secret of the power and influence of a great institution of learning lies primarily in its teaching body. Instead, therefore, of making large investments in buildings, Dr. Gilman persuaded his trustees to make a great investment in scholars of the first rank. He drew around him a group of distinguished teachers at the very start. The fellowship system made it possible to organize a body of picked scholars among the students, which not only attracted aspiring young men from all parts of the country, but gave the University an unusual tone of scholarly earnestness.

Within a very few years, as the result of the rare sagacity of its organization, the Johns Hopkins University was known throughout the entire academic world. It was not long before it was counting its graduates who had been called to professorships in other institutions by the score, while its group system, its methods of department work, and its publications, fastened the attention of the academic community in this country upon it. Its services to American education have been so important, and it has done so much to lift education above its old provincial lines, that it has laid the whole country under lasting obligations. Standing midway between the North and the South, the Johns Hopkins has mediated intellectually between the two sections. It is from that point of view an institution of the greatest importance. It has been National in its scope and service, and it ought now to command the support of the Nation. It is a National, not a local, institution. With many other much older institutions of learning, colleges and universities, its endowment has suffered through no lack of foresight or sagacity on the part of its President; but its noble work ought not to be allowed to suffer because its investments have depreciated. The investment which it has made in the development of greater America ought now to yield it a support of the most generous character. To let such an institution fail through diminution of its force and limitation of its field of work would be a National disgrace. There must be men of fortune who will be glad of this opportunity of investing in the future of the country by reinforcing the endowment of the Johns Hopkins.

Work and Culture

The Ultimate Test

"I have cut more than one field of oats and wheat," writes M. Charles Wagner, "cradled for long hours under the August sky to the slow cadence of the blade as it swung to and fro, laying low at every stroke the heavy yellow heads. I have heard the quail whistle in the distant fields beyond the golden waves of wheat and the woods that looked blue above the vines. I have thought of the clamors of mankind, of the oven-like cities, of the problems which perplex the age, and my insight has grown clearer. Yes, I am positive that one of the great curatives of our evils, our maladies, social, moral, and intellectual, would be a return to the soil, a rehabilitation of the work of the fields." In these characteristically ardent words one of the noblest Frenchmen of the day has hit upon a truth of general application. To come once more into personal relations with mother earth is to secure health of body and of mind; and with health comes clarity of vision. To touch the soil as a worker is to set all the confined energies of the body free; to incite all its functions to normal activity; to secure that physical harmony which results

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from a full and normal play of all the physical forces on an adequate object.

In like manner, true work of mind or technical skill brings peace, composure, sanity, to one to whom the proper outlet of his energy has been denied. To youth, possessed by an almost riotous vitality, with great but unused powers of endurance and of positive action, the finding of its task means concentration of energy instead of dissipation, directness of action instead of indecision, conscious increase of power instead of deepened sense of inefficiency, and the happiness which rises like a pure spring from the depths of the soul when the whole nature is poised and harmonized. The torments of uncertainty, the waste and disorder of the period of ferment, give place to clear vision, free action, natural growth. There are few moments in life so intoxicating as those which follow the final discovery of the task one is appointed to perform. It is a true home-coming after weary and anxious wandering; it is the lifting of the fog off a perilous coast; it is the shining of the sun after days of shrouded sky.

The "storm and stress" period is always interesting because it predicts the appearance of a new power; and men instinctively love every evidence of the greatness of the race, as they instinctively crave the disclosure of new truth. In the reaction against the monotony of formalism and of that deadly conventionalism which is the peril of every accepted method in religion, art, education, or politics, men are ready to welcome any revolt, however extravagant. Too much life is always better than too little, and the absurdities of young genius are nobler than the selfish prudence of aged sagacity. The wild days at Weimar which Klopstock looked at askance, and not without good reason; the excess of passion and action in Schiller's "Robbers;" the turbulence of the young Romanticists, with long hair and red waistcoats, crowding the Théâtre Français to compel the acceptance of "Hernani"—these stormy dawns of the new day in art are always captivating to the imagination. Their interest lies, however, not in their turbulence and disorder, but in their promise. If real achievements do not follow the early outbreak, the latter are soon forgotten; if they herald a new birth of power, they are fixed in the memory of a world which, however slow and cold, loves to feel the fresh impulse of the awakening human spirit. The wild days at Weimar were the prelude to a long life of sustained energy and of the highest productivity; "The Robbers" was soon distanced and eclipsed by the noble works of one of the noblest of modern spirits; and to the extravagance of the ardent French Romanticists of 1832 succeeded those great works in verse and prose which have made the last half-century memorable in French literary history.

It is the fruitage of work, not the wild play of undirected energy, which gives an epoch its decisive influence and a man his place and power. Both aspects of the "storm and stress" period need to be kept in mind. When it is tempted to condemn too sternly the extravagance of such a period, society will do well to recall how often this undirected or ill-directed play of energy has been the forerunner of a noble putting forth of creative power. And those who are involved in such an outpouring of new life, on the other hand, will do well to remember that extravagance is never the sign of art; that license is never the liberty which sets free the creative force; that "storm and stress" is, at the best, only a promise of sound work; and that the importance and reality depend entirely upon the fruit it bears.

The decisive test, in other words, comes when a man deals, in patience and fidelity, with the task which is set before him. Up to this point his life, however rich and varied, has been a preparation; now comes that final trial of strength which is to bring into clear light whatever power is in him, be that power great or small. If work had no other quality, the fact that it settles a man's place among men would invest it with the highest dignity; for a man's place can be determined only by a complete unfolding and measurement of all the powers that are in him, and this process of development must have all the elements of the highest moral process. So great, indeed, is the importance of work from this point of view that it seems to involve, under the appearance of a provisional judgment, the weight and seriousness of a final judgment of men. Such a judgment, as every man knows who has the conscience either of a moralist or of an artist, is being hourly registered in the growth which is silently accomplished through the steady and skillful doing of one's work, or in the gradual but inevitable decline and decay which accompany and follow the slovenly, indifferent, or unfaithful performance of one's task. We make or unmake ourselves by and through our work; marring our ma-

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terial and spiritual fortunes or discovering and possessing them at will. The idle talk about the play of chance in the world, the futile attempt to put on the broad back of circumstances that burden of responsibility which rests on our own shoulders, deceives no man in his saner moments. The outward fruits of success are not always within our reach, no matter how strenuous our struggles to pluck them; but that inward strength, of which all forms of outward prosperity are but visible evidences, lies within the grasp of every true worker. Fidelity, skill, energy—the noble putting forth of one's power in some worthy form of work—never fail of that unfolding of the whole man in harmonious strength which is the only ultimate and final form of success.

A Lenten Thought

The Forgiveness of Sins

The more profound the repentance for past sins, the more difficult becomes belief in their complete forgiveness; for the further one goes towards righteousness the more heinous become past offenses, and the more difficult self-forgiveness. It is hard for the sensitive spirit to believe that God can forgive that which to a heightened conscience seems beyond forgiveness. The words of the communion office in the Prayer-Book, "The memory of them is grievous unto us, the burden of them is intolerable," express the feeling of one who looks into the face of the sins he has committed and realizes what those sins mean in the separation of the soul from God. In this season this oppressive sense of wasted opportunities and evil deeds haunts the most spiritual-minded, and deepens in the exact degree in which one's conscience becomes sensitive and one's spiritual life active and intense, unless, at the same time, one accepts fully and freely the divine truth of the forgiveness of sins. Phillips Brooks, who saw with such unerring insight into the spiritual problems of men, has spoken to the repentant in words so true and so beautiful that they deserve to be written in gold:

The sins Christ has forgiven are dead, but they are not gone. If none of the dead go from us, if when death comes a new and finer life begins, and he whom we call dead is with us in sweetest, subtlest portion of his life, with everything of harshness, every disagreement, every power of harm taken out, why may it not be so with our dead sins? It is so, surely! There is a soul in them which lives on still while their body of wickedness has perished—a soul of patience, of watchfulness, of gratitude, and of never-dying love. Oh, my dear friends, we have not done with a sin of ours, we have not finished its history, until, long, long after it has died in the kind forgiveness of the Saviour, we have traced the eternal career of the spirit which its death has liberated into life, giving steadfastness to duty, and charity to friendship, and unutterable tenderness to the love of the Saviour till eternity shall end. . . . That is what our sins shall be to us forever. They die as sins in forgiveness that they may live forever as the impulses of holiness and the exhaustless fountains of love. The sin that never dies that death of forgiveness lives on as sin. This is the difference of the sin of Judas and the sin of Peter. The sin of Judas sails right on to ever-growing sin, to ever-growing misery. The sin of Peter dies in pardon to live again in grateful love; and he who has sinned and been forgiven finds in his new life with his Master the old life restored, but deepened and fulfilled. We leave by the lakeside him whom we found there, and the same Jesus is with him. But his knowledge and his love have been transfigured by all that has come in between. He is richer by the history of his sin.

The Liberal Minister's Place

In The Outlook for February 5 was an editorial with the title "To Liberal Ministers." I felt like asking the author of it to give one case, if he knows of such, *where any institution ever reformed itself from the inside.* If he knows of such case, I wish he would publish it. Was the magnificent work of Luther a mistake? Would he blot out the record of the Pilgrims? I do not raise these questions in any captious spirit; but find myself in such disagreement with the editorial that I wonder what the writer would do in such cases. (Rev.) MINOT J. SAVAGE.

Luther did not leave the Roman Catholic Church; he would have remained in it, but was turned out from it. Wesley did not leave the Anglican Church; he remained in it and died in it. Jesus Christ and Paul did not leave the Jewish Church; they would have remained in it, but were turned out from it. We would have every liberal follow their example, and no conservative church follow the example of the Jewish Church, the Roman Church, and the Anglican Church. In a true sense, Christianity, Lutheranism, Puritanism, and Methodism were all reforms of the Church from the inside. They would have been still more effectual reforms had it not been for the spirit of heresy-hunting and schism.

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Georges Unsworth: Hero

By Elbert F. Baldwin

A SMALL man. A thin, wiry man, with emaciated face and protruding cheek-bones. A modest, retiring man; one who says he fears to "inflate himself," and therefore would not dream of writing an account of his doings. Besides, he adds, "I am a sailorman. I am no writer." Finally he is persuaded to answer just a few questions.

His name is Georges Unsworth. He is Third Officer of the ill-fated steamship La Champagne, which came to grief a fortnight ago in mid-ocean. There is the glint of the sea in this officer's blue eyes; a certain melancholy in his low voice—one thinks of ships that sail away and never come back, of "Pêcheur d'Islande" and the other Pierre Loti sea tales. Lieutenant Unsworth's story, however, is a plain, unvarnished tale; he speaks simply, directly, as a Breton does, not bluffly or bluntly as a Briton might. His beard only accentuates the Gallic type of face and manner—one would never fancy that he had an English name. Though his father and mother were both English, he seems French of the French. Not quite, though, in one sense; he is too quiet, too unvivacious. The snap seems to have been drenched out of him. But one must not expect vivacity from one who has just been through six days and six nights of watching and working and suffering in an open boat. Think of the rescue from a wreck by means of a lifeboat, of all that it involves in courage and bravery! How much more, then, must be the courage and the bravery shown in pulling away from a well-provisioned, fairly safe steamer into the fog and storm to find perchance some passing boat to tow the now drifting and helpless ocean greyhound!

The danger was well known to Georges Unsworth and his nine seamen when they volunteered to go forth upon what may have seemed to some a fool's errand. Yet Captain Poirot, of the Champagne, did not think it that kind of an errand. A day and a half before, a terrible jar suddenly shook the great steamer, and she rocked violently from side to side. The tail-shaft (to the outward end of which the propeller is fastened) had broken, and the engines were going like mad. As soon as he could, the engineer stopped his engines. The officers went quickly about among the passengers trying to calm them, and saying that there was no danger. By and by the passengers recovered much of their self-possession, and the engineers immediately endeavored to repair the damage. But it was irreparable. The breakage was in the hardest part of the ship to reach, the shaft tunnel being flooded by the hole made through the wrenching of the hull, the weight of the propeller bearing disastrously down. In the day and a half the Champagne had drifted far out of the courses taken by the transatlantic liners. Finally, though the fog was dense and the sea high, Captain Poirot decided that, to draw attention to their distress, a lifeboat must be put off, with the hope that it might reach the ocean paths once more. He did not wish to order any men to go on so dangerous a mission, and called for volunteers.

Instantly Lieutenant Unsworth and nine men volunteered their services. The names of the men should be mentioned. They are:

ADOLPHE ZAGER, twenty-three years old.
JEAN BAPTISTE GUEZENEC, twenty-four years old.
IVAN TRAUMAGET, twenty-five years old.
YVES KERANDRER, twenty-two years old.
JEAN LOUIS TANGUY, twenty-two years old.
MATHIEU RENÉ LACLEF, twenty-six years old.
ANGE CREURER, twenty-four years old.
FRANÇOIS MICHEL, thirty-four years old.
JEAN CAMARD, forty years old.

The lifeboat was then provisioned for ten days with canned meats, bread, cheese, coffee, wine, and water. Then the little force put to sea, amid the sobs and cheers of all. Six days and six nights they were out before they found a passing vessel which would pay attention to their needs. Their sufferings were extreme, and when they finally hailed the Rotterdam, a Dutch liner sailing from Rotterdam to New York, they were so chilled and benumbed that they could not climb the latter without aid. Captain Bonjer, of the Rotterdam, sent men to assist them to the deck. He said that their escape was wonderful, and added that if the Champagne's boat had not been first-class in every respect the men could not have lived.

When the Rotterdam reached port the

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Champagne's sailors were at once the center of eager inquiry. This was not only from those who had friends on the ill-fated vessel (then drifting helplessly, but picked up next day and towed to Halifax); it was also from that far larger number who are always interested in stories of the sea. Who is not interested? In all ages the interest has been universal. It was man's eternal struggle with the sea which made the Odyssey stories meaningful, which made man appreciate the perseverance of those who later discovered new worlds to add to that outgrown and Mediterranean-bound. Civilization goes on by land and sea, it is true, yet there is an untamed something about the ocean at once fascinating and terrible, because we feel that no civilization will ever quite reach it, and that it must remain forever untamed. When men conquer it, therefore, even by a little and at great odds, such a conquest is acclaimed, and has always been acclaimed by the whole world, as a deed of bravery. The sight of a great ocean liner with her complicated machinery broken and now only so much old iron, with the inability to use her sails, drifting at the mercy of wind and wave, is a more pathetic spectacle than any wreck of an old-time vessel ever was. Even such a splendid craft as the Champagne must needs become dependent on a little lifeboat.

But let Officer Unsworth tell his own story. Here is a literal translation of the log which he kept of each day's happenings:

I left La Champagne on Friday, February 18, 1898, at noon, in the lifeboat No. 6, armed of eight men and a second boatswain, with orders from Commander Poirot to go toward the south to look for a steamer that could take off our passengers or tow our steamer.

I expected to come back soon on a cargo boat, but I had not anticipated so much mist and rough weather as we have had, and that all the steamers do not follow the same route in this month.

The wind was from the east, colder, heavy mist, course to the south, full sails, three knots five.

About five o'clock heard whistle of a steamer quite near; although unable to draw her attention, it gave us hope to meet others.

Keeping our course to the south, taking in reefs in the sails, the wind freshening, hauling north.

On Saturday, the 19th, I presume we were 44 degrees north, 54 degrees 30 minutes Observatory, 52 degrees 10 minutes west.

Keeping our course to the south until 5 o'clock, then lying to under mainsail with four reefs and running in front of a floating anchor of six oars and grappling.

The sea is still growing heavier, and we are compelled to bail out the water, which is shipping constantly, in spite of the pouring of oil. The temperature is near the freezing-point, and the men are suffering with the cold wet, although they wear oilskins, and they are unable to stir.

Sunday, 20th, the wind and sea are still rough. We have drifted to the south.

Position at noon, 42 degrees 45 minutes north, 54 degrees 30 minutes Observatory, Paris; 52 degrees 10 minutes west, Greenwich.

The afternoon, and specially the night, seem endless. The wind and sea are still as rough, and we are drifting to the south at a speed of two knots an hour.

Our boat bears well at sea, and is shipping but waves' crests.

Monday, 21st, same weather. About 10 A.M. we lost our floating anchor, lay to under our mainsail with four reefs. The boat bears just as well. We are still keeping the pouring of oil before the dashing waves.

Position at noon, 41 degrees 55 minutes north, 50 degrees 30 minutes Observatory, Paris, 52 degrees 10 minutes west.

Tuesday, 22d, at 12:30 A.M., a big steamer is passing by us at less than 200 meters (650 feet), going west. We burn six Coston signals and two signal balls, but she keeps on her way, although it was impossible for her not to have sighted us. The men were very much affected by this fact.

At dawn, the wind having hauled northeast and the weather improved, we were going northwest at a speed of five knots. Position at noon, 42 degrees north, 55 degrees Observatory, 52 degrees 40 minutes west.

High wind from N. E. Sea very rough.

Wednesday, 23d, high wind from E. N. E.; misty; heavy sea; course, N.W.

Position at noon, 42 degrees 50 minutes N., 57 degrees 2 minutes Observatory, 54 degrees 42 minutes W., observed.

The men are very tired, and each one of us has swollen feet and sharp pains in the thighs, groin, and back, with heavy legs. Several have toothache, and the desire to drink continually is badly felt.

The torpor is considerable, and it is necessary to call the men several times before getting any answer or a move.

However, the weather clearing and our boat making good way, hope is reviving.

We always had plenty of food and wine, but appetite is lacking, and in the evening we go without supper, the coming of the night bringing more sadness and apprehension.

Observed point at noon, 3 degrees 9 minutes N., 59 degrees 8 minutes Observatory, 56 degrees 48 minutes W.

About 12:30 P.M. we sighted the Ss. Rotterdam, which picked us up, and on which we have been cared for with the utmost kindness and cordiality that could be wished for.

I have been much pleased with the way my men did behave themselves, and especially with Second Mate Camard, who has been above all praise. I would be glad to see that brave sailor rewarded for the great services he has rendered to us, and the good example of energy he has shown to the crew.

Made on board the Rotterdam at sea, February 26, 1898. G. UNSWORTH.

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And here is Lieutenant Unsworth's more familiar story, told for the readers of The Outlook, in answer to the writer's questions:

I am thirty-five years old. Yes, I think a sailor keeps his youth longer than some other men.

My name is an English one, and my parents were English, but I have been always French. I speak English a little, but badly.

The clothes you see were given to me. Those I wore when taken on board the Rotterdam were water-soaked, and stiff and frozen from the wet and cold.

My men are all at the French hospital. I have not been obliged to go there, as I was less seriously injured than they. My feet only were frozen, but some of the men had feet, legs, and arms frozen. A dense fog and a heavy sea prevailed when we left the ship, and five minutes later we did not see her. True, we did not expect to sight a ship that day, but we did not sight one for four days, and all that time we had nothing but rain and fog and bitter cold.

The spray froze on us. You ask whether sailors fear fog more than storms—if they can be said to fear anything. Yes, that is evident, because they are more likely to strike something when they cannot see to avoid it—a rock or a boat, for example, especially a boat which is coming on and which does not whistle. I think that what you say about not telling from a whistle in a fog which side the whistle comes from is not quite so. You can almost always tell. Not exactly, but pretty nearly. Sometimes there is a great deal of difference in the sound. Of course, fog between you and the ship will dull the sound more or less. Yes, a sailor really fears fog more than storm, but as to storms, with boats built as they now are, one hardly fears bad weather. The boats never leak, and are built to stand a great strain. The small boat in which we left La Champagne did not leak at all, being very well built, with double boards lengthwise and crosswise. She was a real "life" boat to us. But we shipped water constantly from the great waves, and had to bail out all the time.

It was difficult to keep a log. The fog and rain kept up steadily, so that most of the time I could not see, and besides had no shelter for the paper. On the fourth day we had clearer weather, and I was able to write. That very night we saw a large steamer. She was not far off. We thought that our difficulties were gone. We burned one, two, three, six lights. We cried out with all the strength left. It seems as if they must have heard, but, alas! they paid no heed; they passed by, and we were left alone again. I would rather not express an opinion as to what ship it was that passed us. It would be of no use now for me to mention her name.

As we were all anxiously looking out for the boat, you might think that my men would have found one just as quickly without me as with me. The way in which I could be most useful was in keeping the boat in the right track. They might easily have got out of the path of the steamers if they had not some one with them who knew the course well. I can always keep the course.

The men dozed some of the time, of course. Each division had its turn to watch, and I had to keep a good lookout all the time. Of course the same one must not watch all the time, and the same one must not sleep all the time. When the men were not on watch duty, I did not care what they did. We kept watches on both sides of the boat, of course. For hours no one spoke. As to myself, I was never so asleep during all of those six days and nights but that I could hear and see and know all that was going on. I would, it is true, fall into a doze, but a word spoken, the flapping of a sail, or the changing of the course would rouse me at once. I could tell the time by the tide.

The only way in which I could assist the comfort of my men was in setting them an example. For instance, I took off my boots and rubbed my feet with oil or even with water, to restore circulation. Some of the men were able to do this too, but some were too weak to do anything. I could not make them all follow my example; besides, I was no doctor. I could only advise them and show them what to do. We had plenty of water with us, which was fortunate, as the men got very feverish. For provisions, we had ham and canned meat, biscuits and cheese, but we all preferred the canned meat, as that did not render us as thirsty as did the other things.

You ask about the effect of pouring oil on the water to calm it. It is quite true that we did it, and with success, too. The oil must be put between the breaker and the boat. In the case of a steamer, if she is going against the wind it is of no use. It is always a good thing, however, for a steamer when she is drifting before the wind, and in any

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case is good for a sailing vessel. I believe this custom has been known for many years. The reason that it is not so much in use is because boats going to sea are made mostly for quick voyages, and it is supposed that they are built so as to stand rough weather and high seas. Oil would probably be used only in just such cases as mine.

The oilskin suits worn by our officers resemble those of the firemen as shown in your last Outlook, being like those of the New York firemen. The officers' coats are all in one piece and are rather long, but the sailors have suits in two pieces—trousers, and a coat much shorter than those worn by the officers. Trousers afford more protection against storms, and the short coats do not catch in the rigging.

At last we sighted the Rotterdam about three miles off. We rowed as hard as we could, but we were not strong. I hoisted two flags upside down—signals of distress. They saw us; they changed their course; they reached us, and threw a rope and dropped a ladder. The Captain and Doctor of the Rotterdam could swear better as to the condition of my men when picked up than I could. I was too weak. The people on the steamer were good to us.

Yes, those decorations which you mention, I received on account of rescuing the crew of the German steamer Ernst. The Ernst was a small boat. A gale was blowing, and they had not ballast enough; what they had was of clay instead of sand, and the water melted the ballast. They could not pump out the water fast enough, and, finally, the boat could not carry her sails. If the gale had blown much longer, all would have perished. I was at that time with La Bourgogne, and went to the aid of the Ernst. I was decorated for this affair, not by the United States Government, but by the Life-Saving Benevolent Association of the State of New York. A gold medal was given to me. I was also decorated by my own Government and by the German Emperor. He gave me the Order of the Crown.

I shall sail again on La Champagne. She is now at Halifax. I do not know whether I am to sail from there or from here. Do I still sail as Third Officer? Oh, yes. I may be promoted. I suppose I may expect to be in time. But not here. At home. I cannot hope to climb up too fast. There are others who have been longer in the service of the Compagnie Générale Transatlantique—ten, twenty years. I have been only six years with the company. I must take my turn. I cannot expect too much. Besides, why should not the other men come first? Signal service, you say. But they have done their duty—the thing before them—and I mine. Duties are not all the same, of course: but that makes no difference to a sailor

Of such stuff as this are modern sea heroes made—and be it noted that the merchant marine no less than the navy furnishes many such sturdy and brave men

Columbus Sienkiewicz

[From the London "Academy"]

We showed last week that the Polish novel, "Quo Vadis," translated by Jeremiah Curtin, is still the favorite work of fiction all over America.

Let Peary seek his Arctic goal;
His countrymen prefer a Pole
  Less brumal and uncertain;
And Roe and Howells the prolix
Must bow to Henry Sienkiewicz,
  Democratized by Curtin.

Of all that Sienkiewicz has writ
"Quo Vadis" is the favorite
  From ocean unto ocean;
And Trilby's antics, once the rage,
Are tame beside this crowded page
  Of Christian emotion.

In Michigan they will not look
At aught but Sienkiewicz's book,
  Nor gentlemen, nor ladies.
In Illinois and Maryland
No reader will extend a hand
  Except to reach "Quo Vadis."

Ohio, Massachusetts, Pennsylvania, Mississippi, Tennessee, Louisiana,
Wisconsin, Texas, Washington,
North Carolina, Oregon,
  Virginia, Montana.

And Delaware and Idaho,
Columbia, New Mexico,
  Nebraska, Maine, Missouri,
Rhode Island, California,
Connecticut and Florida,
  All share the Polish fury.

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The Life and Letters of Paul

XI.—The Letter to the Romans—I.

By Lyman Abbott

PAUL'S Epistle to the Romans more nearly resembles a treatise than any other of his epistles. At a very early date it was published in two editions, one with the personal matter omitted from it, and in this form it served the purpose of a general treatise or circular-letter to the churches. The other is the form with which we are familiar. There is some difference of opinion among scholars as to which of these was the early form, but it is not important to determine that question. Whether Paul first wrote it as a letter, and it was re-edited to be a treatise, or whether he first wrote it as a circular-letter or treatise, and then added to it to make it a letter, in either case the form indicates its essential character—that is, that it is general rather than specific, a letter fitted to serve the purpose of a treatise.

It was written to the Christian church at Rome. Of this Christian church at Rome we know nothing, though we can surmise some things. We know this: That the Jews were scattered throughout the Roman Empire, and wherever they went they carried with them something of the qualities which they carry with them still. They were shrewd, thrifty, and successful as traders. They mixed freely with men of the Roman Empire in trade, but they mixed with them no otherwise. What Shakespeare makes Shylock say might well have been said by a Jew in the first century: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." They possessed a virile and aggressive faith, and it was the only virile and aggressive faith in the Roman Empire. They believed in one God, who was a righteous God, and who demanded righteousness of his people; and they carried this belief in a righteous God and in the laws of righteousness, as interpreted in the Ten Commandments, with them wherever they went. It is true that they were more earnest to enforce their conceptions of law on others than to obey their conceptions of law themselves. But still they had a virile faith and a real religion, and men of intelligence and probity (and there were such men in the general degradation and degeneracy of the Roman Empire) were attracted to their virile faith and their aggressive religion.

So there sprang up in every community what were called by the Jews proselytes, or, in the Book of Acts, devout Gentiles. They were still pagans; that is, they were not circumcised, and did not generally worship in the synagogue; but they believed in one true God, as against belief in the many gods, and in a righteous God as against belief in immoral gods, and in a spiritual God as against belief in the gods that could be represented by idols and images. The church at Rome was composed of three elements: partly of Jews who had accepted the Christian religion, partly of pagans who had accepted the Christian religion, but probably very largely of proselytes who had accepted the Christian religion—that is, of pagans who no longer believed in Jove and Mercury and Venus; who no longer worshiped in pagan temples, or who did so simply as matter of convenience and conformity to the fashions of the times; who believed, more or less profoundly, in one righteous God; who to that extent had accepted Judaism. Out of this class, the most moral, the most intelligent, and the most liberal of the Roman Empire, freed on the one hand from the trammels of Judaism, freed on the other hand from the superstitions of paganism, the Christian churches were largely composed—the Christian church in the Roman capital probably chiefly composed.

It was to this church that Paul wrote his letter, about the year 58 A.D., four years after Nero had ascended the throne. Paul was still at Ephesus, or possibly had started from Ephesus on his journey to Jerusalem, whither he was to carry contributions from the Macedonian churches to the poor. He had already written those letters to the Corinthians and the Galatians at which we have glanced. He had seen converted pagans mistaking license for liberty, casting off all moral restraint, and allowing themselves indulgence in grossly

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immoral conduct, and had written strenuously in rebuke of that notion to the Corinthians; he had seen converted Jews falling back into Judaism, and living under the restraints of the ceremonial law, and had written to call the Galatians back to the liberty wherewith Christ makes free. He had written of the obligation of moral life to the one; he had written of the freedom from the Mosaic ritual to the other. Teachers learn, if they are wise teachers, more from their teaching than they communicate to their pupils; and Paul by his teaching had learned as well as communicated. He had begun life a Pharisee, believing that religion consisted in obedience to the law, and, pre-eminently, obedience to the ceremonial law, because it was the ceremonial law which dictated the duties that man owed directly and immediately to God. He had cast off this yoke of bondage, and he had exhorted his converts to cast it off. And yet, when he came to preach to pagans, he found them quite ready to cast off all law and all moral obligation, and to consider themselves set free therefrom, to follow their appetites and passions wherever they led. In this letter to the Romans he brings together his twofold teaching to the Corinthians and the Galatians. He considers more thoroughly than he had done in either letter the whole relation of law to life. That may be said to be the subject of his epistle. It is divided into four parts. In the first he discusses law as a remedy for an evil time and an evil life; in the second he sets forth the Gospel as a remedy for an evil time and an evil life; in the third he considers how far that Gospel extends and who may take advantage of it; in the fourth he enters into some practical applications and general ethical reflections.

We shall best consider his epistle by following these divisions (though they are not as sharply marked in the letter as I have marked them) and taking them seriatim. But to do this, we must first endeavor to form a picture of the Roman world at the time when Paul wrote the epistle to the Christian church in the Roman capital. From that capital proceeded all law; in it was centralized all authority. The Emperor was an absolute despot, and all provincial governors were appointed by him and answerable to him. And as all authority was centralized there, so was all life. Rome not only gave the laws, Rome set the fashions, for the world. What life was in the imperial city of Rome, that, in its essential elements, modified and changed by provincial customs somewhat, but that, in its essential elements, it was throughout the world. Thus the relation of Rome to the Empire was somewhat analogous to the relation of Paris to France, though the city of Rome was far more dominating in the Empire than is Paris in France. If life could be touched at Rome, it would be touched throughout the world; if it could be changed in Rome, it would be changed throughout the world.

There are six standards by which we may measure any existing civilization: by the character of the government; by the condition of labor; by the moral standards which prevail in the social life; by the state of the home and the position of woman; by the quality and extent of education; and by the nature and influence of the religious institutions.

The government of Rome was an absolute despotism. The Emperor's will was law, unmodified by any thought either of parental relation, of religious obligation, or of fear of the people. For the eighty-two years between the accession of Tiberius to the throne and the death of Domitian Rome was ruled over by the five worst tyrants the world has ever seen. Gibbon, who, it is true, cannot be wholly trusted as a historical authority, but whose graphic pictures, after all, are significant and effective, and in this particular case true, thus characterizes them: "The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian."

Tiberius made it a law that to speak in derogation of the Emperor was treason; and one man was put to death because, in changes in his garden, he had removed the statue of the Emperor from it. Caligula was a madman, insanely wicked. When the cruel sports in the arena drew toward their close, because there were not victims enough to satisfy his greed for blood, he sent his servitors around and took here a man and there a woman from the audience, and flung them over into the arena, that the cruel sport might still continue. At his feasts he was accustomed, not infrequently, to have victims tortured, that his eating might go on to the music of their groans and tears. If Caligula was a madman, Claudius was an idiot. He fell under the dominion of perhaps the most shameful and wicked woman the world has ever seen; and never does shamelessness and wickedness go so far or show itself in vice so

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odious as in a woman given over to vice. Messalina compelled by torture the women of her court to join with her, not only in bacchanalian orgies, but in vice too shameless to be mentioned. Nero was crazy with vanity—a sensationalist of sensationalists, giving himself to dramatic entertainments made real; "a painstaking stage hero, an operatic Emperor, music-mad, trembling before the pit, and making the pit tremble too:" so Renan describes him. Sensation-mad I call him, who, if he did not actually set fire to Rome, came, when it was blazing, that he might enjoy the gorgeous spectacle of its ruin; then impaled the Christians on stakes, covered them with inflammable material, set fire to the material, and let them burn, that by their flames his garden might be illuminated. The Antichrist, the early Christians called him. Beast, he is designated in the Book of Revelation. Whether the story be true or not, I know not; but the story runs, derived not from Christian but from pagan sources, that in one of these arenas, when women were flung into the arena to make cruel sport for wild beasts, he dressed himself in a beast's skin and amused himself by attacking them.

This was the condition of government in Rome. Its labor condition was no better. One-half the Roman people were slaves, and slavery was not ameliorated by any suggestion of Christianity pleading for mercy, nor by any restraint of law, as in the older Judaism. The slave was the absolute property of his master, who might do with him what he would. One slave-owner threw a slave into his pond to feed his fishes. Another sacrificed a slave for stealing quail. Four hundred slaves were sacrificed because their master had been assassinated. These were the least cruel acts of the Roman master. One must draw a veil over the horrors that thrilled in the heart of a maiden slave in that age. The other half of Rome was divided in unequal portions: a few rich men: many poor, living on the very edge of starvation, and kept from it only by great cargoes of corn given from time to time by the Roman Empire or by the Roman millionaires. Labor was disgraced, as it always is in a slave State, and even the higher forms of labor were disgraced, for slaves were copyists—that is, printers—and writers and authors and secretaries. All industry was done by servile toil; war was the only profession. Says Mommsen: "Nowhere, perhaps, has the essential maxim of the slave State, that the rich man who lives by the exertion of his slaves is necessarily respectable, and the poor man who lives by the labor of his hands is necessarily vulgar, been recognized with so terrible a precision as the undoubted principle underlying all public and private intercourse."

What was the condition of social life? The few rich men in Rome never had read the Mosaic provisions urging men to beneficence, never had been incited by the example and the ministry of Christ to charity, and never had it dawned upon them that wealth was a trust for which they must give an account. So they heaped up money they knew not how to use, save in luxurious self-indulgence. One man, it is said, gave a single feast which cost $400,000, and that at a time when the wages of a workingman were twelve to fifteen cents a day. Drunken orgies went on from day to day, lasting sometimes an entire week. Over the vices of that sensual age one must draw a veil. Paul's description we shall presently read. It is enough to say that it is abundantly verified by Roman historians and Roman satirists.

From the horrors and the debasements of such a life might not men and women flee for refuge and for purity to their homes? Alas! there were no homes. The very word had no existence in the language. There was nothing we could call marriage. Once it had been a sacrament, and when man and woman were married in Rome the marriage was for better, for worse, till death do us part. But that period had passed away. Marriage was now but a civil contract. Man and woman plighted their troth to live together as long as it was agreeable to them both. Either might send the other away at will. There was no marriage; only bargains for men and women to live together at mutual pleasure. And this freedom of divorce, which in our own time men are seeking to bring back from pagan Rome, had done nothing to lessen the licentiousness of the age—rather had increased it.

There was little basis of hope for the future in the educational or religious influences of the time. There were no public schools; nothing for the education of the common people; nothing for the education of any, except in two arts, that of the gymnast and that of the orator. The temples were often nesting-places of vice and never nursing-places of virtue. There was no real attempt to make men better through religion. Says Gibbon, in a famous and familiar sentence, "The various forms of worship which pre-

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vailed in the Roman world were considered by the people as equally true, by the philosophers as equally false, and by the magistrates as equally useful." The sentence is a little too rhetorical to be quite truthful, but it is certainly true that religion no longer had power in Rome, and no longer even attempted to make the world a better world.

Such was the society upon which Paul looked. Not that there were not some fair women and some brave men and some attempts at reformation and a better life. But they were individual, unorganized, and ineffectual. Government was an absolute despotism, labor was servile and degraded, society was given over to licentiousness and self-indulgence, the family was in fragments, education there was none, and the object of the religious institutions was to appease the wrath of angry gods or bribe corruptible ones, not to make men righteous.

It is to a Christian church in the metropolis of an empire in such a state of society that Paul writes his Epistle to the Romans. And his first word to them is this: The world cannot be made better by law. Rome had one virtue left—law; and had power to enforce law; and from time to time emperors had endeavored by law to stay the tide of corruption which was eating out the life of the empire. Paul's first word to his Roman Christians is that human law is a vain reliance. You once knew God, he says, and you have left him. You once knew righteousness, and you have abandoned it. You have been in a republic under law and you have been in an empire under law; now look in the mirror and see what kind of a person law, human law, has made of you. And this is what the Romans saw when they looked in the mirror:

And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they which practice such things are worthy of death, not only do the same, but also consent with them that practice them.

That has sometimes been treated as though it were Paul's picture of human nature. It is not. It is not true as a picture of human nature. It is a picture of pagan society in the first century, and it is a true picture of that society. It shows what mankind had come to, when the only force which they knew was the force of a stronger will over them in a despotic and authoritative government. Law had broken down absolutely and entirely, and society had gone to decay.

Then Paul imagines the Jew rejoicing in this indictment of the pagan and saying, "This is a true picture of paganism; this is what we have always said the heathen are." And to this imagined Jew Paul replies: You are not to be saved by circumcision, nor because you belong to Israel. There is not one law for you and one law for the pagans. God will render to every man, Jew or pagan, according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life. Wherever, that is, a man has honestly, sincerely, earnestly sought the higher life, and has done so, not by forms and ceremonies, but by patient continuance in well-doing, God bestows upon him the life he seeks. There is nothing he demands save the earnest and sincere desire; if the pagan has the desire he will have the life, and if the Jew has not the desire he will not have the life. For divine law will not save. Israel has had the divine law—has had it flashed on the people from Mount Sinai; has had it enforced by divine providence, rewarding obedience and punishing disobedience. And what has the divine law done for Israel?

Are we better than they? No, in no wise. As we have before proved, both Jews and Gentiles, that they are all under sin; as it is written:
There is none righteous, no, not one;
There is none that understandeth,
There is none that seeketh after God;
They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
Their throat is an open sepulcher;
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness:
Their feet are swift to shed blood;
Destruction and misery are in their ways;
And the way of peace have they not known:
There is no fear of God before their eyes.

There is no one place in the Old Testament which contains all these passages. It is as though Paul had picked out the texts in the Old Testament that condemn the Jews and combined them in one terrible indictment of Israel.

Thus by two object-lessons Paul undertakes to prove that the world cannot be made better by law. Rome has tried human law—it has failed; the Jewish nation has had divine law,

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and that has failed. For it is not the object of law, whether human or divine, to make the world better. Law has its divine uses; but it is not remedial, it is not medicinal. Law furnishes a standard of righteousness, by which a man may compare himself in determining whether he is righteous, but it has no power to make him righteous. It is like the standard yardstick at Washington; by it cloth may be measured, but it cannot make of thirty-four inches of cloth a yard; for that the cloth must be sent to the loom, that the added cloth may be woven. Law, Mr. Moody has said, is like a looking-glass; the looking-glass shows one that his face is dirty, but he does not take the looking-glass to wash his face with. Law also may restrain a man from injuring his neighbor or even from injuring himself; but it cannot make him a useful man. It may make him harmless, but it cannot make him beneficent. Law is like a strait-jacket; we may confine a violent lunatic in it. for his own or others' safety, but a strait-jacket will do nothing to restore to him his reason. "We know," says Paul,[1] "that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers," etc. By law comes the knowledge of sin; by law restraint from certain of the worse forms of sin; but by law does not come reformation of character or redemption from sin.

Law is not God's method for the cure of evil-doing or of evil character. So to use it is to misuse it. In vain do we think to promote temperance by putting the word prohibition into a State Constitution, or to promote religion by putting the word God into a National Constitution. The worst forms of self-indulgent appetite may be held in check by law; but temperance never has been and never can be promoted by law, however vigorously and successfully enforced. Profanity may be checked by law. but reverence can never be created nor cultivated by law. In vain do the Puritans close the theaters; Cromwell dies, the Cavaliers come back into power, and the drama of the reign of Charles II. is the worst drama England ever saw. Neither by human law nor by divine law, neither by written law on tables of stone or unwritten law in the conscience, can the world be set right. By the deeds of the law, that is, by doing what law commands, can no flesh be rightened in God's sight.

How then can it be rightened? Paul's answer to that question will form the subject for consideration in our next paper.

[1] I Timothy i., 9-11.

The Tuskegee Conference

By M. B. Thrasher

The seventh annual Negro Farmers' Conference, which Booker Washington assembled at Tuskegee the last week in February, proved the largest and most successful gathering in the history of this, the most unique of all the public gatherings in the United States. In a measure this may have been due to favorable weather and roads, for the day was like May in New York; but it was also, without doubt, due, to a very great extent, to the rapidly increasing interest in the Conferences among the men and women whom Mr. Washington desires to reach. At least fifteen hundred colored men and their wives were present, along with the thousand Tuskegee students, the teachers, and the large number of educational workers who are drawn to Tuskegee all the way from Boston to Texas each year to study the Conference and obtain hints for future work.

One special feature this year, and one of great satisfaction to those in charge of the movement, was the great number of farmers' wives who attended. What was better still, they evidently came with the intention of taking part in the deliberations, and did so with a credit to themselves which often put the men to shame. Quite the most stirring appeal of all made was that of Cornelia Bowen. of Mount Meigs, one of the early graduates of Tuskegee, who told what she had done. The talk had been about the failings of the churches and schools in this neighborhood, when she sprang to her feet, and, after several attempts—for at one of these Conferences there are always twice as many to speak as can get time—secured the floor.

"How can you spend the one day of time which we have like this," she cried, "when the life of a race is in jeopardy? You talk of schools and churches, but I tell you the home is at the bottom of everything. It's the way you live." Then she went on to tell how she tried one of the experiments advocated by the Conference of last year. "Mr.

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Washington says we all ought to get some land of our own. He said that three acres ought to support a man. So I hired three acres. I paid $2.50 an acre for it, and I raised 900 pounds of cotton, which I sold for six cents a pound. But, I tell you, the ground was cultivated for that crop. I had it plowed deep, for I saw to it that no lazy man held the plow, and I sat on the ground and saw the work done." The speaker had all the figures to show just what she paid out and received, and that her net profits were $30.50. When these were given there was a great round of applause, with much laughter; but when this died out, the woman was seen still to be standing, waiting to go on, and with no sign of pleasure at the commendation she had won to be seen in her face. Raising one hand high above her head, she cried again, in a voice so earnest that it would have made her heard even if the whole great audience had not been absolutely silent: "We have not time, I say, to sit here and laugh. It is a time to act. You who say you cannot extend your school year, or cannot support your church, or cannot buy land, shame on you! Help yourselves, if you want God to help you. Until we build on self-help we must fail."

Amid the buzz of "That's right," "Sho' 'nuf," which began to follow these last words, another woman's voice was heard, and it was seen that another much older woman had risen and made her way to where she could be heard. She was worse than poorly dressed, and her face was so indescribably sad that the memory of it must stay with those who saw her for no short time. "I thank God," she said slowly, and in a voice from which it seemed as if all thought of hope had long been gone, "dat I'se here to hear dat. I'se de mother of sixteen children. Wese never had nothin'. What my man an' my oldes' children never done for me, I'se goin' home now to do for myself an' my littles' ones."

These were not exceptional cases. Almost every speaker held the breathless attention of all present. Sometimes a report would be discouraging, and there is no question that there is a most distressing condition of life through all the South, owing to the poverty of the colored people, their improvidence, their mortgaging their crops as soon as they are planted, and their lack of wisdom in planting nothing but cotton; but even in the most discouraging places the questioning of Mr. Washington would generally show that there was some start towards improvement. As one man said, "Down my way we done hope de day be breakin', an' I done come up here to dis Conf'rence to see ef it be broke yit." The most encouraging feature of the Conference is the widely increased territory over which its influence is felt. Besides innumerable reports from Alabama, there were men present to report progress in Texas, Louisiana, Mississippi, Georgia, and Tennessee.

A Community Attacked

Many years ago a tribe of Indians in British America, known as the Metlakahtla Indians, received a portion of Annette Island, Alaska, from the United States Congress. These Indians were semi-barbaric, but they have become now a community of industrious, honest, Christian people. Their principal industry is canning salmon. So marked has been the advance of these Indians that some of the Alaskan tribes have joined them. Recently an attempt has been made to deprive these Indians of part of the land given to them by Congress, and some of their friends have come on to Washington to prevent this unjust act. These Indians had been on the island many years before the Government gave them the land, which was done when the community swore allegiance to this Government. When they took possession of the island in 1887, there was not an inhabitant on it. The people have built a church and houses, and the necessary buildings for their principal employment. No liquors had been allowed to be sold in the town, and there has never been a criminal to send to Sitka, the capital of Alaska. The largest church and congregation in Alaska are found to have been built by these people, who also have a school and a town hall. White men are trying to get possession of this island at the present time because it is believed that gold is on the island. Some have staked off claims and have been waiting on the island since 1895. Once a year these people have a town meeting, in which the following declaration is always read:

We, the people of Metlakahtla, Alaska, in order to secure to ourselves and our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs:

First—To reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible for

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our rule of faith; to regard all true Christians as our brethren, and to be truthful, honest, and industrious.

Second—To be faithful and loyal to the Government and laws of the United States.

Third—To render our votes when called upon for the election of the Town Council, and to promptly obey the by-laws and orders imposed by the said Council.

Fourth—To attend to the education of our children, and keep them at school as regularly as possible.

Fifth—To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.

Sixth—To strictly carry out all sanitary regulations necessary for the health of the town.

Seventh—To identify ourselves with the progress of the settlement, and to utilize the land we hold.

Eighth—Never to alienate, give away, or sell our land, or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules.

If the right is granted to outsiders to mine on this island, it will destroy the lumber interests, now only sufficient to supply these people with lumber for their buildings. It is also claimed that if the island is opened to miners the streams which now contain salmon will be so injured as to kill this industry. It will bring on to the island, it is feared, vicious people who will corrupt the present residents.

College Girls and Good Manners

By Mary G. Bush

EVERY now and then one hears the remark that college girls do not have good manners. The charge is so sweeping, and, if based on fact, so deplorable, that it merits careful examination. It will be interesting to note whether or not the manners of the college girl are worse than those of the girl in the same social plane who does not go to college; and, furthermore, what influences in academic life tend towards deterioration or improvement in manners.

In social matters the American girl matures early. Before she is out of her teens she has received the almost indelible stamp of her environment. If destined for society, she emerges at eighteen or nineteen from the hands of her tutors or from the finishing-school, formed in manner and lacking only the poise that comes with maturity and social experience. Great care has been exercised by her trainers to give her elegance of bearing; while the example set by her mother and her mother's friends has emphasized the importance attached to perfect breeding.

At the age when this girl takes her place in the social world, the student enters college. In most instances her preparation has been made in a school of which the avowed chief aim is to fit candidates for college. The demands of the colleges leave to the secondary schools little time for specific instruction in elegance of deportment. Though a girl may incidentally profit unconsciously by the eloquent example of well-bred teachers, in the main her social training is the result of all-powerful home influences. A large proportion of college candidates come from the public high school, which they attend as day scholars; and even those prepared in private schools spend at least three months of the year in the home circle. If a girl's family associations have been refined, she brings to college the charm of good breeding. If her surroundings have been narrow and commonplace, they are as inevitably reflected in her bearing by the time she reaches the college age.

It is pertinent, therefore, to ask what homes furnish the bulk of students to colleges for women.

The best element in these institutions is contributed by homes dedicated to religion, learning, art, and the spiritual side of life as contrasted with the merely material. The daughters of preachers, teachers, doctors, lawyers, authors—in fine, of men in whose lives the intellectual predominates—constitute this desirable element. Fine of fiber and not lacking in vigor, these girls are almost invariably leaders by virtue of a superior degree of civilization. They may not on all occasions display the *savoir faire* of the fashionable girl, but in all essentials of conduct their traditions are excellent.

Many homes to which a sudden prosperity has come are also represented in the woman's college. Fathers and mothers, feeling their own limitations, desire to give a better chance to their children than has been possible for themselves, and turn to schools and colleges with a truly American faith in the refining potency of education. In consequence, we

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find many students in whom force is more conspicuous than finish, strenuousness than suavity, an aggressive ambition than the calm of unquestioned attainment.

The ever-increasing tendency towards luxurious living, a tendency felt in colleges as well as in the world at large, makes it hard for the daughter of poverty to enter the student ranks. To her lasting credit, nevertheless, a poor girl often fights her way to a degree. While a student she may, through previous lack of opportunity, fail to show familiarity with outward conventions; though she is frequently quicker to discern and repair her social defects than her more assured and prosperous sisters. Furthermore, refinement may co-exist with poverty—as it may, indeed, with sudden riches—since breeding is not a mere matter of dollars and cents.

The social habit of nearly a score of formative years is not greatly altered by a relatively short residence in academic precincts; especially when vacations are generally spent under the familiar home influence. Nevertheless, novel conditions may produce odd results. Human nature is never at a standstill, and some degree of modification may be looked for as a result of college environment.

Captious critics seldom take into consideration the fact that in college a girl is taken out of natural relations with the world at large and becomes a member of an artificial community. Her sense of individual responsibility is sometimes weakened from living in a crowd, and there is a resultant loss, for the time being, of that delicate consideration for the rights and feelings of others that is the basis of good manners. In particular instances there may also be a feeling of escape from leading-strings, under the impulse of which the girl takes a naughty pleasure in doing what she has never been allowed to do. Her peccadilloes, however, are offenses against taste, not against morality. Furthermore, being thrown so much upon her own resources, she may be guilty of self-will and conceit—faults, by the way, not unknown among young people outside of college precincts.

These tendencies do not add to the attractiveness of the individual, and often provoke indiscriminate criticism of the whole student body. Nevertheless, we are glad to believe the phase to be merely a passing one. As soon as normal relations with the outside world are resumed, the girl perceives that courtesy is essential to social success, and also comes to a salutary realization of her own relative insignificance in the great plan of creation.

These wholesome after-lessons are not, however, needed by all students. Many well-bred, well-balanced girls show not even a temporary deterioration. They bear witness, rather, to the two great elevating influences of the college—the refining power of the intellectual life, and the incalculable benefit of contact with inspiring personalities.

Knowledge is more than power; it is beauty—the beauty of intellectual holiness. To occupy the mind with pure and elevating thoughts is to close it to what is base and ignoble. Contact with really great scholars strengthens the conviction that the broadest wisdom brings "sweetness and light." A lifetime devoted to the pursuit of knowledge usually results in more than mere erudition. We do not, however, expect profound learning to be attained in a brief college course; and we should not look for a complete development of the graces of conduct during the same crude period. The college performs its reasonable duty if it arouses a desire for whatever is good and beautiful—a desire that ennobles while it inspires.

Through their natural leaning towards hero-worship, girls are peculiarly susceptible to the influence of a magnetic personality. The student may not at the time fully analyze her admiration, but it is none the less potent in retrospect. Over and over again graduates have pronounced the most abiding good of their college life to be the inspiring example of refinement, courtesy, and unselfish interest afforded by some strong, sweet nature among the Faculty. To such a teacher, lately dead, a grateful pupil paid the tribute: "She could take *a mere nothing* and make a fine woman of her."

In conclusion, having summered and wintered the college girl, I believe her manners to be the reflex of her home training, in some cases temporarily changed for the worse by unnatural conditions, but in the main permanently improved by the avowed pursuit of culture and by contact with instructors of lofty ideals.

The foregoing opinions are based upon an experience of eleven years, as student and officer, in two well-known Eastern colleges for women. Any discussion of the conditions in Western or in co-educational institutions is omitted from lack of living acquaintance with them.

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Books and Authors

Verses and Music for Children[1]

The name of Lydia Avery Coonley is familiar to the readers of The Outlook by reason of its association with occasional poems of a somewhat uncommon quality. A volume of poems by the same hand showed freshness of feeling, quick fancy, and the idealism of a generous nature. "Singing Verses for Children" is a more ambitious effort, and at the same time a more difficult one; for the writing of poetry for young readers requires gifts which very few writers of verse possess. In this volume Mrs. Lydia Avery Coonley Ward has succeeded in the difficult undertaking of putting herself in the place of the child and seeing things from the child's point of view. It is convincing evidence of the qualities which her earlier works show that she is able to return to the standpoint of the child and look at the beauty and wonder of the world with the poetic sense which the child brings to that contemplation. These verses are characterized by simplicity, by a pervading quality of imagination, and by a very nice command of versification. Many of the verses are of a kind which older people learn by heart with an instinctive feeling that they express what was once a part of themselves. Two selections taken almost at random from the volume bring out more clearly than any description the simplicity and freshness of feeling which characterize these very successful poems:

GOOD-MORNING

A sunbeam touched my little bed;
"Good-morning, dear," he gently said.
I opened wide my sleepy eyes
And said "Good-morning" with surprise:
"I cannot think that night is gone,
And are you sure that this is morn?"

The sunbeam laughed and shook his head:
"Last night you would not go to bed,
And that is why you sleep so late,
And make me climb the window-gate
To say, Wake up, you sleepy dear!
Wake up! God bless you! Morning's here!"

BABY MOON

Have you lost your old mother, you dear baby moon,
That you come here while yet it is day?
Why, the sun is just setting!
You must be forgetting
That this is no time for your play!

See, there is a pink cloud, you dear baby moon—
Now hide yourself in it, I pray!
Though lovely your crescent,
'Tis not at all pleasant
To think that you've stolen away.

Ah! there is your mother, you dear baby moon—
A shadowy form at your side.
Now closely she holds you,
And fast she enfolds you;
You couldn't escape if you tried.

But wait till the sun sets, you dear baby moon,
And then you may play in the sky,
And when the star-faces
All shine in their places,
Your mother will bid you good-by.

These verses illustrate, but do not entirely represent, the range of verse in this volume; for in many cases Mrs. Ward has addressed herself to older children.

The charm of the volume does not end, however, with its verse. It is very successfully illustrated in color by Alice Kellogg Tyler, who has succeeded in doing with her pencil what Mrs. Ward has done with her pen—that is to say, in reproducing the naïveté, the simplicity, and the poetry of child life. Both in her decorative and picture work Miss Tyler has succeeded in catching the spirit of the verse. Her illustrations are full of freshness and movement. The songs are set to original music by four composers, Eleanor Smith, Jessie L. Gaynor, Frederic W. Root, and Frank H. Atkinson, Jr. Such a book is a resource for schools and families, and as an adjunct to other books may well find its place in the hands of teachers of kindergartens.

[1] *Singing Verses for Children*. Words by Lydia Avery Coonley, pictures by Alice Kellogg Tyler, music by F. W. Root and others. The Macmillan Company, New York. $2.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending February 25. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Capital sketches of war-time incident are those in *Southern Soldier Stories*, by George Cary Eggleston. (The Macmillan Company, New York.) They do not attempt the horrible, the bizarre, or the psychological, like some of the war tales of Mr. Stephen Crane and Mr. Ambrose Bierce, but they have what

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is better—accurate knowledge, picturesque setting, human sympathy, and here and there genuine humor.

In the short stories by Annie Eliot Trumbull included in the volume called *A Christmas Accident* we find not a little of the delicacy of sentiment and trueness of literary touch that are characteristic of Miss Jewett. The author's skill in reading and recording character is distinctly strong; she knows New England life thoroughly; and the situations brought out in the stories are novel and interesting. Two of the seven stories originally appeared in The Outlook. (A. S. Barnes & Co., New York.)

Among the Dunes, by Mrs. D. L. Rhone. begins simply and pleasantly as a story of peasant and sailor life in Jutland. Presently, however, the author's imagination takes the bit in its teeth, and the hero is transported to Africa, where he pulls off the tuft of a lion's tail by a slip-noose, and does other marvels. There is enough merit in the book to make the reader feel that the author could write an excellent story if she would confine herself to the actual, and trust to her observation of life rather than to her inventive ingenuity. (F. Tennyson Neely, New York.)

ECONOMIC AND FINANCIAL

Dr. Max West's invaluable article on *The Franchises of Greater New York* published in the "Yale Review" for February has been reprinted under separate cover. In spite of its brevity, it satisfactorily states the position of New York City with reference to corporations of every kind exercising public franchises, and will be as warmly welcomed by students of municipal problems as Dr. Speer's monograph on "The Street Railway System of Philadelphia."

Bearing of the Greater New York Charter upon Real Estate Interests and *Promissory Notes, Checks, Bills of Exchange, Bonds*, by George W. Van Siclen, are two exceptionally well-written, well-indexed, well-bound law books, the preparation of which is exceptionally well timed. The first is a lucid digest of that code of laws known as the new Charter, setting forth the bearing of every clause relating to the rights and obligations of real estate owners. The second gets its timeliness from the recent codification of the New York laws relating to promissory notes and other negotiable instruments. Both are readable books for business men, to whom verbatim citations of the statutes would be as unenlightening as unenlivening. (The Real Estate Record and Builders' Guide, New York.)

HISTORY

France, by John Edward Courtenay Bodley, should rather be called Modern France. It is less a history than a portrait—a portrait of the French Republic. It corresponds with, and might be compared to, Professor Bryce's "American Commonwealth." It is divided into four books—"The Revolution and Modern France," "The Constitution and the Chief of State," "The Parliamentary System," "Political Parties." Like Professor Bryce's "American Commonwealth," it gives alike the political framework of organization and the life within this framework. Reserving it for fuller notice in the future, it must suffice to say here that it seems to us almost indispensable to the student of modern France. (The Macmillan Company, New York.)

The Neutrality of the American Lakes, by James Morton Callahan, Ph.D., though written in an oratorical style not always appropriate, has nevertheless a theme which no man of moral feeling would wish treated in the dry-as-dust style of mere science. The agreement of 1817, by which the United States and Great Britain established the policy of mutual disarmament upon the Great Lakes, may justly be regarded as one of the most honorable in the history of Christian diplomacy. Indeed, that agreement, together with the Geneva Arbitration, constitute the two events of this century that speak most confidently of the approaching day when Christian diplomacy shall be something more than the diplomacy of professed Christians. During the war of 1812 the struggle for the control of the Great Lakes had been a severe one, and when war closed the authorities at Washington, under the guidance of Jefferson's passion for peace, applied themselves to secure effective arrangements which would lessen the occasions for future misunderstandings, and, to use Jefferson's words, "eradicate the war feeling which the newspapers have nourished." "They saw," says Dr. Callahan, "that if the peace was merely to lead to a perpetual race in naval construction, such a peace would be temporary and expensive." Therefore our Administration proposed to the British Ministry that all vessels on the Great Lakes, except one for Lake Champlain, one for Lake Ontario, and two for the upper lakes, should be dismantled by both Powers, and that four boats retained for revenue purposes should

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be restricted to one hundred tons burden and one cannon each. The English Government, after some consideration, entered into the proposed agreement, and our Government promptly dismantled or sunk all its war-ships on the lakes, including the fleet of Commodore Perry. The English ships were also quickly withdrawn; and for three-quarters of a century each nation has been protected against the other along the line of the lakes by mutual disarmament instead of by unceasing competition in the construction and maintenance of great fleets. Dr. Callahan's narrative covers all of our relations with Great Britain which have in any way strained the compact for the neutrality of the Great Lakes, and his discussion comprehends the moral and economic consequences of a world-wide policy of disarmament. (The Johns Hopkins Press, Baltimore, Md.)

NEW EDITIONS

The latest addition to the series of Temple Dramatists is the old play known as *The Tragical Reign of Selimus*, which is edited, with a preface, notes, and glossary, by Dr. A. B. Grosart. This play was published originally in 1594, and its authorship has long been in dispute. Dr. Grosart is convinced that it was written by Robert Greene, and in his preface presents very cogent reasons for his faith. (The Macmillan Company, New York.)

The completion of Boswell's *Life of Johnson* and of the *Essayes of Montaigne*, each in six volumes, in the Temple Library brings within the reach of everybody who cares for books two of the most entertaining pieces of literature in the world in a very convenient form and at a very low price. No better portable editions of these standard works have appeared. As much may be said also for the one-volume edition of that delightful classic, *The Vicar of Wakefield*, which has been the refreshment and delight of so many writers of the highest quality, its literary charm and its beautiful spirit being quite beyond criticism. (The Macmillan Company, New York.)

Messrs. D. C. Heath & Co. have added to their English Classics De Quincey's *Confessions of an Opium-Eater*, with introductory notes by Professor Wauchope, of the University of Iowa.

MISCELLANEOUS

Martha J. Mosher's collection of essays on *Child Culture in the Home* is written out of the thought and experience of a mother. Rarely has so helpful a book on the moral education of children appeared. The emotions, the senses, the will, as well as the training of the habits of the child and methods of training, are all considered. (The Fleming H. Revell Company, New York.)

A very valuable book on botany, simple in statement and comprehensive in detail, is an abridgment of "Lessons with Plants" entitled *First Lessons with Plants*, by L. H. Bailey. (The Macmillan Company, New York.) Simple outline drawings, closely explained by the text, are used.

Books of distinct value as devotional literature, and peculiarly suited for the present season, are the Rev. C. A. Miller's *The Way of the Cross*, a series of meditations on the history of the Passion; and Dr. Andrew Murray's *The Lord's Table* and *Money*. (The F. H. Revell Company, New York.)

Literary Notes

—In the new French "Dictionary of Authors" there is no mention of Mr. Hardy or Mr. Kipling, but considerable space is given to Mr. Robert Buchanan!

—Regarding the London "Academy's" recent award of one hundred guineas to Mr. Stephen Phillips, thus "crowning" him somewhat after the manner of the French Academy, Sir Walter Besant writes as follows in the London "Author:" "There can be no doubt that, if this 'crowning' of writers is continued, the honor will be derided by some and questioned by some, but it will be refused by none and it will be coveted by all. That the practice will produce a beneficial effect on literature I do not doubt, for the simple reasons that style and form will be the first things considered, and that young writers will have the necessity of attending to style and form kept constantly before their eyes."

—The following letter was sent to Mr. George Meredith the other day on the occasion of his seventieth birthday: "You have attained," said the signers of the document, who comprise almost all the prominent men and women of literary achievement in England, "the first rank in literature, after many years of inadequate recognition. From first to last you have been true to yourself, and have always aimed at the highest mark. We are rejoiced to know that merits once

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perceived by only a few are now appreciated by a wide and steadily growing circle. We wish you many years of life, during which you may continue to do good work, cheered by the consciousness of good work already achieved, and encouraged by the certainty of a hearty welcome from many sympathetic readers."

—In M. Édouard Rod's just published study of Goethe we read:

Alas! we see that he is a man, subject to all the weaknesses of men; his "Olympism" does not ennoble his nature, and can only breed illusion in himself as to the portion of the divine it contains. The measure of Goethe's gentlemanhood is given in the note he sent a friend with a copy of "Goetz de Berlichingen" for Frederica after his base desertion of her: "Poor Frederica will be to some extent consoled, since the faithless one [of the drama] is poisoned." G. H. Lewes, in his delightful and radiant story of Goethe, says, I remember, that it was, after all, an honor for Frederica to have been deserted by Goethe. Certainly her sorrow brought her fame, if that could be any consolation for a broken heart; but it would be better to love a shoeblack of decent feeling than the Olympian monster who could write those words to a third party fresh from the tragedy of breaking a girl's heart.

—Writing on "Impartial Civil War Histories" to the New York "Times," Mr. Joel Chandler Harris asks: "Where is the historian who is able to rise superior to his environment and write judicially and dispassionately an account of the Civil War? I know of but two. One has long been preparing himself for some such work, and his latest, 'Virginia and Her Neighbors,' is the latest development of a method at once scholarly, candid, and philosophical. The other is the author of 'A History of Political Parties in the United States,' in three volumes—a work as remarkable for its broad views and its lack of all bias as it is for its clear, vigorous diction. One is Professor John Fiske, of Harvard, the other is Professor J. P. Gordy, a name which probably very few readers have ever heard, for the reason that his work was obscurely published."

Books Received

For the week ending March 4

AMERICAN BOOK CO., NEW YORK

Walton, Joseph S., and M. G. Brumbaugh. Stories of Pennsylvania. 60 cts.

HARPER & BROS., NEW YORK

Harper's Round Table, 1897.
Harper's New Monthly Magazine, 1897. Vols. XCIV. and XCV.
Harper's Weekly, 1897. Vol. XLI.
Harper's Bazar, 1897. Vol. XXX.
Motley, John Lothrop. The Rise of the Dutch Republic. Condensed and continued by William Elliot Griffis.
Johnson, Charles F. Elements of Literary Criticism.
Benson, E. F. The Vintage.

HOUGHTON, MIFFLIN & CO., BOSTON

The Great Debate between Hayne and Webster. Edited by Lindsay Swift. 40 cts.

LONGMANS, GREEN & CO., NEW YORK

Farrar, Frederic W. Allegories. $2.
Aids to the Devout Life. The Pilgrim's Progress, by the Rev. John Brown; Imitation of Christ, by the Rt. Rev. F. D. Huntington; Holy Living and Dying, by the Rev. A. H. Bradford; Browning's "Saul," by Hamilton W. Mabie; Keble's "Christian Year," by Henry van Dyke, D.D. (Reprinted from The Outlook.) 50 cts.
The Message of the World's Religions. Judaism, by Rabbi Gustav Gotthell; Buddhism, by T. W. Rhys-Davids; Confucianism, by the Rev. A. H. Smith; Mohammedanism, by the Rev. George Washburn; Brahmanism, by C. R. Lanman; Christianity, by Lyman Abbott, D.D. (Reprinted from The Outlook.) 50 cts.
Edersheim, Alfred. Jesus the Messiah. $1.
Bates, Lois. Games Without Music for Children. 60 cts.

THE MACMILLAN CO., NEW YORK

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The Religious World

The Church and the Labor Question

We have received from the Christian Social Union of Boston a copy of the following resolution recently passed by its Executive Committee:

Inasmuch as the public opinion of Christians is really the greatest power for good or evil that has to be reckoned with in all schemes of social and political progress, and this public opinion it is largely the province of the journalist to direct, and inasmuch as the precept of the journalist and of the Church without their example in the practical conduct of their business is worthless, the Secretary of the Union is hereby instructed to request each of the religious and sociological newspapers and magazines of the United States and Canada to publish hereafter, in each issue, a certificate stating the terms on which the paper is published. The Committee suggest the following form, and hope that changes will be only in the way of making it more specific:

We certify that in the printing, binding, and publishing of this paper, the working time is hours a day (or hours a week), which is no longer than that generally required by the first-class firms in this city, the rate of wages, both for men and women, is as high as is paid by the first-class firms in this city, and proper provision is made for the health, safety, and comfort of the employees.

The Secretary is further directed to suggest to the persons charged with the publication of the Journals of the General Convention, and of the Diocesan Conventions, that they make their contracts for publication on terms at least as favorable to the employees as those observed by the first-class firms in the city where the Journal is published, and obtain authority to insert a similar statement in the Journal.

This resolution has been adopted by the Christian Social Union, in conformity to the statement of the objects of the Union, which are, in its own words: "1. To claim for the Christian Law the ultimate authority to rule social practice. 2. To study in common how to apply the moral truths and principles of Christianity to social and economic difficulties of the present time. 3. To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the Power of righteousness and love." The Rev. George Hodges, D D., Dean of the Episcopal Theological School in Cambridge, Mass., and a recognized authority on questions concerning labor conditions and labor reform in this country, is Secretary of the Union. We heartily approve of the endeavor of the Union to emphasize the fact that religious organizations and employers professing belief in the principles of Christianity should adopt the highest standards in their treatment of their employees, although we think it unlikely that the best newspapers will consent to keep standing in their columns an announcement concerning the terms upon which their employees are engaged.

A Centennial Celebration

Some of the most useful and influential of the churches of our country are in the small towns and country districts. Where the life is simpler the church is of necessity more conspicuous than it is possible for it to be in the larger cities, where the demands on time and thought are more numerous. Many country churches in New England have had a larger influence on the life of the Nation than any but a few of the city churches; and many of the ministers who will be longest remembered have passed all their active service in the country. Among them such names as Jonathan Edwards, Nathaniel Emmons, Richard Salter Storrs, Sr., and a large number of others, will at once suggest themselves. The small town—or is it a diminutive city?—of Camden. N. Y., rejoices in one of these churches of large and enduring influence. Its First Congregational Church celebrated its centennial February 20–22. The population of the place is about four thousand. Its edifice, which is spacious and attractive, occupies the center of the village green. The membership includes people both from the country and the town. The celebration was worthy of the anniversary. Old members and former pastors were present, and others sent letters; relics of other days were gathered; the building was beautifully decorated; appropriate music was beautifully rendered, and the past was reviewed and the future forecast in appropriate papers and addresses. The speakers from abroad were the former pastors—the Rev. Ethan Curtiss, D.D., of Syracuse, the Rev. M. L. Dalton, of Salamanca, and the Rev. Amory H. Bradford, of Montclair, N. J., who supplied the pulpit when he was a theological student. The admirable historical address was prepared by a member of the church, Mr. B. L. Osborn. The pastor, who is greatly beloved and whose wise management was everywhere evident, is the Rev. C. Evans, a genial Englishman who is thor-

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oughly at home on this side of the ocean. We have referred to this anniversary because this is a fine example of the class of churches which is doing much to humanize and civilize, as well as Christianize, our country. Such anniversaries ought never to pass without appropriate celebration.

A Point Well Made

Dr. P. S. Moxom has published in the "Association Outlook" a very admirable paper on "The Relation of the Young Men's Christian Association to the New Theology." His text is the report that when Mr. R. R. McBurney, "speaking in the International Conference of Young Men's Christian Association Secretaries, judiciously suggested, in accord with well-established principles and precedents, that, inasmuch as the theory of the verbal inspiration of the Bible was in dispute in the churches, the Associations had no right to teach that theory, he was quite generally hissed." We hope that this report is wholly untrue, and we are sure that it must be at least exaggerated. Dr. Moxom well points out that the Young Men's Christian Associations are composed of persons uniting for practical work who hold various views on subordinate questions. For them to "assume the function of interpreters and guardians of any disputed form of doctrine involves a certain alienation of some churches from their enterprise, their own separation from the churches, and ultimately their transformation from a rival organization." The Young Men's Christian Associations should not assume to teach either the old theology or the new theology, the modern or the more ancient view of the Bible, any more than they should assume to teach anything respecting the form of baptism, the nature of church orders and organization, or the office and end of the sacraments. If the unity of these associations is to be preserved, it can only be done by that spirit of liberty which carries with it mutual respect by different parties for each other's views and opinions. The Associations owe a debt to Dr. Moxom for writing this catholic and sensible article, and to the "Association Outlook" for publishing it.

The Moody Meetings

Extensive preparations have been made for the Moody meetings which begin in this city on March 13 and continue until the 20th in the Grand Central Palace, on Lexington Avenue between Forty-third and Forty-fourth Streets. Of course Mr. Moody will be in charge, but he will have the co-operation of such well-known evangelists as the Rev. Drs. J. W. Chapman, of Philadelphia, H. M. Wharton, of Baltimore, C. I. Scofield, of Northfield, and A. C. Dixon, of Brooklyn. The services will begin at ten o'clock in the morning and continue without interruption until ten at night. The first will be a prayer and praise service led by Mr. Moody, who will speak at three o'clock in the afternoon and at eight in the evening each day. Mr. Moody invites those who are burdened or troubled for others to send in their requests for prayer, which will be presented to the meeting each morning. Letters addressed to Mr. Moody at the Grand Central Palace, New York, will receive his attention. As the years go by this tireless evangelist and Christian worker seems to increase rather than diminish the number of his activities. That large numbers will be reached by the meetings, and that they will be an inspiration to the spiritual life of the churches of the vicinity, there can be no doubt. One of the best means of helping on the work will be by securing the attendance of those who are not Christians. The difficulty with such meetings is that they are often largely attended by the regular worshipers at the churches. For that Mr. Moody and his associates are not responsible. The best way of co-operating for most Christian people would be for them to absent themselves and send instead those who are not Christians.

A Unique Corner-stone Laying

One of the most useful institutions in New York, when completed, will be the Skin and Cancer Hospital, Nineteenth Street and Second Avenue. The President of the organization is the well-known architect, Mr. J. Cleveland Cady, and among its physicians we notice such well-known names as Drs. George Henry Fox and L. Duncan Buckley. The object of the hospital is to furnish a place where those not otherwise able to secure the best treatment may have expert skill in the care of difficult, disfiguring, and often dangerous diseases. In every way this is an object worthy of support. We are sure that our readers will be interested in a curious incident which occurred at the laying of the corner-stone of this hospital:

The difficulty of securing a suitable foundation had so delayed the work of building that when the level of the corner-stone was reached it was

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deemed too late in the season to have a gathering of its friends, or any ceremonial, and the stone which had been prepared, with its box, was merely to be built into the wall. When the time came for the workmen to set it in place, an amusing incident occurred that gave a touch of sentiment to the beginning of the building much relished by its friends to whom it seemed that a building that was emphatically for "the people" had been christened by "the people."

Just as the foreman in charge of the work was preparing to lower the stone into its position, he asked a colored laborer if he did not think some little ceremony should be observed in setting it.

"Yes, captain," replied the colored helper. "Well, now is your time," rejoined the mason. Upon which the black assistant (who turned out to be a Methodist exhorter) found a piece of old carpeting, drew it in front of the stone, and, kneeling, glanced up at the other laborers who were aiding in the work of lowering and setting it in place, and said, authoritatively, "Off with your hats!"

Silence ensued, when he repeated the Lord's Prayer in stentorian tones that rang far and wide up and down the avenue.

There had at first been some appearance of levity, but the command "Off with your hats" quelled it instantly, and the rest of the proceedings were decorous and not unimpressive.

After the prayer, this colored master of ceremonies, rising from his knees, brought his fist down upon the corner-stone, and said in a loud voice, "I confirm this stone set."

A Dedication in the Northwest

The Westminster Presbyterian Church of Minneapolis is one of the largest and strongest churches of the denomination in the Northwest. Its pastor is the Rev. Pleasant Hunter, D.D. Before Dr. Hunter the church enjoyed the ministry of two such well-known pastors and preachers as the Rev. R. F. Sample, D.D., now of Westminster Presbyterian Church in New York, and the Rev. D. J. Burrill, D.D., now of the Marble Collegiate Church, New York. The old edifice was destroyed by fire two or three years ago; in its place and in a new location a superb edifice has now been erected. It was dedicated with appropriate services February 13–17. The dedication sermon was delivered by the pastor, and at other services both Dr. Burrill and Dr. Sample preached. A special reception was given to the former pastors, and at another time there was a union prayer service which was participated in by the pastors of neighboring churches. So far as we can judge from the picture of the auditorium, we should say that it is admirably adapted for its purposes; it seats a thousand on the floor and five hundred in the gallery. There is also a chapel seating twelve hundred. The membership of the church is fifteen hundred and fifty-four. The entire cost of the building was about $102,000. This church has been a leader in the religious life of the city and of that part of the country. The fire which destroyed its former beautiful building was a blessing in disguise. The organization is now stronger and better equipped than ever before. This affords still another illustration of the value of large and strong churches. A large church properly equipped with pastors is far more efficient and economical than a number of small ones. Minneapolis is a city of strong churches. One of the Methodist churches, one of the Baptist churches, the Plymouth Congregational Church (of which Dr. D. N. Beach is pastor), at least one of the Swedish churches, and the Westminster Church are among the strongest in their respective denominations.

The Jerry McAuley Mission

The Jerry McAuley Cremorne Mission is still on Thirty-second Street, New York, where it has been the center of a beneficent work for sixteen years. The only discouraging feature is the lack of adequate financial support. Those who have charge of the work are now trying to raise money for the erection of a suitable building which shall meet the requirements of modern missionary effort in a great city, and which shall comprise lodging-rooms, meeting-rooms, a dispensary, etc. It is believed that $50,000 will be sufficient for this purpose, and we understand that it is intended to make it perpetuate the memory of Jerry McAuley, its founder.

Notes

A dispatch from Chicago states that the Rev. Dr. John Henry Barrows has resigned the pastorate of the Kenwood Presbyterian Church, and will preach his farewell sermon on Sunday night, March 13. It is said that he will enter upon a missionary career for a year or more, though his future plans have not been decided upon.

The Evangelical Alliance for the United States has inaugurated a new and very important work. It is issuing leaflets under the general title of "Truths for the Times." These leaflets are entitled "The Meaning and Value of Naturalization," "The Rights of the Naturalized Citizen," "The Duties of the Naturalized Citizen," "The Valuable Vote," "The Church and Present Problems of Citizenship," by Dr. Washington Gladden; "Good Citizenship: What It Is," by Bishop F. D. Huntington; "The Co-operative City," by Professor John R. Commons; "The New Patriotism," by the Rev. Josiah Strong. These leaflets will meet the needs of working boys' and girls' clubs, workingmen's societies, and teachers who are giving civic instruction without text-books, as well as for general readers.

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Correspondence

The Financial Question

We have received a number of letters in reply to the editorial published in The Outlook for January 15 entitled "The Financial Question." We had, to a large extent, anticipated these letters, by requesting and publishing a statement of the other side of the question from an able writer who is an earnest advocate of free silver coinage. Were we to publish in full the letters received, we should trench unduly upon space devoted to other interests of public concern. From these letters, therefore, we select a few passages which seem to cover points not covered by our previous free-coinage correspondent, our object being to give, as fully as is consistent with our duties to other questions, the "other side of the financial question."

—

"G. H. S." thinks that our adoption of free silver coinage would not separate us financially from other nations. His argument appears to us to admit a temporary isolation, but to anticipate as a final result their coming to our standard instead of our going to theirs. To hazard a temporary isolation which might prove permanent, as it has in the case of other silver nations, on the strength of an expectation that it would be only temporary, appears to us too great a risk. His argument is as follows:

In The Outlook of January 15 you say: "We must either accept the financial system of other commercial nations or *we must separate ourselves* from them commercially and adopt one of our own. If we pursue the former course, we shall adopt a gold basis, and await its results. If we pursue the latter course, we shall attempt to establish a truly bimetallic currency, and with the result of becoming, at least temporarily, a silver country, and in the matter of currency *isolating ourselves from the other great commercial States.*" (Original not italicized.)

I believe that the italicized portion of the above is an incorrect conclusion, and, knowing that The Outlook desires fair discussion, I write you the reasons for my belief.

In England, France, and Germany they do not, to any great extent, discuss remedies for the fall in the average of prices, about which we in the United States complain so much, for each successive fall in the average of prices brings them as creditors a benefit at the expense of debtor countries. But since the repeal of the French bimetallic law the market ratio between gold and silver bullion has fluctuated wildly, and this has interfered with the sale of European products in the countries having silver prices. Naturally, then, in Europe the question is, How to secure again the practically constant ratio between gold prices and silver prices. Now, must not the European States admit that, should we enact a bimetallic law at 16 to 1, it would enable us to raise gold prices in Europe by giving up our use of gold gradually and casting it into their circulation until such time as the market ratio of 16 to 1 is restored or all of our gold is exported? If they should be afraid that all our gold would be gone before a 16 to 1 ratio be restored, all they would have to do to assist in securing a practically constant ratio would be to *use some silver*. This they can do without opening their mints to free coinage, and this England offered to do in 1892. The whole question, then, is this: Should the United States start in on free coinage and be likely to fail to restore the 16 to 1 ratio, would not the interests of the gold-price countries in Europe compel them to use enough silver to secure a practically constant ratio between their prices and the prices in the United States? The answer is, Yes. "The existing monetary evil," say the manufacturing and creditor classes of Europe, "is the present fluctuation between gold prices and silver prices." Such being the case, then, if the United States were on the way to silver prices, and it were in the power of the European countries to keep the United States market by simply putting more silver into circulation in Europe, is it not likely that they would do this? If so, how could we "separate our selves" from the commercial nations of Europe? They would not permit it, for to stop it they need only put silver into circulation to such an extent as to secure a practically constant ratio between gold and silver.

—

"S. T." thinks it would do no great harm if we were to isolate ourselves financially from the other great commercial nations of the world. "Few nations have the same currency system" True! but they have the same *standard*. If our standard is silver and Europe's standard is gold, we should have two prices in this country—a gold price for all-European products and all debts due to Europe, a silver standard for all domestic articles, including labor wages and agricultural products, which would be paid for in the cheaper metal. This difficulty does not seem to us met in the following argument of "S. T.:"

I believe as much as any one in commercial intercourse between nations. I believe as much as any one that no nation lives by itself alone. I cannot see, however, that the monetary standard of any country hinders or promotes the commercial relations with other countries. We know that England adopted the gold standard in 1818, and from that time till 1873 she stood practically alone for the gold standard, but history does not

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record that she was in any way hampered by thus "separating" herself from the rest of the commercial world. As a matter of fact, few nations have the same currency system, even if they have adopted the same money standard. England reckons its money in pounds, shillings, and pence; France in francs and sous, etc. When an American importer sends his agent abroad to purchase goods, if he goes to England he finds the price per unit of the article sought to be so many shillings or pence, if to France so many francs, if to Germany so many marks; if the importer finds that, after converting this price into terms of our money, freight and tariff added, he can find a market for it in competition with similar goods sold in this country, he will purchase, otherwise not. If a foreigner comes to us to buy our goods, he must pay for it in terms of our money. In order fully to understand the price asked, he must be able to translate it into the terms of his own currency The commercial intercourse between this country and silver-standard Mexico is just as free and unhampered as that between this country and gold-standard Canada, the only barrier in either case being tariff walls. We do not appear to have any easier commercial relations with Japan since she adopted the gold standard than we had while she was under the silver standard. If reports are true, her exports have been checked since she adopted her present standard.

—

"J. E. B." thinks that "the financial question is a question of right, not a question of majorities. Truth and righteousness shall not be abandoned, as you suggest, because it is [they are] in the minority." We think he would find it difficult to discover in any issue of The Outlook ever printed, the suggestion that truth and righteousness should be abandoned because they are in the minority. We have protested against the assumption, on the one side, that free silver coinage advocates favor dishonest money; we protest equally against the assumption that the advocates of a gold standard favor dishonest money. An honest standard is the one which will give the greatest steadiness and the least fluctuation to money values; and the very question at issue is which standard, gold, silver, or gold and silver used conjointly, will accomplish that result. Nothing is gained by impugning the honesty and honor of either of the parties to this discussion. We believe that gold and silver used conjointly and at a parity would give the most stable, and therefore the best, standard; that it is impossible for this Nation alone to keep gold and silver at a parity—that is, to establish and maintain bimetallism *alone;* that gold would be the next most stable standard; and that silver alone would be the least stable of standards, and therefore would work the greatest injustice.

"J. E. B." also objects to any extension of banking facilities. His objections do not seem to us weighty. We print them without comment:

The error in and the objection to your plan to extend the credit system by means of more banks of credit is this: The extension of the credit system as proposed is the extension of the debt system; the increase and extension of debts involving gold payments. It is a plan whose whole tendency and apparent aim is to involve the masses in debt, depreciate the property which secures the debt, and confiscate it to the property despots, to be again sold and confiscated. A better plan than that for which you ask would be to have the Government "coin the money (metal and paper) and regulate the value thereof" by controlling the volume, so that the people could get, *buy*, what money they needed with their produce and labor. Create a parity between money and property, and let people do business with their own money, and not the money of the usurer. The proposed extension of bank credit means an increase of the people's obligations to redeem gold futures, and extends the bank power and weakens the power of the people to resist.

—

"F. S." apparently thinks, as do some other correspondents, that in recommending this Nation to adhere to a gold standard until we can secure the co-operation of other nations in establishing bimetallism, we propose to turn over to the banks the issuing of all paper money. He says:

The Outlook is even now called upon to decide which it will serve, the money power of which it speaks, or the great body of American commons; to decide whether the Government is to turn over to the banks its sovereign function of establishing and regulating the currency, or whether Congress shall do this in the manner contemplated by the Constitution; to decide, in fact, whether or not it shall remain a bimetallist, for he who labors not for it is against it.

We think that in this sentence "F. S." confounds two entirely distinct questions. The Government might issue *all* paper money, and by law forbid all bank issues of paper, and redeem its notes in gold, in silver, or in gold and silver at its option. In the first case it would adopt the gold standard, in the second the silver standard, in the third the bimetallic standard. The question who shall issue paper which is equivalent to money, and the question how that paper shall be redeemed, are two entirely distinct questions.

—

"J. S." asks two specific questions, as follows:

1. You say, on page 163, "The question is whether we shall separate ourselves from England, Holland, France, Germany, Austro-Hungary, Italy, Russia—in fact, practically every

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nation with which we have commercial—dealings in endeavoring to settle the currency question according to our ideas," etc. What do you mean by "separate ourselves"? Do you mean to cut off all commercial intercourse? If so, why will our adoption of bimetallism cause such a separation?

2. You say on the same page that you "believe that the effect of gold monometallism has been to lower prices and increase the value of debts, to strengthen the money power and to concentrate it, and to make a credit system too great for the foundation on which it is built," etc. How can you reconcile your position with the principles of Christianity, when you believe gold monometallism has increased the burden of debts and strengthened and concentrated the money power?

Will not a gold standard constantly and forever continue to increase the value of bonds and mortgages, and thus increase the burdens of the already overloaded debtor? and will it not strengthen and concentrate the money power more and more, until the people of this country are completely under the domination of the idle holders of wealth, until the masses of this country become reduced to the condition of the masses in Europe, and give us indeed a government of the plutocracy?

1. The disadvantages we have indicated above: First, labor, including the farmers, would be paid in depreciated money—silver; imported articles would be paid for in a more costly money—gold. We believe that the workers would be the greatest sufferers by a double standard. Second, silver would be the real standard, and silver is less stable than gold.

2. We think not. In our judgment, the worst effects of the single standard have already been suffered, and the recent discoveries of gold are likely, at least for the present, if not finally, to prevent a further appreciation of gold and a further depreciation of prices.

—

We have also received from gold monometallists three questions, apropos of the article on "The Financial Question." They, with our answers, are as follows:

1. Will you kindly inform your readers how gold monometallism has reduced prices, and how it increases the value of debts, and also how it makes a credit system too great for the foundation on which it is founded?

For a full answer we must refer the inquirer to previous articles in The Outlook, especially to the editorials written during the close of the last Presidential campaign, and to Dr. Francis Walker's monograph on Bimetallism. Briefly, the answer is, that the amount of gold in the world has not increased as the world's need of money has increased; therefore the credit system has been expanded; gold has appreciated in value; that is, articles which could be purchased only by gold or its equivalent have, when measured by gold, depreciated in value, and debtors who had to pay their debts in gold have had to do more work or sell more products to get the gold than would have been required when the debts were contracted.

2. What constitutes what you call the "money power" in this country?

The men who control the gold.

3. State when bimetallism worked well or at all, and when the system was abandoned.

It worked well from 1803 to 1873, during which time France, with some support from the Latin Union, kept gold and silver currency at a parity by using both metals as coin at a fixed valuation. The Royal Commission of Great Britain in 1888 *unanimously* declared that "so long as that system was in force, we think that, notwithstanding the changes in the production and use of the precious metals, it kept the market price of silver approximately steady at the ratio fixed by law between them—viz., 15½ to 1," and added, "We think that . . . a stable ratio might be maintained, if the nations we have alluded to were to accept and strictly adhere to bimetallism at the suggested ratio." The abandonment has been gradual. Bimetallism has not yet been *formally* abandoned by this country. It is practically abandoned by our official declaration, through successive executives, of our purpose to give to the holder of our notes and bonds the option to choose in what coin he will receive the payment, while by the terms of the law creating such notes and bonds we reserved the option to ourselves.

Dr. McGiffert's Heresy

I.

To the Editors of The Outlook:

Will you allow me to call your attention to a single sentence in Professor McGiffert's recent book, immediately following the last one which you quote from him in your editorial of February 19 (page 462), "At the same time, the fact must be recognized that it is not absolutely certain that Jesus himself actually instituted such a supper, and directed his disciples to eat and drink in remembrance of him," although by your editorial and by Professor McGiffert it is conceded that Paul says he did do so. The next sentence to which I would call attention reads. "Expecting as he [Jesus] did to return at an early day (cf.

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Mark xiv., 25), he can hardly have been solicitous to provide for the preservation of his memory." The newspaper reports of "another heresy trial" to which you refer are not necessarily accurate; but, if there were one, this sentence perhaps more than any other in Professor McGiffert's handling of the Lord's Supper would deserve attention. For it will be observed that not only does he set aside the explicit testimony of Paul, which the Apostle solemnly declares he had "received of the Lord," declining to admit his declaration as authoritative and final; but he represents our Lord as cherishing the expectation, on the very "night in which he was betrayed," of so speedy return to the earth that he "could hardly have been solicitous to provide for the preservation of his memory." Subsequent events, of course, showed that Jesus's expectation was a mistaken one; the early Church gradually became more "solicitous to provide for the preservation of his memory" than the Master had been himself; and thus gradually, though we cannot be "absolutely certain" just how or when, the notion sprang up that Christ had instituted this feast as a memorial rite. I should be glad to be shown that this is not Professor McGiffert's theory; but, alas! we seem shut up to it.

If Professor McGiffert administers the Lord's Supper, and reads the solemn words of institution usually read to the congregation, "that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me," would not thoroughgoing honesty require him to tell the communicants that it is not certain that Christ really said this, but that he had expected on that night to return to the earth too soon to care for the preservation of his memory?

Pardon my freedom of speech, but I am a Presbyterian minister, and I feel constrained to say that the same honesty ought to make Professor McGiffert realize that what he says is wholly inconsistent, not only with the Confession of Faith, by subscribing which he holds his office, but as well with the ancient and general consensus of universal Christendom. JOHN FOX.

Brooklyn, N. Y.

[We do not agree with Dr. McGiffert that Jesus expected to return at an early day, an opinion which we think is due partly to the disciples' misinterpretation of him, and partly to current misinterpretations of the disciples; but the proper course for those who disagree with Dr. McGiffert is to give the reasons for thinking him in error, not to leave his views unanswered and disfellowship him for holding them. The "if" in the second paragraph of our correspondent's letter is a large one. Justice, to say nothing of charity, requires the belief that a Christian minister will use in sacred worship only such words and phrases as he can honestly use, until the reverse is proved.—THE EDITORS.]

II.

To the Editors of The Outlook:

Knowing the columns of The Outlook to be usually hospitable to dissent from its editorial expressions, I venture to offer a respectful challenge to the fairness, in this week's paper, of the representation of the situation between the Presbyterian Church and Dr. McGiffert's book. I have formed no judgment as to the ecclesiastical merits of Dr. McGiffert's case. I have here no word to say for or against heresy trials. I know and dread their hurt. I wish to discuss only the fairness of your criticism of mine own people.

1. Is it fair, in stating Presbyterian objection to the book, to pass over the most offensive sentence on the page from which your quotation is taken—namely, "Expecting, as he [Jesus] did, to return at an early day, he can hardly have been solicitous to provide for the preservation of his memory"? Other statements in the very sentence of which the above is a part are used in your editorial. Why omit that? Is it to be understood that, from The Outlook's point of view, such a statement is not a wound to Christian faith? Is so plain a declaration that our Lord cherished as an expectation what, as a matter of fact, was not to prove true, a thing of such little moment that The Outlook does not consider it worth while to allude to it, in giving a defensive account of the supposed heresy of the person who makes the declaration? A concession here would go far to discount the eschatological expectations of Jesus. We Presbyterians take it seriously to find it argued that Jesus could not have attached a memorial significance to the Lord's Supper on the ground that there was such an *erroneous expectation* in his mind as to the return to the earth that, in view of that expectation, there should be to him no occasion for an ordinance for the preservation of his memory.

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2. It is not fair to charge the Church which challenges these views, according to the procedure of its own constitution, with responsibility for their hurtful exploitation before the public. Inasmuch as, prior to any suggestion of a heresy trial, these obnoxious sayings had been printed in a widely advertised book, the book extensively reviewed in all of the religious weeklies, and, according to your own statement, its sensational features scattered broadcast over the country by "the daily newspapers reprinting the obnoxious passages," it would seem to the average mind that there had already been a "transfer of the question from a private to a public arena." What further publicity is given to it must mainly be a giving to the public the other side of the case.

3. Nor is it fair to charge those who raise an emphatic protest against Dr. McGiffert's book with a disposition to suppress light. According to The Outlook's just statement, the extreme form of such protest, *i. e.*, a heresy trial, gives the widest currency to the matters in dispute. Whatever may be said against a heresy trial—and a good deal may be so said—it cannot be charged that in our times it suppresses light. The book is not burnt and the author is not martyred. His field is widened, with public sentiment, outside his own denomination, generally predisposed in his favor. Now, if, instead of being error, his views are "facts of history" brought to light by "scholarly care and self-restraint," how can the advertisement which the agitation gives hurt the facts of history or their compiler or their readers? On the other hand, if the mooted statements are errors, has not the truth everything to gain in having the errors spread before the public in parallel columns with discussion-developed refutation of them, rather than by the process of being worked out into popular thinking through the medium of an unchallenged book quietly "put before the teachers of the Church," while the laymen are not looking! Pardon me if I adapt your form of words to my point of view: "Laymen will surely argue that if the holders of such opinions as are in this book were solid in them, they would not be so touchy about justifying their positions when lawfully challenged." The Outlook's attitude, as expressed in its recent editorial, seems to me like this: The Presbyterians would better keep still, or they will scatter the obnoxious things in this book, to the injury of the people; the teachings of this book are none of them obnoxious at all, but the result of scholarly care and self-restraint, and if the Presbyterians do not allow the Professor to educate the people along these lines, they will be guilty of suppressing light. Poor Presbyterians! By one and the same procedure they would both advertise hurtful errors and hide truth away from the public eye; in other words, would both diffuse and suppress the contents of this book. What *is* the matter with the Presbyterians?

G. N. LUCCOCK.

Washington, D. C.

[1. See answer to first letter, above. 2. It was not the publication of Dr. McGiffert's book, but the publication of the fact that a heresy trial was in prospect, which gave rise to the sensational features scattered broadcast over the country by the daily newspapers. 3. We have never objected to the sharpest criticism of Dr. McGiffert's book by Presbyterians or by others. What we object to is endeavoring to prove that a man is wrong, not by argument showing his error, but by majorities expelling him from the Church. The issue is the old one between Luther and the Pope. Luther courted free discussion. The Papal Church substituted for free discussion excommunication.—THE EDITORS.]

The Bible Society's Bible

To the Editors of The Outlook:

Dr. Whiton, in The Outlook for February 12, is singularly unfortunate in his allusions to the American Bible Society. He says: "The common version is what the Society professes to circulate, but even this it does not circulate *except in a mutilated form*. The marginal or alternative renderings are an essential part of the common version, . . . but these the Society *omits in all its issues*." The accusation is unjust and untrue. If Dr. Whiton will open any reference Bible bearing the Society's imprint (and there are numerous editions), he will find every one of the marginal and alternative renderings. He is simply mistaken. But he is also unfair in making a charge of mutilation because the Society issues some copies without the full accessories. In order to reduce size and cost, and make a book as compact as possible, it offers along with its reference Bibles others containing the text alone; and this in accordance with usages prevalent long before it came into being. To call this mutilation is not candid. I admit, however, that it would be an improvement to introduce all the mar

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ginal renderings, that they might be consulted as well as the text; and this the Society has done in its edition of the Book of Isaiah, recently noticed in The Outlook.

Dr. Whiton goes on to say: "The Society states on the title-page of its imprint for the present year that 'former translations' have been 'diligently compared and revised.' This has not been true for its New Testament since 1881, and for its Bibles since 1885. The reader of that title-page for 1897 might ask, 'Is there not a lie in my right hand?' Revision ought to begin there, even if it should end there." That title-page says no such thing. It reads: "The Holy Bible, containing the Old and New Testaments; translated out of the original tongues; and with the former translations diligently compared and revised." These are the exact words prepared by King James's translators, printed in the edition of 1611, and repeated in every reprint of the Authorized Version from that day to this, whether sent out by any of the privileged presses of Great Britain, or issued under the auspices of the American Bible Society or the British and Foreign Bible Society. How could it be mended with propriety? It is true as ever it was. That title and that book are reproduced, and the imprint at the bottom of the page, as everybody perfectly understands, merely serves to identify the publisher and the date of issue. No one can possibly be misled, while any "revision" of it would only awaken suspicion and doubt.

Dr. Whiton evidently fails to recognize the fact that the American Bible Society does not edit, but simply prints and circulates, the Bible of our fathers. It is hardly to be expected that its large constituency will consent to have it take any other course. The "apathy and neglect" which the Revision has received, and its failure to win the place which was confidently expected, can be accounted for without making the Bible Society responsible. It is doubtful whether popularity could have been secured by giving the book away; and as for low prices, a friend of the Society in Baltimore once urged it to adopt the Revision because, as he said, it could obtain any number of copies at rates far lower than it was charging for its own publications.

EDWARD W. GILMAN.

New York.

[The one error exposed by Dr. Gilman is due to misinformation given three months ago at the Society's salesroom. Dr. Whiton inquired, "Do you not publish copies with the marginal readings?" and was answered in the negative. The question was certainly misunderstood. No censure was meant by calling the version "mutilated" which omits the marginal readings. Webster defines "mutilate" as the removing of an essential part, so as to render imperfect. When the translators give readers their choice between one reading in the text and another in the margin, the marginal reading is an essential part of the translation. In some texts it is a very important part. To suppress it is to mutilate the translation.

Why would not the present title-page of the Society's Bibles be "mended with propriety" by simply putting in the proper date? Let it read "Translated A.D. 1611." Then the following reference to "former translations" would be true to present fact, as it certainly is not now. Agreeing with Dr. Gilman that no well-informed person will be misled if this correction is not made, one has to reflect that the Bible is for the simple with the wise, and the immigrant with the native-born. It is stated that the Society "does not edit, but simply prints and circulates, the Bible of our fathers." It is a surprise to hear this said of a Bible in which one finds B.C. 4004 given as the date of the creation, headings to the chapters of Solomon's Song explaining the contents as descriptive of the mutual love of Christ and the Church, with other such matter evincing the hand of an editor. Whether the Society edits or not, it certainly publishes a Bible that has been edited by somebody. Such editing would have done no harm in an uncritical age; but the less of it to-day, the fewer skeptics are likely to be made. To adhere to the old version thus edited, while objecting to the Revised Version because of such defects as it has, is not logically consistent. —THE EDITORS.]

Reading Matter Wanted

To the Editors of The Outlook:

The writer has charge of an English school in a settlement of Russian Germans in South Dakota. The children rarely hear any English spoken outside of the school-room, and come from homes with few books or papers, and where little but hard work is known. One of the greatest obstacles in such a school is the lack of reading matter other than the text-books. The few books at hand have been passed around until they are no longer in

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demand. Almost all of the children have contributed a little towards the purchase of a small library for the school-room, but the contribution is very small and quite inadequate. If any reader of The Outlook has some children's books which have been laid aside and which he would be willing to spare, I would be very glad to receive them, and would pay the charges of transportation.

ERNEST LYMAN.

Delmont, S. Dak.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. I have been much interested in Dr. Abbott's articles in your paper on the "Life and Epistles of Paul." The fact stated in his article on "The Epistle to the Thessalonians," that Paul believed and taught errors, brought again to my mind a question which has often puzzled me and upon which I should like light. Jesus says, "When he, the Spirit of truth, is come, he shall guide you into all truth;" and James writes, "If any man lack wisdom, let him ask of God, . . . and it shall be given him." Why is it, then, that the Apostles, under the influence of the Spirit, should be allowed to promulgate errors? and why has the Church been so divided in its views of the essentials—it would seem—of Christianity? and why do good men seeking the aid of the Spirit (Dr. Abbott and Mr. Moody for example) differ so widely in their interpretation of Scripture? Of course, the practical side of the question is, How far can we trust the Spirit's guidance in our own search after truth? 2. I would also like to ask, if you care to answer, what your opinion of the "Keswick Movement" is.

E. J. P.

1. We do not think that the influence of the Spirit of God operating on the mind of man makes him infallible. History apparently proves that no such infallibility is attainable by man by any process. The Spirit helpeth our infirmities, to use the Scripture phraseology, but it does not make away with them altogether, and the truth is elucidated by the controversies. We all, like Paul, see in part and prophesy in part, and the perfection comes by the comparison of these partialisms. 2. See editorial in The Outlook for February 26, page 515.

1. Kindly state the meaning of the word "Authorized" as prefixed to the King James's version of the English Bible? By whom, and when, was the version authorized to be read in churches? 2. If a parish of the Episcopal Church in America should place on the reading-desk the Revised Version of the Bible from which the prescribed lesson should be read, would there be in that act a violation of any existing law or canon of that Church?

A. L. T.

1. It probably refers to royal permission. King James's plan provided that the revision of 1611 should be ratified, lastly, by royal authority. Bishop Westcott says on page vi. of the Preface to his book, "Some Lessons of the Revised Version:" "Whatever may be the ground for the statement on the title-page of the revised version of 1611, that it was 'appointed to be read in churches,' there is no evidence whatever that the authorization was more than permissive." The Oxford Dictionary says that "authorized" is "a popular appellation of the version of 1611." 2. Bishop Westcott says of this: "I am not aware of any law, ecclesiastical or civil, which forbids the practice;" and "I do not think that a bishop has any power, even if he had the will, to prohibit it" (Preface, etc., p. vii.).

February 19th you say that "modern science" hesitates to recognize a distinct entity called "the soul." Please explain, for those among you readers who may not be students of the "new psychology," what is meant by the "immortality of the soul," viewed in the light of modern science? Since the *body* dies, is disintegrated, *what* persists if there is no entity remaining?

L. B.

The reference we made to Matt. xvi., 26 and margin, Revised Version, showed our meaning to be that "soul" is not a distinct entity from "life." The New Testament does not speak of the "immortality of the soul," but of "immortality" and "life eternal." Modern psychology does not disturb our faith in that, but it has dropped the term "soul," and speaks of "mind," or "consciousness," or "the self." Instead of a soul added at birth, or before, to the living being, self-conscious personality, non-existent at birth, is a development of the growing life. We expect immortality for it because, as Professor T. H. Green said, a system providing for the development of personality cannot be expected to issue in the extinction of personality.

Can a person seeking admission to a church consistently assent to statements in the articles of belief that he really cannot accept, and is not such assent demoralizing in its tendency?

T.

Assent to what one does not hold to be true is always reprehensible and demoralizing. But membership in a church is usually not held to imply the individual's assent to all its articles of belief. Few if any churches require this sweeping assent. The articles of belief are to be and generally are regarded as

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the *testimony* of the church to what is taught in its pulpit, and not as a *test* which the applicant for admission must in all points assent to.

1. Kindly inform me which is the best periodical devoted to philosophical, ethical, and religious questions. You speak highly of the "New World." Is it the best of its kind? 2. Can you give me the name of a good farce suitable to a small-town audience? 3. What works on and by the Rev. Henry Ward Beecher will best enable me to appreciate him as a preacher and thinker? 4. Where can I obtain good photogravures of Beecher and Bishop Brooks suitable for framing? S. I. M.

1. We know nothing better of this kind than the "New World." 2. The "Private Secretary" is highly commended by those who ought to know; also "Ici on Parle Français," and "Engaged." "Box and Cox" is capital, but old, and most people may have seen it. 3. The "Discourses on Evolution" were among his ablest. The best general illustration of his preaching is the Harpers' edition of his Sermons, in two volumes, selected with his approval and revised by himself during his lifetime. 4. As to Mr. Beecher, Rockwood, of New York; as to Bishop Brooks, a really good one is hard to find.

1. When was the Book of Daniel written? 2. What was the design of the author in writing the book? 3. What book upon the Book of Daniel will give the reader the results of the latest research and study?

BIBLE STUDENT.

1. In the second century before Christ, probably about the year 164. 2. It was designed to encourage the Jewish patriots in their struggle against the persecuting King of Syria, Antiochus Epiphanes. For this purpose he worked up the traditional story of Daniel in the way most effective to bring out its lesson—viz., that God would defend and deliver those who were faithful to his law. 3. In Professor Sanday's Bampton lectures on "Inspiration" the results, together with the critical grounds for them, are given in a few pages, from which this answer is condensed. For a fuller account see Dr. Gladden's "Seven Puzzling Books" (Houghton, Mifflin & Co., Boston).

As I am much confused upon the reason of Christ's words, John x., 17, 18; Matt. xxvi., 24, I ask you to reconcile these two statements for me

S. T.

1. The first passage does not mean that God loves him merely because he dies and rises from death, but because in faithfulness to God he surrenders life to preserve life, yields the lower to gain the higher—just as he bids his disciples do. 2. The second passage is a description, highly colored by intense feeling, of the enormity of Judas's sin. Judas was perfectly free and guilty in his betrayal of Jesus, while Jesus was likewise free and faithful in permitting himself to be betrayed. A soldier's obligation to die for his country in quelling rebellion, and the guilt of rebels who make this necessary for him, are an illustration of the case.

Please suggest a few books that you consider helpful for sermonizing. READER.

We recommend to you especially certain of the volumes of the Yale Lectures on Preaching, particularly those of Henry Ward Beecher and Phillips Brooks, and of Bishop Simpson. For information on extemporaneous preaching see Beautain on "The Art of Extemporaneous Preaching," and a little monograph by Dr. R. S. Storrs on "Speaking Without Notes." Southgate's "Dictionary of Suggestive Thoughts" (Whittaker, New York, $2) and Professor Peabody's little volume of five-minute addresses to Harvard students (Houghton, Mifflin & Co., Boston) are also helpful books.

Please give me a list of books relating to the foundation of belief—works calculated to give one a general view of modern theories on the subject, with some very brief indication of the general trend of these books. B.

"The Foundation of Faith," by the Duke of Argyll; "The Foundation of Belief," by the Hon. A. J. Balfour; "Postulates of Revelation and of Ethics," by President Hill; "The Seat of Authority in Religion," by James Martineau, D.D.; "Apologetics," by Professor A. B. Bruce; "Elements of the Science of Religion," by Professor Tiele; "The Evolution of Religion," by Dr. E. Caird. We cannot undertake any account of these. They can be had through any bookseller.

Who uttered the words, "Not one cent for tribute, but millions for defense"?

A. E. R.

Charles C. Pinckney, when American Ambassador to the French Republic (1796), wrote, "Millions for defense, but not one cent for tribute."

A. B. S.—In your comments on Dr. Abbott's remarks upon the resurrection in our issue of February 19, which you do not seem to have read with due care, you fail to distinguish between the New Testament teaching of "the resurrection of the *dead*," and the creed-phrase, "resurrection of the *body*,"

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which the New Testament nowhere uses. You must also distinguish *resuscitation*, restoring one to life in this world, as in the case of Lazarus, from *resurrection*, the rising of the spirit into the life of the world to come. No educated person now believes that the buried body, or any part of it, is to be raised again. The New Testament nowhere teaches any such fiction. If you wish to make a study of the subject, read "Beyond the Shadow" (Whittaker, New York).

Our article of February 12 on the American Revision of the Bible has elicited several notes suggesting improvements, which we have thought better to send to the revisers than to print ourselves. For this we have received their thanks.

In the first volume of "Casa Braccio," by Mr. Crawford, on page 324, reference is made to the "Lyke Wake Dirge," and the following verse quoted from it:

"This ae night, this ae night,
Every night and all,
Fire and sleet and candle light,
And Christ receive thy soul."

Can any one give me the words of the entire dirge, or direct me to some book where they may be found? E. W. P.

Who wrote the poem beginning:

"Not all who seem to fail have failed indeed;
Not all who fail have therefore wrought in vain,"
etc. E. W. J

Where is the passage, "Whose curtain never outward swings," to be found?

J. A. L.

About People

—General satisfaction has been given by the nomination of Major Charles F. Roe to be Major-General of the National Guard of New York State. The nomination was unanimously confirmed by the State Senate.

—Miss Margaret Long, a daughter of the Secretary of the Navy, has just matriculated in the senior class of the medical department of the Johns Hopkins University. She expects ultimately to practice medicine in Boston.

—Austin Gollaber, of Hodgenville, Ky., who has just died, was a boyhood companion of Abraham Lincoln, and once saved the latter from drowning. Gollaber and Lincoln were born on adjoining farms and attended school together.

—"Captain Sigsbee," says the Albany "Evening Journal," "is well remembered in the chronicles of naval service for his work on the Coast Survey. He is one of the bravest and most discreet officers in the Navy. He is a man who is known to be what is called 'remarkably level-headed.'"

—The late Alexander von Liezenmayer was a student of Piloty, and in 1865 carried off the Munich Academy prize with his picture of "The Canonization of Queen Elizabeth of Hungary." Thereafter he devoted himself chiefly to historical painting. Among his best-known works are "Maria Theresa Nursing a Poor Child," and "Elizabeth Signing the Death-Warrant of Mary Stuart."

—According to the New York "Tribune," a certain English bishop is said to have complained to Mr. Gladstone that the nature of the Snark was not clearly defined. "But the Snark, you know, was a Boojum," said Mr. Gladstone. "Yes," replied the Bishop, "but what is a Boojum?" Mr. Gladstone is said to have hinted, with his customary delicacy, that a prelate who confessed to doubts about the identity of the Boojum was unworthy of ecclesiastical preferment.

—"The death of Adelaide M. Ide, the daughter of Henry C. Ide, ex-Chief Justice of Samoa," says the Boston "Transcript," "recalls a pretty incident of her childhood. When she went with her father to Samoa, she was a little girl, and became a great favorite with Robert Louis Stevenson, the author, who lived there. She was born on February 29, and consequently she grieved greatly because she did not have birthdays as often as other girls. Mr. Stevenson, noting her disappointment, declared that he would give her his own birthday, and drew up a legal document deeding it to her.

—Concerning the late Rt. Hon. Charles Pelham Villiers, the "Father of Free Trade as well as Father of the House of Commons," Mr. Lionel Tollemache relates this anecdote. Mr. Villiers had been asking a Radical elector to support him. "Yes; I'll support you. But, Willars, we must have a diwision of property!" "Certainly," replied the diplomatic candidate, "I should be quite in favor of such a measure. But I am afraid that if property is divided there will not be enough for you and me and the rest of us." After a momentary embarrassment, the cheerful and resourceful Socialist hit on a remedy: "Why, then, Willars, we must diwide again!"

—A Rome correspondent of the Baltimore "Sun" says: "The number of hats vacant

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in the Sacred College of Cardinals is reckoned at twelve, and it becomes a sort of necessity to appoint new members to the cardinalate. Four Italian prelates are named as likely to be promoted on this occasion; two of these, at least, are regarded as certain. These are Monsignor Francesco della Volpe and Monsignor Agostino Ciasca. The former is major-domo to his Holiness; the latter, secretary of the Congregation of Propaganda Fide. Both may be said to have been for a considerable time in the position which generally ends in the cardinalate. The other Italian prelates mentioned as likely to receive the red hat at the next consistory are the Archbishops of Turin and Naples.

February Necrology

February 1.—The Rev. Dr. Samuel Newth. Born 1821. An eminent mathematician and Biblical scholar; one of the Revisers of the New Testament. See page 545.

February 1.—Chichester Fortescue, Lord Carlingford. Chief Secretary for Ireland, President of the Board of Trade, and President of the Council in various Liberal Cabinets.

February 4.—Thomas A. Osborne. Born 1837. Ex-Governor of Kansas and ex-Minister to Peru and Brazil.

February 4.—The Rev. William N. Brodbeck. Born 1848. Pastor of Trinity Methodist Church, Charlestown, Mass., and well known throughout the Methodist denomination. See page 494.

February 5.—Joseph P. Smith. Born 1856. Director of the Bureau of American Republics.

February 8.—José Maria Reina Barrios. Born 1855. President of the Republic of Gautemala. See page 459.

February 10.—The Rev. Dr. William A. Hitchcock. Born 1834. Late Rector of the Church of the Assumption, Buffalo, and a well-known clergyman. See pages 495 and 551.

February 11.—Ferdinand Fabre. Born 1830. A French poet and romancer. See page 541.

February 12.—The Rt. Rev. John Richardson Selwyn. Born 1844. Bishop of Melanesia, and Master of Selwyn College, Cambridge, England. See page 551.

February 13.—Count Gustav Siegmund Kalnoky de Koros-Patak. Born 1832. From 1860 to 1881 he represented Austria-Hungary at various courts; from 1881 to 1895 he was Minister of Foreign Affairs.

February 13.—The Rev. Dr. William Cassidy Cattell. Born 1827. For twenty years President of Lafayette College. See page 551.

February 14.—General the Hon. George Talbot Devereux. Born 1819. A hero of the Kaffir war of 1852.

February 15.—The Rt. Rev. Charles Todd Quintard. Born 1824. Protestant Episcopal Bishop of Tennessee. See page 551.

February 17.—The Rt. Hon. Sir James Stansfield. Born 1820. Twice President of the English Local Government Board.

February 18.—Frances E. Willard. Born 1838. President of the Woman's Christian Temperance Union. See pages 510, 514, and 575.

February 19.—Alexander von Liezenmayer. Born 1839. A famous painter of historical subjects.

February 19.—The Rev. Dr. Joseph H. Knowles. Born 1830. Late General Secretary of the American Sabbath Union.

February 24.—The Most Rev. James Vincent Cleary. Born 1828. Archbishop of the Roman Catholic Diocese of Kingston, Canada.

February 27.—William M. Singerly. Born 1832. Proprietor of the Philadelphia "Record."

Bits of Fun

It is said of a certain good citizen by a Tech professor, "He is just the kind of man I thought there wasn't."—*Boston Transcript.*

Apropos of the lady who tried to find a railway time-table in the catalogues of the British Museum, the story is told of a workingman and his wife inspecting the Elgin marbles in that institution. After a long silence he was heard to say to his partner, "Well, these ancient Greeks licks me; sometimes I thinks they *was* civilized, and sometimes I thinks they *wasn't.*"—*New York Evening Post.*

Not Exactly.—"You belong to what they call the employing class, do you?" asked the party with the large voice. "Yes, sir," responded the party with the double chin. "And you have a large number of people in your employ, I suppose?" "Yes." "Some of them minors, too, of course?" "Yes." "That's what I thought. I'll bet a hundred dollars you run a sweat-shop!" "Well, hardly. I run an ice-house."—*Chicago Tribune.*

A telephone story from Switzerland: A well-known cattle-dealer in Berne telephoned to the slaughter-house there that he had sent a goodly number of calves thither. At the central station an error was made in the word, as, instead of "Schlachthaus," the word "Rathhaus" (Court-house) was used, and the telephone was placed in communication with that institution, just previous to an important debate. Herr Weibel Haubi, responding to the telephone signal, had his usual serenity ruffled by the inquiry, "Have all the calves arrived yet?"—*Exchange.*

When the British fleet was at Hongkong, a merchant ship was seen coming over the bar with her ensign upside down. The ships in the harbor at once lowered lifeboats and raced to be first to give assistance to the supposed sinking ship. When the first boat got within hailing distance, they saw the skipper clapping his hands and shouting: "Go it! Come on! Well pulled!" etc. The officer in charge then said: "What's the matter, captain?" "Nothing the matter," said the skipper. "Then why have you got your ensign upside down?" The skipper glanced aloft at his colors. "It's that boy Joe again," he cried in disgust; "I thought it was a regatta."—*Argonaut.*

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For the Little People

The City of Make-Believe

By Cynthia M. McCague

Far away in the land of "If and Perhaps"
The city of "Make-Believe" lies,
With its wonderful, beautiful towers and domes
And turrets that reach the skies;
'Tis peopled by fairies, pixies, and gnomes,
And nobles and ladies fair,
And the poorest gamin that walks the streets
Is a prince if he enters there.

The very dust of the earth, they say,
Is of the purest and finest gold;
There is no one there unhappy or sad,
And nothing to harm, I'm told:
But all is beautiful, kind, and good
That ever comes through its gate,
For the sentinel posted the entrance near
Keeps out all strife and hate.

But, alas! this strange and glorious place
Is inclosed with years, as a wall,
And only those who are young in heart
Can enter its portals small.
But the children all can go in and out,
And its mysteries bring to view—
This curious city of "Make-Believe,"
So old and yet so new.

Spring Sunbeams

By M. H. F.

The Spring Sunbeams felt that they were the busiest and happiest Sunbeams of all the year. They always began their work on the earth by having a frolic with Jack Frost. It was great fun.

"Suppose they do melt the snow on the roofs of the houses," thought he; "I can freeze it into icicles as it drips over the eaves." So he chose the shady side of the house and went to work; the icicles grew longer and longer. "They don't know where I am, and not a bit of noise will I make, for I don't want them to find me."

He was so intent upon his work that he did not notice that the Sunbeams were creeping around the corner of the house—he could not hear them, for they knew how to work quietly, too—until suddenly they shone right upon the icicles. How they did sparkle and twinkle in the sunlight, and looked so brilliant that Jack Frost almost forgave them for finding out his hiding-place!

"Surely they will not find me in this dark corner," he crackled, as he slipped around the house. But they did, for they went everywhere, and drove him out of every nook and cranny.

Now, you must know that as soon as the Spring Sunbeams had driven Jack Frost and the March winds away, they had a great many different kinds of work to do.

Each bud on every tree had to be encouraged to take off its winter jacket and let the leaves and blossoms come out and begin to grow; the ground must be warmed so that the little seeds—and big seeds too—that were hidden away in it might know that spring had come, bringing with it the right time for them to sprout; the grass must be helped to spring up and grow green.

When the children noticed the grass in sheltered places, they shouted to one another, "See how green the grass is! Surely spring has come. Let us go down to the brook and see if the pussy-willows are out." So they started off for the brook, and the Sunbeams danced along with them, for they wanted to help them find the largest and prettiest pussy-willows.

"We hope they will notice the powdery curls of the alder," thought the Sunbeams, "and the tiny flowers on the big maple and elm trees; but probably they won't find the fresh green leaves of the wild flowers under the old dry leaves." But they did, for they were children with very bright eyes, and they looked at every tree and bush and saw all the different kinds of buds, and around the bush that had the largest buds they formed a ring and sang a merry song. Then they took sticks and gently pushed the dry leaves away, and found the fresh green leaves.

That pleased the Sunbeams very much. "Such smart children!" they whispered to the trees. "We love to work for children who see everything; and when they come again there will be more surprises for them."

"We are coming again in May to pick the wild flowers," they called back as they started to run home, "and then the dear old trees

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will be covered with leaves, and the birds will be building their nests."

"I hear a bird now," said one little girl, excitedly. Then they all heard it. "It is over there in that marshy meadow," they whispered, and stood very still to listen. No birds flew away, although they heard the same piping notes all over the meadow. The Sunbeams knew they were frogs and not birds, even if the children did not, for they had awakened the frogs from their long winter's nap.

The frogs did not care for the flowers or the birds as the children did, but they were glad to be awake and feel the new life that spring brings to everything, even to the bears that live so far away in the wild woods. They had been asleep, too, like the frogs, all winter. It was certainly a long nap, and they woke up hungry—"as hungry as bears." They did not have to stay hungry, though, for there were plenty of roots and leaves and succulent plants for them to eat. The Sunbeams were thoughtful little workers, and always let them sleep till their "breakfast" was ready.

The Sunbeams knew that after a while the butterflies would come out of their cocoons, for they were whispering to them their beautiful message that spring had come, bringing with it the glad Easter promise of new life for all things, great and small.

A Fleet for Saving Wrecks

Just now we are all thinking about the best way to get the battle-ship Maine out of the water, for many men who know a great deal about ships believe it is quite possible to raise even this big war-vessel. The Government has made a contract with a big wrecking company, with a view to sending its men to Havana Harbor to make an effort to raise the war-ship. It seems singular that such companies should be called "wrecking companies," when what they are in truth is saving companies. A great deal of machinery, very heavy and specially adapted to raising sunken vessels, makes up what we call the plant of such a company—the seed which gives them profits. Derricks are built that are like broad, flat-bottomed boats, having enormously strong structures built on their flat decks, with great masts, pulleys, ropes, and beams so adjusted as to be turned in any direction that will enable chains to be placed under the sunken vessel, so that she may be raised from the bottom. After the chains are placed under the sunken vessel by divers, the machinery is set at work, and the raising of the vessel begins. The pumps are set to work, and the water that is in the vessel is pumped out as fast as possible to lighten her, and as many places as possible are sheathed over so that water cannot get in again. The first effort, of course, must be, if the sunken vessel is in deep water, to try to move her to shoal water. Derricks and pontoons are employed, and steam-tugs form part of this wrecking fleet. Several vessels have been raised that were thought to be total wrecks. One vessel was sunk in deep water; her cargo was taken out, and just as the wrecking company were going to work to lift her, a canal-boat sank in the same spot, and lodged across her stern. The canal-boat was raised and pumped out first, and then the wrecking company went to work at the sunken steamer. Just when they got her to the surface the chains broke, and she sank to the bottom again. One vessel was raised from the bottom, and towed from New York to Astoria with only her decks in sight. The wrecking boats are perfectly equipped, the tugs being lighted by electricity, and having an apparatus by which light can be let down with a diver to the river bottom, so that the diver can inspect the sunken vessel and bring up word as to how much will have to be done before she can be floated away. Large crews of men are attached to these wrecking fleets, and the boats are so built that they can weather heavy storms without injury. The wrecking company has sent its fleet to Havana, and it will be a great engineering feat if the Maine is raised.

A Boy and His Desk

In the State of New Jersey there is a law to protect school property from mutilation. A small boy, a few weeks ago, scratched his name with a nail on his desk in school. The principal saw the scratches, and sent the boy home with a note imposing a fine. The law had never been enforced, and the boy's father refused to pay the fine. The boy was suspended until such time as the fine should be paid. This was finally done, and now the boys and girls in one town in New Jersey know that it costs money to scratch or mutilate school furniture.

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The Outlook

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THE bill authorizing the President to expend $50,000,000, or any part thereof, in his discretion, for National defense, of which we spoke last week, was promptly and without dissent passed by both Houses of Congress, was signed by the President, and has become law. In the speeches made in Congress while the bill was being considered, and in the comments made by the press of the country, it was unive·sally agreed that this is essentially a peace rather than a war measure. To be well prepared for any possible emergency is the best way to insure the calm and reasonable consideration of fair propositions for the maintenance of honor and justice without resort to war. The same thing may truly be said of the continued activity in the army and navy—the reorganization of military departments, the purchase of war material, the equipping of ships, the enlisting of men, the increased estimates in the naval bill, the forming of the two new regiments of artillery which the army officials have long demanded as a necessity for coast defense, and the reported purchase of two Brazilian war-ships now nearly completed in Great Britain. In a thoroughly gratifying way, Congress and the country have shown during the past week their absolute confidence in the good judgment, patriotism, and firmness of the President. The Court of Inquiry in the Maine disaster is continuing its sessions in Havana, and a report is not expected for a week or more. The Washington authorities state positively that they have received no information as to what that report will be. It is true, however, that during the week the belief has gained ground among the people that the report will indicate that the disaster was the result of design and not of accident. This belief is shared by the more sober-minded papers as well as by the sensational journals; it seems to be founded chiefly on the assertion of Havana correspondents that plates of the Maine's bottom have been found on top of the wreck—a thing, if true, difficult or impossible to explain on the theory of accident. Captain Peral, of the Spanish Board of Inquiry, has made public the statement that, in his belief, the disaster could not have been caused by a torpedo: first, because a torpedo would have made a deep hole in the mud; second, because it would have thrown a column of water into the air, or at least have produced a great wave; third, because it would have killed the fishes in the harbor. To this the correspondents reply: first, that there was in fact a hole made in the mud; second, that with some sea-mines, and under the conditions, there need have been no column of water or great wave; third, that there are no fishes in the harbor to be killed. We give these arguments pro and con for what they are worth. In truth, there is so far nothing but inference presented; we must perforce wait to know the essential facts for the report of our Court of Inquiry. When this is made, it will be accepted by the country as conclusive. It is well to remember, also, that if the report should declare that the destruction of the Maine was a crime and not an accident, there still will remain the important question, How, by whom, and with what design was the crime committed?

Nothing of great importance has been revealed during the week about the negotiations undoubtedly going on between the United States and Spain looking to a conclusion of the almost unendurable condition of things in Cuba. Various propositions have been tentatively discussed here, most of them based on a proposition that this country should guarantee Cuban bonds to such an amount that Cuba could undertake to carry on a real autonomy, that Spain should consent to genuine Cuban self-government, with the nominal sovereignty of Spain, and that this country

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should guarantee and enforce such a government. It is stated that earnest efforts are being made to bring about a truce between the insurgents and the Spanish army while some such plan can be considered. The present scheme of autonomy becomes more and more farcical as time goes on, and the election held under it will have little interest for the real friends of Cuba. The insurgents continue to refuse absolutely to put trust in any unguaranteed promises made by Spain.

There is reason to believe that our Government has been sounding the various Governments of Europe with regard to their attitude in case of a war between this country and Spain, and that in all cases save one the replies were very satisfactory. Austria is reported to have replied in a tone which, if not positively unfriendly, was distinctly chilling. The inspired press of Germany has said frankly during the past week that the friendship of the United States and its trade are of much greater importance to the Germans than the friendship and trade of Spain. The most significant expression of sentiment, however, and far the most important, has come from England. How far the reports of a proposed joint action between the two countries in case an attempt is made to close neutral ports in China are to be trusted it is impossible to state without more definite knowledge than has been given to the public; that an attempt has been made to secure some understanding with our Government in this matter there is good reason to believe. What is clear is the practical unanimity of feeling in England with regard to the strength and justice of the American position in the differences with Spain. Never before in the history of the two countries has there been such outspoken approval of American policy; never before such warm expression of Anglo-Saxon fellowship. The sobriety of spirit and quiet determination, first to be in the right and next to support the right at any cost, which have been shown by the President, Congress, and the people of the country during the past few weeks have won the English heart, and if a struggle between the United States and Spain comes we shall have something more than the moral support of England if we desire it. A formal alliance between the two countries is not probable, nor, indeed, is it desirable under present circumstances, but that blood is thicker than water is illustrated anew by the unconscious gravitation of the two countries toward each other in times of danger. The historical and race kinship of the two peoples is evidently becoming more distinct in the national consciousness of both countries, and is likely to constitute one of the great factors in the international problems of the future.

War is not infrequently justifiable, but we too frequently lose sight of what it exacts. This has been well brought out by the Washington correspondent of the New York "Evening Post." As our contribution towards a war which was fought before a majority of our present taxpayers were born or had attained responsible age, we are now paying about $183,000,000 interest in a single year. In 1860 our National debt stood at less than sixty-five millions. By 1866 it had risen to over two billion seven hundred millions in consequence of the Civil War and its "economic aftermath." By heroic effort and many sacrifices, says the "Post," we have succeeded in cutting down the principal of the debt to a little more than one billion eight hundred millions, and its annual interest charge to less than thirty-five millions; hence the proportion of interest alone which may now be set down as an annual burden imposed by the Civil War is about thirty-three millions. True, posterity will have the principal to pay; but the interest charge, added to the direct annual appropriations for these purposes, brings the grand total up to about $183,000,000. The Appropriation Acts in this department for the fiscal year 1898 provide for about a hundred and fifty millions, the chief item of course being the hundred and forty millions paid as pensions to veterans, their widows and children. Yet even this list is not complete, for it leaves out of account all permanent appropriations; a number of petty annual appropriations which individually seem inconsiderable, but would swell the aggregate by some thousands; and, finally, the proportional but inseparable shares of large general appropriations which some of the items included ought to have added to them. This last category includes the court costs, the legal fees, etc., involved in defending the Government against suits on war claims; the cost of housing several of the pension offices in Government buildings, all of which goes into the account of the Treasury Department as custodian of these buildings; and the like. But, as the "Post" adds, no statistics

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can tell the whole story of war even on the side which reduces it all to dollars and cents. There are not only the Southern States' pension list. the interest still paid on money advanced to equip regiments, the State soldiers' homes, etc., but also the increase of pauperism and insanity demanding relief from State treasuries and traceable to the losses and misery entailed by the Civil War.

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It will be remembered that, in opposition to the more humane policy of the present Captain-General of Cuba, General Weyler prohibited tillage and ordered the country folk to concentrate themselves in the towns. These *reconcentrados*, therefore, have enjoyed neither sowing nor reaping for several seasons. The result is widespread famine, which is rapidly becoming worse. In a single province, that of Matanzas, says the Havana "Diario," there are nearly a hundred thousand persons without resources. The same authority adds that in all the provinces fully two hundred thousand *pacificos* (non-combatants) have already died of hunger. President McKinley, recognizing the need of orderly and concerted effort in affording timely assistance, some weeks ago, as we at the time announced, appointed a Central Cuban Relief Committee. of which Mr. Stephen E. Barton (a brother of Miss Clara Barton) is Chairman, and ex-Mayor Schieren, of Brooklyn, Treasurer, with headquarters at Temple Court, New York City, where money and material should be sent. We hope that both will be plentifully forthcoming. Through the generosity of the Joint Traffic Association, the railways represented in it (namely, the principal ones east of St. Louis and north of the Ohio River) transport, free of charge, all food, clothing, and medical supplies that may be contributed. Other railways and steamship companies have shown equal generosity. Full information as to routes and the right way of marking goods may be obtained from the Committee at the address above. Donors should write to the Committee before sending goods. Miss Clara Barton and Consul-General Lee at Havana have charge of the distribution. Miss Barton has a warehouse in satisfactory condition; she has reorganized the hospital and has established new ones. She is now devoting herself to the distribution of supplies. The Spanish Government facilitates the work by admitting into Cuba, free of duty, all articles otherwise liable to tax, when duly consigned to the Consul-General. Who is there who will not second this generous effort to relieve multitudes of the Cuban peasantry? Though they have taken no part in the war, they are now suffering for the barest necessities of life.

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Four weeks have now elapsed since the destruction of the Maine; the shrinkage in one department of business—railway and other stocks and bonds—since February 15 is estimated at two hundred and fifty million dollars. It will be remembered that the Maine disaster occurred on the night of February 15. Comparative quotations of a few well-known stocks are as follows:

	Feb. 15	Mar. 12
Chicago, Burlington, and Quincy	102	86
Canada Southern	55	44
Consolidated Gas	193	174
Louisville and Nashville	60	45
Manhattan	117	94
Metropolitan Street Railway	162	135
Michigan Central	113	99
N. Y. Central	118	107
Northern Pacific pf	66	56
Northwestern	128	113
Omaha	77	65
Chicago, Rock Island, and Pacific	91	80
Chicago, Milwaukee, and St. Paul	95	85
Western Union	92	83

While railway earnings would be temporarily increased in the event of war, by reason of the movement of men, munitions, and supplies from the interior to the coast, the above decline reflects the opinion of the majority as to a general paralysis of commerce. Quotations for bonds are also much lower than a month ago, though, as is natural, the decline has been far less pronounced than in the stock market. Government bond quotations are as follows:

	Feb. 15	Mar. 12
4s, 1907	113	110
4s, 1925	128¼	121½
5s, 1904	113⅝	111

Last week saw a low record, not only for our own stocks and bonds, but also for Spanish and Cuban securities. Spanish four per cent. bonds declined to 52½ on both London and Paris exchanges—a net loss of 2½ per cent from Saturday's sales. Cuban fives are now quoted at 290, and sixes at 350. The par value is 500. At Madrid foreign exchange has risen in unprecedented degree, prices on Paris being at a 38 premium, and on London at 39.

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The United States Supreme Court has rendered a decision declaring the Nebraska

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statute regulating railroad freights to be unconstitutional. This statute fixed a maximum sum which might be charged for freights within the State, and conferred on the Railroad Commissioners of Nebraska power to reduce the rates whenever, to a majority of the number, it seemed just and reasonable so to do. The railroad claims that the reductions made under this law were so great that each of the roads involved would have been compelled to do its business at a loss, and that thus the effect of the law was to deprive the railroad companies of their property without compensation, in violation of the Constitution. The Court held that the facts sustained the contention of the railroad company, that the maximum rate fixed by the statute was so low as to impose loss upon the railroad companies, and that the Legislature had no right, under the Constitution, to fix an unreasonable rate to be charged by railroads even within the State. In order to determine what a reasonable rate is, the Court laid down the following principle:

> We hold that the basis of all calculations as to reasonableness of rates to be charged by a corporation maintaining a highway under legislative sanction must be the fair value of the property being used by it for the convenience of the public. And in order to ascertain that value the original cost of construction, the amount expended in improvements, the amount and market value of its bonds and stock, the present as compared with the original cost of construction, the probable earning capacity of the property under any rates prescribed by statute, and the sum required to meet operating expenses, are all matters for consideration, and to be given such weight as may be just and right in the particular case.

Three important principles appear to us to be involved in this decision. First, that the Nation has a right to determine, through its properly constituted authorities, what are reasonable rates to be charged by a railroad. If it can forbid the people to impose an unreasonably low rate, it can by a parity of reasoning forbid the railroad to charge an unreasonably high rate. This latter question is not, indeed, directly involved in the case, but it is certainly indirectly involved. Indeed, the Court expressly declares that, while the State "cannot justify unreasonably low rates for domestic transportation upon the ground that the carrier is earning large profits on its inter-State business," neither can "the carrier justify unreasonably high rates on domestic business upon the ground that only in that way can it meet losses on inter-State business." The right of the public to regard railroads as National highways and to determine what rates may be charged upon them is implicitly, if not explicitly, affirmed by this decision. Secondly, it is also affirmed that this right is vested in and to be exercised by the courts; that whatever authority over railroad rates is attempted by either State or National legislation is subject to review by the courts; and that the latter will protect the railroads from palpably unjust and inequitable regulations. The Court does indeed say that the question of rates "could be more easily determined by a commission composed of persons whose special skill, observation, and experience qualify them" for the task; but it also affirms that the Court cannot shrink from the duty of determining whether the rates of the railroad have been invaded or disregarded by the Legislature, difficult as the question may be to determine. It appears to us that, under the Constitution, there can be very little doubt that this duty is laid upon the Supreme Court of the United States, that it is the final tribunal, and that it cannot shrink from the task under the present conditions. Whether those conditions ought to be changed, whether we are not laying upon the judiciary generally, and upon the Supreme Court of the United States especially, more complicated burdens than our tribunals are competent to bear, whether we are not reposing in them a greater authority than a free people should repose in any one department of its government, are other questions, and are worthy of serious consideration. In England no court can ever set aside the decision of Parliament. The judicial and the legislative bodies are co-ordinate authorities, each supreme in its own sphere. That is not the American plan. Whether it ought not to be the American plan is a question which may be raised in the near future; and how it will be decided will depend, in our judgment, not a little upon the way in which the courts exercise the authority which they are now, under our Constitution, rightly assuming.

The third principle is that, in determining the value of railroad properties, "the original cost of construction, the amount expended in improvements, the amount and market value of its bonds and stock, . . . the probable earning capacity of the property under any rates prescribed by the statute,

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and the sum required to meet operating expenses, are all matters for consideration." With the fullest respect for the Supreme Court, we doubt whether this furnishes a just standard. It seems to us to be far too complicated to be practicable in execution. It seems to us also that in many cases it would be an unjust standard. The value of the bonds and stock of a railroad depends upon its dividends, and these, again, upon the amount which it charges and receives from the public for the service rendered. Thus, if the Supreme Court is right, the railroad would only have to show that it must charge a certain sum in order to keep up its dividends on its watered, or otherwise overvalued, stock and bonds, to secure the judgment of the Court that this was a "reasonable rate." Property is worth in the world only what it will cost to duplicate that property, and rates are not unreasonably low which pay a fair interest on what it would cost to duplicate the railroad line. This is the simple and, as it seems to us, the only practicable and the only really just standard of measurement.

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Our readers will remember the terrible tragedy at Lattimer, Pa., last summer, in which nineteen men were killed and thirty-eight wounded by shots fired by a posse gathered by the Sheriff of the county for the purpose of protecting property from supposed threatened assault by a mob of striking miners. The miners claimed that they were entirely peaceable, were walking in the highway where they had a right to walk, and had committed no violations of law and intended to commit none. It must be said, as indicating the improbability of this story, that some of the striking miners have since assaulted and beaten a witness because he testified for the defense, and have boycotted a juror because he joined in the verdict for the defense. On behalf of the Sheriff and the deputies it was claimed that no shooting took place until after the Sheriff had ordered the mob to disperse, nor until the shooting was necessary for self-protection. The story of the Sheriff as told upon the trial is as follows:

> I met the strikers about fifty yards from the deputies, and asked them where they were going. "To stop the Lattimer breaker," a lot of them cried. I told them they must not go, and tried to read my proclamation to them, but they crowded around me, swearing at me and hustling me to one side. One man tried to grab me, and I then attempted to get hold of him, but the crowd jumped on me and pounded me about the body. I dropped my paper and pulled my revolver. One of the men tried to snatch the revolver from me, but failed. Then he struck me an awful blow in the face and knocked me to my knees. I tried to shoot him, but my revolver would not explode. Then the shooting began. It lasted about half a minute. In the crowd I saw three men armed with revolvers and one with a knife. The latter made a stab at me, but missed. Two men were shot just behind me to the left. I was in the direct line of fire.

The Sheriff and his deputies were under indictment for the murder of a single man, but as it was impossible to show by whom that man had been shot, it was necessary to convict the whole posse of murder, on the theory that the entire shooting was unlawful, and therefore criminal. Under these circumstances no other result than acquittal could have been expected, and it is said that the verdict was rendered on the first ballot and that the jury would have been prepared to render their verdict without leaving their seats.

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The principles laid down by the Judge in his charge are fundamental and elementary; they are those which have often been editorially announced by The Outlook and reported by it from others. The Judge declared that there is no law to prevent laboring men from stopping their work or from combining together to refuse employment for the purpose of securing a satisfactory adjustment between themselves and their employers; but they have no right to compel others to join them in such a strike, either by actual physical force or by overawing and frightening them; that the Sheriff was within his rights in ordering the crowd to disperse, and that if it was his right to order the crowd to disperse, then it was the duty of the crowd to obey the command, and the duty of the Sheriff to enforce it. "If," said he to the jury, "you are satisfied, gentlemen, from the evidence that the purpose of the Sheriff and of the posse was to preserve order and prevent riot, then it would follow that their intent and object was not a criminal or unlawful one, and the rule of the law which makes the act of one the act of all has no application to the facts of this case." The Springfield "Republican" well says that "no impartial jury would under such circumstances have brought in a verdict of guilty." It also very wisely adds that it is a serious question whether the tragedy might not have been avoided. It says:

> It is not clear that the miners should have been prevented from marching on the highway;

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it is not clear that they should have been denied the opportunity to show themselves within sight of the miners at work; it is not clear that the deputies should have fired as soon as they did.

We take occasion to repeat with emphasis the suggestion made by the London "Spectator" last fall, and reported and indorsed by us at that time, that there should be a State constabulary which might be called into service at any time of great crisis, so that in case of a labor riot the lives and property of peaceable citizens might not be left dependent upon an inexperienced force, liable, on the one hand, to be influenced by their sympathies with the rioters, and, on the other, to resort to the use of firearms when other methods in the hands of experienced men might prove equally useful. Before a body of New York police armed simply with locust-clubs the mob at Lattimer would have fled.

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For the time at least, the proposition to give over to a private company partial control of the Philadelphia water-works has been defeated. Even before the measure providing for the objectionable fifty-year contract with the Schuylkill Valley Water Company left the Select Council, one of its supporters yielded to the pressure of public opinion and turned against it, while in the Common Council the opponents of the contract soon showed themselves strong enough to secure the adoption of amendments in the public interests. Some of these amendments made the contract worth several million dollars less to the private company, and the ardor of its supporters was proportionately diminished. Nevertheless, a majority was still in favor of the contract until, on Thursday of last week, the vague charges of bribery brought against the water company were made definite by the statement of a Councilman that he had been offered $5,000 for his vote, and had been told that "every vote that was going for this bill was getting from $1,000 to $5,000." The Councilman making this statement demanded an investigation, which could not be refused, and, under the pressure of public opprobrium, the consideration of the water company's measure was indefinitely postponed. The Philadelphia "Public Ledger" says that the general charge of bribery was everywhere believed to be true, inasmuch as "no sane man" believed that an ordinance calculated to yield $50,000,000 to private speculators could have secured a majority upon its merits. Whether or not the truth of the charge shall be proven, it is certainly high time that the right of Councilmen to vote away the property of their constituents shall be curtailed by provision for a referendum. If the minority could secure the reference of such measures to the public itself, few propositions like the present one would ever be presented, and the mere suspicion of corruption would be almost fatal.

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Governor Pingree, of Michigan, has called the Legislature of that State to meet next week in special session. This call is the outcome of the refusal of the Legislature at its regular session to pass the bills recommended by the Governor to equalize taxation between the corporations and the individual owners of real estate. These measures have been indorsed by the farmers all over the State regardless of party, and have a wide popularity in the cities, especially among the small property-owners. After citing the constitutional provisions for equality in taxation, the call says:

> In violation of the spirit if not the letter of these provisions of the Constitution, laws have been passed from time to time by which railroad companies, express companies, telegraph and telephone companies, now owning, according to their sworn returns, at least one-third of the property of this State, are required to pay only about one-twenty-sixth of the taxes levied for State, county, and municipal purposes, leaving their just proportion of public expenses to fall upon the farmers, laborers, and manufacturers and other property-owners of the State.

The Governor's statement of the relative amount of property owned by the corporations named is hardly an accurate one. What he probably means is that the value of their property is "at least one-third" of the value of real estate, which now pays about eighty per cent. of the State taxes, while these corporations pay scarcely four per cent.

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The reason why Michigan railroads have paid relatively so little is that a State law passed a good many years ago taxed them a certain percentage of their gross earnings, and the great body of the people did not realize that this percentage of gross earnings was a relatively insignificant percentage on the selling value of the property. Inasmuch as the neighboring State of Indiana, which taxes the railroads on their selling value, secures from them nearly twenty per cent. of the

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State revenues, as against less than four per cent. in Michigan, it is not singular that popular discontent in Michigan has become acute. The Indiana system is to assess against the railroads the total value of all their property within the borders of the commonwealth, no matter where the owners may reside. If a railroad lies two-thirds in Ohio and one-third in Indiana, it assumes that Indiana should receive the tax on one-third of its total value. In short, it applies to railroad property the same rules as are applied to the taxation of real estate, and taxes the roads at the general rate. As a result, the railroads of Indiana pay as large a proportion of the taxes as its real estate pays. If Governor Pingree has his way, the results in Michigan will be equally satisfactory to the small property-owners; and if he does not have his way, this issue will be the principal one in the approaching campaign, and will be likely to result in the choice of a Legislature in sympathy with Governor Pingree all along the line. The Governor's re-election is everywhere anticipated. A few months ago the activity of the Republican managers against him made it seem doubtful whether he could be renominated, but within the last few months the readiness of the Democrats and Populists to make him their candidate if the Republicans rejected him, furthered by his great popularity among the Republican farmers of the State, has made both renomination and re-election practically secure.

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The Supreme Court of Indiana has rendered an important and, as it appears to us, a vital as well as just decision. We are dependent on a telegraphic report, but, according to this report, a statute of the State in 1897 rendered the railroads liable for damages to employees where injury resulted to them from defective machinery or the negligence of a co-employee in whose appointment they had no voice. The Pennsylvania Railroad Company was sued by an employee for damages for the loss of a hand. In defense was introduced a contract signed by this employee waiving all claims for damages against the company in case he should be injured. Under this contract he had become a member of the Relief Department of the road, and had accepted $385 as benefits from this department. The Court held that this agreement was void, as the statute which provided for the recovery of damages by an employee forbade any contract releasing the road from this liability. The Court based its judgment, it is to be presumed, upon the principle upon which courts have held in times past that railroads cannot release themselves from liability to passengers by any similar contract expressed upon the ticket purchased, even when signed by the passenger. The Outlook has long held that corporations should be responsible to their employees for injuries received in their service where there was no contributory negligence. And it is very certain that this principle cannot be carried out if corporations are to be permitted by law to release themselves from this responsibility by securing beforehand a waiver from those who desire to enter their service.

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We commented last week on the fundamental crudeness and folly of the Ellsworth press bill before the New York Legislature. The combined condemnation of public opinion as expressed by journals and individuals has had, we are glad to state, its due effect. The bill had reached its third reading on the Senate calendar last week, but, by desire of its author, it was passed over. It is understood that it was decided at a Republican party conference that the bill should be quietly dropped, and it will probably never be heard from again. To allow a jury to convict a newspaper-owner of misdemeanor for printing that "which has a tendency to degrade or to injure the minds or morals of the public" would be to place in the hands of a few citizens a power which would be indefinite, vague, and dangerous.

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By the death of General William S. Rosecrans the number of surviving distinguished Union generals of the Civil War is again diminished. He was seventy-nine years of age, and his first commission was granted him fifty-six years ago, upon his graduation from West Point. The fact that he entered the engineer corps indicates that his standing at West Point was high. When the war broke out, he had been for several years engaged in business life as an architect and civil engineer. He at once volunteered, and served as aide to General McClellan, whom he soon succeeded as Commander of the Department of the Ohio. Later on he commanded in turn the Department of Mississippi, that of the Cumberland, and that of the Missouri. The

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most important battles in which he took part were that of Cornifex Ferry (where he defeated General Floyd), the brilliant defense of Corinth, and the engagements at Stone River, Murfreesborough, Shelbyville, Tullahoma, and Chickamauga; the last-named battle involved the defense of Chattanooga, and was one of the most hard-fought engagements of the war—some 35,000 men in all were lost in this battle alone. In October, 1863, General Rosecrans was relieved of his command of the Mississippi army, and General Thomas was put in his place pending the arrival of General Grant. Notwithstanding some faults of temper and military vacillation, General Rosecrans was undoubtedly a splendid fighter and a good strategist. The discredit thrown upon him by his removal from command was in a measure removed by the action of Congress in 1889 restoring him to full rank and pay as Brigadier-General and putting him on the retired list. After the war General Rosecrans was attached to the regular army for two years, and then was mustered out with the rank of Brevet Major-General. In 1868 he was made Minister to Mexico, and there became interested in railway construction and projects. He was a Democratic member of Congress from California from 1881 to 1885, and for eight years following was Register of the Treasury. His later years were spent in California, where he died at his home near Redondo on Friday of last week.

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The keynote of the architectural scheme of Columbia University, on Morningside Heights, is the Library Building, one of the most splendid structures of the kind in America, or, indeed, in the world. The library is not only the center, architecturally, of the University, but is also the center of its work; for a true university, opening all the fields of research, finds in the library its chief material and its principal laboratory. It is, therefore, very fortunate that to the splendid gift of President Low, which housed the library, has now been added the splendid gift of a private citizen of New York, Mr. J. A. Loubat, who has passed over to the Trustees of the University an endowment fund amounting to about $1,100,000, to be set apart for the special support and growth of the library. This fund is charged with an annuity during Mr. Loubat's life, but at his death the entire income of the property will be devoted to the uses of the library. The donor, although a native of this city, is not a college graduate, but has shown his interest in the work of Columbia by the donation of rare books and by the founding of prizes in various departments. His noble generosity makes it possible to secure for the University one of the finest libraries in the world. The rate of growth of the library is indicated by the fact that in 1890 it contained about 90,000 volumes, while it now has about 240,000 volumes on its shelves. Its endowment will not only permit that constant enlargement which is essential to the usefulness of a great library, but will also make possible a more complete systematization and elaboration of work in connection with its various departments.

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Some facts respecting the late Dr. E. K. Alden have recently come to our knowledge which we have not seen stated in the press, and to which we are very glad to give publicity because, on what seemed to us an important theological and ecclesiastical question, we were in antagonism to Dr. Alden. During the closing years of his life he was, as our readers will remember, the senior Secretary of the American Board and the leader and representative of the movement to exclude from missionary service all young men and young women who did not definitely reject the possibility of a probation after death. This policy was first attacked by The Outlook (then The Christian Union) early in 1886, and subsequently vigorously called in question at the meeting of the American Board held that year at Des Moines, Iowa, and one of the efficient critics of this policy who both spoke and voted against it was Dr. Ward, the President of Yankton College of South Dakota. It was said, and we believe with truth, that when after that meeting Dr. Ward came on to New England to raise money for his college, there were men who told him that he could raise nothing because he had taken the ground of opposition to Dr. Alden and the conservative party in the American Board. A year or two later he died, and his widow took up with great heroism the work of completing the endowment for which her husband had been laboring. In 1893 the General Treasurer of the College came East, conferred with Dr. Alden among others, and received from him a generous contribution of a thousand-dollar scholarship. Two years later he had obtained nearly the $75,000 required to secure

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a gift of $25,000 pledged by Dr. Pearson, of Chicago, and found himself, just at the end of his campaign, disappointed by the failure to get $10,000 on which he had confidently relied from a certain quarter. The rest of the story we will tell in the words of our informant:

> During that year Dr. Alden had taken a warm interest in his canvass, and Mr. Gray had frequently counseled with him. When he talked this emergency over with Dr. Alden, he was told not to worry, to go home and take a good night's rest, and the way would open. The next day Dr. Alden sent his check for $10,000. In the spring of 1896, when the year's campaign for needed current funds had been disappointing, he gave $5,000 more, saying that ample endowment was sure to come, but in the trying years while it was coming he wanted to add this encouragement.

We are doubly glad to be the means of communicating this incident to the public. First, because it is a testimonial to one from whom we so radically differed; and, secondly, because it is an evidence of the fact, which The Outlook is always glad to substantiate, that differences of theology are not the same as differences of character, and that men of the most generous and noble mold may be found, not only in all denominations, but also in all schools of theological thought.

Those who desire to see the argument for teaching physiology, and in the teaching of physiology using dissection and even vivisection, in the public schools, will find it effectively presented by Professor B. G. Wilder in a pamphlet reprinted from "Science" for December, 1897. He claims that the knowledge of man's own physical nature is essential to a liberal education; that the foundations for future specialization must be laid in youth, otherwise the time that "specialists might devote to research and advanced instruction is consumed in acquiring and imparting the neurologic alphabet;" that the mere memorizing which is required becomes more irksome and difficult with advancing years; that "children are spontaneously interested in natural objects," and that their supposed objection to "specimens" is either imaginary or due to false education; that "if it be legitimate to slaughter animals for food, it is even more so to kill them humanely, as with chloroform, in order to gain information;" and that some experiments in education have practically proved certain of these theses, such as the readiness of children to acquire the language of physiology and the absence of objection in their minds to dealing with specimens. The paper is interesting, but to us is not convincing. That some general knowledge of hygiene is a necessary factor in all education is, we think, true; children should be taught to know how to use their bodies. But it does not follow that they should be taught anatomy or physiology. The danger to our public-school system from overloading it with too many studies is very serious; the danger to the individual pupil of making him an egoist, turning his thoughts upon himself and his own vital processes, from the too early study of physiology, philosophy, or ethics, is very considerable. We cannot provide a foundation for all forms of specialism without the first peril, nor can we teach either physiology, psychology, or ethics scientifically, except to advanced pupils, without the second. Our public-school system, at least in the great towns and cities, needs greater simplification rather than greater complexity.

Another crisis was apparently at hand last week in Far Eastern affairs when it was reported that Russia had sent an ultimatum to China demanding sovereign rights over Port Arthur and Ta-Lien-Wan for ninety-nine years on the same conditions as those under which Kiao-Chau had been granted to Germany, with the additional concession of the right to connect Port Arthur with the existing Russian railway. In case these terms were not promptly met by China, an invasion of Manchuria was threatened. The contents of this ultimatum took England by surprise, and made a great sensation, because it appeared to force a distinct issue between the two countries in the Far East. If such terms were granted to Russia, it meant the abandonment of the English policy of free neutral ports, and it involved a distinct diminution of English trade privileges. Later reports failed to confirm the rumor of the presentation of an ultimatum. The incident has had the effect, however, of making the English policy still more definite and of clarifying public sentiment with regard to it. There is a strong aversion to war in England, but with the growing conviction that freedom of trade in undeveloped quarters of the globe is a matter of national necessity, it is probable that, if the issue is distinctly made, England will face the awful chances of war

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with Russia rather than surrender the first outwork of her prosperity and safety. If Russian policy in the Far East means the slow throttling of English trade, the point must come when a fight will be inevitable; and the feeling grows that that fight would better be made at the outset. Russia will probably avoid forcing a crisis, but that she will surrender any purpose which she has in mind in the Far East is not probable.

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Readers of The Outlook will recall the struggle in the Transvaal between Chief Justice Kotze and President Kruger, which had its origin in the determined protection of the rights of Outlanders by the Chief Justice. Two years ago the Alien Immigration Act and the Press Act, which were both repressive measures, were declared unconstitutional by the Chief Justice; whereupon the Volksraad, or legislature of the Transvaal, passed resolutions instructing the judges to recognize its acts as supreme law, and therefore beyond their revision. The Chief Justice promptly refused to degrade his Court by making it the servant of the Legislature. A year ago, as a working method, the Court agreed not to pass upon the acts of the Volksraad, provided that at an early date the authority of the Court should be sharply defined and the Court should be made independent of legislative action, like the Supreme Court of the United States. Things went on under this agreement until the re-election of President Kruger by an overwhelming majority. This event was promptly followed by the dismissal of the Chief Justice, who did not leave office, however, without adjourning the High Court without date and protesting against the right of the President to dismiss him. The Chief Judge is supported in his position by the bar of the Transvaal, but President Kruger has not only the power but the admiration and affection of his subjects. Their jealousy of foreigners is also on his side, and it looks very much as if the High Court would cease to be a co-ordinate power with the Legislature, and as if the Outlanders would lose the one authority in the country which has endeavored to protect their rights.

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We have already referred to the difficulty between an English company which landed stores on a part of the Morocco coast included in the company's "concession," and the Morocco Government, which repudiated that concession because it had been made by the Sus Moors alone. The affair brings the once much-debated Moorish question again to the front. Since the period of its last great discussion public opinion in England seems to have undergone a marked change. Not only regarding Morocco, but regarding many another land desirable as a colony, we hear no such insistence on territorial aggrandizement as formerly. Insistence now seems placed more and more on securing proper trading-posts. In the case of Morocco the only European Powers concerned are England, France, Spain, and possibly Germany, the Governments chiefly interested being, of course, the British and the French. The London "Spectator" advises an immediate understanding with France, as, if the two principal Powers agree, Germany can do nothing and Spain is too weak to do anything. England's proposal to France would be that she may have all Morocco except the peninsula in which Tangier and Tetuan are situated, provided that she lets in British goods and traders permanently on the same terms as they are admitted to Tunis. England might even hand over the peninsula to Spain, to hold on condition that Tangier becomes a free port and that no place along the coast is fortified. Thus Spain would be pacified, as thousands of Spaniards dwell along the coast, and France pleased by an immense extension of her Algerian territory into Morocco It would even please all the Continental Powers, who might naturally object to seeing both Gibraltar and Tangier in British hands. Such a plan would possibly prevent the crowding of Great Britain by France in other parts of Africa, for, if the North African Empire of France includes the contiguous Morocco, Algiers, and Tunis, such a morsel would need considerable digestion. Of course nothing need be said about Egypt, thinks the "Spectator," but the moment France has Morocco she would not be so inclined to worry England in Egypt. The great blessing to Great Britain would be, of course, in securing an access for trade and in obtaining the freedom of the straits. The plan is hardly likely to go through without a deal of friction, nevertheless, which can only be overcome by England's firmness. At the same time the plan probably shows the line of least resistance.

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Events in other parts of Africa are worth chronicling. In Egypt the Government has

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finally assigned the contract for the Nile dams at Assiut and Assuan. These dams will so control the river that the increased irrigation is expected to net the Government not less than two million dollars annually. The dams or barrages are to be completed within five years. They will cost about eleven million dollars, to be paid to the builders in thirty yearly installments, the first not to be paid until the barrages are finished. Vessels going up or down the Nile will pass through canals at Assiut and Assuan. Archæologists and all lovers of the beautiful will be relieved to know that the Philæ temples at Assuan are not to be submerged, as was first rumored. The gain to the Government is only a tithe of the gain to the people. In one little province alone the present area of five thousand acres will be increased twelve times. Going further south, there is no progress reported on the part of the Anglo-Egyptian forces, but the publication of the Anglo-Abyssinian treaty reveals an agreement on Menelek's part not to ally himself with the Mahdists. In return England allows the use by the Abyssinians of Zella as a free port. Turning to the west, we find that a union was accomplished last week between the forces of the Royal Niger Company under Captain Lugard and the forces of the Emperor of Sokoto in resisting French aggression.

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By a majority of over two to one, the voters of Switzerland have ordered the purchase and operation of the railroads by the Federal Government. Six years ago last December the same electorate rejected a similar measure, and its opponents expressed confidence that the present measure would likewise be defeated. But when the vote was counted it was found that eighteen of the twenty-five Cantons had declared in favor of Government ownership, and that the aggregate vote stood 384,000 "yes" against 176,000 "no." The cause of the overturn, however, was not entirely the increased popularity of the principle of government ownership. The bill of 1891, its friends claimed, was rejected largely because the price named for the purchase of the railroads was believed to be excessive. Against the present measure the same objection did not hold, as the price named was regarded as eminently fair to all interests. The campaign was therefore conducted upon the fundamental issues involved in the question of State purchase. The opponents of the measure urged, first, that it was a step in the direction of State Socialism, and, second, that it involved a dangerous centralization of power in the National Government. Both of these objections have weight with the Swiss electorate, whose hostility to Socialism was shown in their rejection of the measure to guarantee citizens "the right to work," and whose hostility to centralization was shown in their rejection of the propositions to transfer the control of the suffrage and of the police from the Cantons to the National Government. In the present case the belief that the Government could and would give lower and more equal rates than the private companies outweighed their objections to State Socialism, and the belief that the National Government could handle the roads with less friction than the Cantons outweighed their objections to centralization.

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The long continuance of the plague at Bombay was brought to the world's attention again last week by rather serious rioting in the native quarters of the city. Both low-caste Hindus and Mohammedans were concerned in the violence, which began in an attack upon a party of health inspectors accompanied by a guard. This party was searching for concealed cases of disease; it is one of the causes that makes it so difficult to root out the pestilence that the natives prefer to die in filth and poverty rather than to go to a hospital or suffer the ministrations of Europeans. The mob stoned the search party, killing one of the doctors and two or three soldiers. Troops were summoned, and they were forced to fire on the mob, killing seven or eight persons. The incident shows the strength of superstition and ignorance among the natives. As we have said before, "religions" which totally neglect to point the way to cleanliness, civic duty, and decent living, thereby prove their own worthlessness.

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A cable dispatch from London on Tuesday morning of this week states that Lord Salisbury is suffering a relapse in his recovery from his recent illness, and that he has been ordered to take complete rest for the present. Lord Salisbury will go for change of air to the South of France, and Mr. A. J. Balfour, the Government leader in the House, will assume charge of Foreign Office affairs.

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War or Peace?

In the prompt and unanimous act of Congress appropriating $50,000,000 for National defense, and leaving it in the hands of the President to expend at his discretion—an act, we believe, without precedent in the history of the Nation—the people of the United States have declared to themselves, and to the nations of the world, both their consciousness that war may be imminent and their determination to be ready to meet it. The question whether this determination is righteous or unrighteous is a profoundly moral one, and upon it a paper like The Outlook has no right to keep silence. It is true that we regard this appropriation as a peace measure; true that we think the peril of war is less to-day than it has been at any time since the terrible tragedy in Havana Harbor; but this is true only because the act of Congress indicates the strength of the popular purpose.

War is a horrible evil. It not only costs in money beyond all computation, and in lives more than famine or pestilence; it not only carries dreadful tragedy into many a home, depriving it of its support, and making love itself a grief-bearer: these are the least of its evils. It sets on fire the baser passions of men; lets loose combativeness and destructiveness—noble faculties when held in restraint, but in times of war rarely held in restraint; incites to corruption, and is followed by corruption. When a nation enters on a war, it should do so with full recognition of the peril to the spiritual life of the nation, as well as to its persons and its property. With the spirit that rejoices in war for war's sake, that thinks it necessary for the development of higher qualities of heroism and patriotism, we hardly need tell our readers we have no sympathy. The experiences of Lieutenant Unsworth, narrated in The Outlook of last week, afford sufficient demonstration of the truth that commerce has her heroes no less than war. But we must remember that there are evils even worse than war. "First pure, then peaceable;" when peace requires us to sacrifice purity, it is pestilential. "If it be possible, as much as lies in you, live peaceably with all men;" sometimes it is not possible; sometimes it does not lie in us. "I have come, not to bring peace, but a sword." When the Christ-angel puts the sword Excalibur into our hands, we are not to shrink from taking it; we are to bear it bravely in chivalric battle; and we are to hope for the time when we may fling it far back into the lake from which it has come.

The nation is a trustee. It is organized for the protection of its own citizens alike from foreign aggression and from domestic wrong. When it can protect only by the sword, it must unsheath the sword, whether the assailant be a mob within its own borders or a foe attacking it from without. But a nation is more than a trustee for its own citizens; it is part of a community of nations, as an individual is part of a community of individuals. The existence of international law, though there is no world parliament to formulate it and no world-wide tribunal to interpret it, is in itself a recognition by the nations of this international unity. The civilized nations are bound together by laws as truly as if they had been enacted by a Parliament and interpreted by a Court, as the various counties of Great Britain are united together by a constitution not one line of which is written. A hundred years ago the United States could hardly be said to belong to this community of nations. We were separated from European Christendom by a vast and but little-traveled ocean. We were a feeble folk, scarce able to assure ourselves of our own maintenance on the edge of this great wilderness. In some measure we were isolated from Europe alike by our weakness and by our distance. Unprecedented growth has made us strong; modern civilization has annihilated the distance. As with hooks of steel, our continent has been carried five-sixths of the way across the Atlantic Ocean, and we are within speaking distance of England's eastern coast. It takes little longer to go from New York to Liverpool than from New York to San Francisco, and no longer to send a message and receive an answer. We have entered, too, into close commercial relations with European nations; no Jeffersonian Democrat could be found to-day content with Jefferson's ideal of having manufactures enough to provide for the wants of our agricultural population and no more, and only commerce enough to carry to foreign markets the surplus of our agricultural products. Foreign immigration has made us kin with every foreign nation; we are no longer an Anglo-Saxon cutting. We are German, Polish, Hungarian, Scandinavian, Irish. The life problems of these nationalities stir the heart's blood of our own people. Whether we will or no, we are part of the great world.

This country has always recognized in some

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measure its international responsibilities. It was the voice of America which first gave hope to Greece battling for her independence. It was the guns of America which first swept the Algerian pirates from the Mediterranean Sea and left that coast free for commerce. It was the warning of America which prevented the attempt by the Holy Alliance in the Old World to establish Bourbonism in the New. Our increased strength and our increased closeness of relationship with the Old World make clearer our obligations because they render us better able to fulfill them.

Turkey has not only put its Armenian subjects to the sword and their property to the flames; it has put the lives of American citizens in peril, and it has destroyed American property. We cannot escape our share of responsibility in this crime against humanity. We ought long since either to have notified our missionaries that we could not protect them, and left them to stay on Turkish soil at their own peril; or we ought to have protected them, not because they are missionaries, but because they are Americans, at whatever cost of money or of life. If newspaper reports may be trusted, Germany, France, and Russia are preparing to divide between them at least a portion of China, much as Poland was divided among European nations; and England is preparing to prevent, by force if need be, such a partition, and to insist that the ports of China shall be open to the commerce of the world; while Japan, lately admitted to the fraternity of civilized nations, is preparing to enter into partnership with her for this purpose. The time is coming, if it has not already come, when America must decide whether she will allow Russia and Germany to put a cordon around China and say, "You shall trade there only by our permission," whether she will allow them to play the part of robber barons on the sea highways of the world, or whether she shall say, "We, too, stand not for our own aggrandizement, but for freedom in other lands as well as in our own, and you must take account of America if you undertake to destroy that freedom." There has been a horrible civil war going on, the echoes of whose guns we could almost hear upon our own coasts. Perhaps the Cuban is no better than the Spaniard; perhaps he is worse; but, whether better or worse, that civil war has disregarded all the fundamental principles of international law, all the amenities of civilized warfare, and has driven thousands of men, women, and children into destitution and starvation. President Cleveland has said, The time may come when we must say, This shall not go on. President McKinley has said, The time may come when we must say, This shall not go on. The Outlook repeats what they have said. The time is close at hand when we as Christian men must say, This shall not go on. Peace-lovers, peace-makers, believers in arbitration, opposed to national aggrandizement, hating war, wishing for no more territory, no more foreign populations, no more perplexing problems, and no needless foreign alliances—we nevertheless believe the time is not far distant when we must be prepared to recognize as never before our place in the comradeship of nations, and as a part of civilized Christendom take our share in maintaining the peace and the honor of the globe. The past few weeks have shown that America has wise leaders, strong in their moderation, well chosen for such a crisis. When the time does come, in their judgment, for decisive action; when they declare, if they shall declare, that it is no longer possible for us to live at peace, onlookers upon the horrible barbarism which is devastating Cuba; when they say, speaking for the American people, This tragedy can go on no longer—let the whole people support them with a unanimity represented by that with which Congress appropriated the fifty millions of dollars and put the purse into the President's hands.

The Liberty of the Pulpit

A correspondent sends us a sermon preached in the Unitarian church of Troy, N. Y., by the Rev. Joseph N. Crooker, based on a recent editorial in The Outlook, "To Liberal Ministers," which advised them as follows: "We say, therefore, to every liberal minister in a conservative church, Stay where you are, and preach the truth as God gives you to see the truth, without fear and without favor." This advice Mr. Crooker denounces as immoral, in the following vigorous language:

> The ordination vows made by every man who goes into an orthodox pulpit bind him to preach, as long as he occupies that pulpit, certain doctrines, described in creed, confession, or book of discipline. No freedom of growth or progress is allowed. It is assumed that the scheme of theology imposed is the final and absolute form of religious truth. As Unitarians, we condemn such creed subscription. We insist that dogmas

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are not the proper basis of religious organization. But as long as this system prevails, we contend that a man should be loyal to his obligation. And as long as a man sincerely believes the creed to which he subscribed, he must command universal respect. However narrow his creed, this man is himself safe, and he exerts a saving influence.

When, however, a minister outgrows the creed and rejects essential and important parts of it, the only honorable course is to leave that pulpit. There must be no hesitancy, no quibbling, no duplicity. When he ceases to believe the creed upon which the church is based, he is in honor bound to leave that church. We may rejoice that a man has outgrown his creed, but we cannot rejoice that he has so outgrown the moral law that he ignores his ordination vows. We may be glad that a man has made progress in religion; but there is something better even than progress, and that is sincerity. No one has made true progress who is disloyal to the principles to which the pulpit in which he stands is dedicated. The most alarming sign of our times is the fact that any one should for a moment think or act otherwise.

It is not the custom of The Outlook to defend either itself or any of its editors. We have other and more important work to do. But we resent with some indignation this charge that all liberals in the pulpits of conservative churches are dishonorable men, and this calm assumption that in churches other than those called "liberal" "no freedom of growth or progress is allowed." The latter proposition is simply not true. The orthodox Congregationalists have no creed, and every Congregational pastor is absolutely free to teach the truth as he sees it. To this he is pledged, and to nothing else. For his teaching no one has any right to call him to account except his own church; and there is no standard by which he can be tried except the standard of the conscience interpreting both the Bible and the history of the Christian consciousness in the Christian Church. This is equally true of the Baptist churches, which taken collectively impose on each church no subscription to any creed.

Those Protestant Churches which require of the clergy subscription to a creed provide in their creeds explicitly for freedom of growth and progress in opinion. Probably there is no more conservative creed than the Westminster Confession of Faith. In our judgment, not only is much of its terminology archaic and much of its philosophy obsolete, but many of its affirmations are also unscriptural. But it declares explicitly that it is always subject to criticism and to trial by those who subscribe to it, and it provides a standard by which that trial may be conducted, and a court to which appeal may be made. That court is the Church itself—the great body of clergy and laity—who elect Sessions, Presbyteries, Synods, and General Assemblies; exactly as the tribunal of last resort in the United States is the people, who elect Congresses and Presidents. That standard is the Word of God contained in the Scriptures of the Old and New Testaments, as attested by "the inward work of the Holy Spirit." It is expressly declared that unto this Word of God "nothing at any time is to be added, whether by new revelations, or traditions of men;" that "the infallible rule of interpretation of Scripture is the Scripture itself;" and, furthermore, "the supreme judge by which all controversies of religion and all decrees of councils, opinions of ancient writers, destinies of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

It is doubtless true that there are Presbyterians who desire to make traditions and decrees of councils the standard by which all Presbyterian ministers are to be judged. But in doing so they disavow and disown their own Confession of Faith. Words could not make more clear the right of every member of that Church at any and every time and under every circumstance to test the Confession of Faith itself, and every article in that Confession, by the Holy Spirit speaking in the Scripture, and his right to demand at all times and under all circumstances that the Church of to-day, in the light of to-day, shall determine what in the Bible is the word of the Holy Spirit speaking in and through Scripture.

The Thirty-nine Articles of the Episcopal Church are equally explicit as to the fact that no creed is or can be final in that Church, but is always subject to test by Scripture. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith." The Methodist Articles of Religion make the same affirmation. The assumption of the Rev. Mr. Crooker that no freedom of growth is allowed in the Christian Church or to the Christian ministry, except in one small denomination, is without foundation in fact. That liberty is explicitly and in terms provided for by all such as have creeds to which their clergy subscribe. It is true that every man, whatever

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his profession, is limited in his liberty by a consideration of the men with whom he has to deal. The editor must consider his readers, the politician his constituents, the lawyer his clients, the doctor his patients, the merchant his customers—and the minister his congregation. But the Christian minister is the freest of all men; and the Christian pulpit is the freest of all platforms. And those who deny freedom of growth within the Protestant Church understand neither the history nor the essential spirit of Protestantism.

We therefore repeat with emphasis our counsel to every liberal minister in a conservative church: "Stay where you are, and preach the truth as God gives you to see it, without fear and without favor." Never conceal a conviction in order to keep your place. Never pretend to a belief which you do not sincerely entertain. Never fall into the error of imagining that anything is gained to truth or life by merely criticising the faiths of other men who are as sincere as yourself. Attack sin, but not sincere belief; see the truth in error, and vanquish the error by preaching the truth. Let no one persuade you that it is your duty, on the one hand, to keep silence in your pulpit, or, on the other hand, to step out of it because your brethren do not see truth as you see it. Follow the example set you by Wesley, and Luther, and Paul, and Christ himself. Subscription to a creed no more prohibits you from endeavoring by all lawful and honorable means to alter the creed, than subscription to a constitution prohibits you from endeavoring to amend the constitution. If you are charged with heresy, insist on your right to bring the creed to trial before the whole Church, and to have it tried by the only standard which Protestantism recognizes—not the decisions of councils ancient or modern, not the traditions of the Church, not even the letter of the Scripture, but "the Holy Spirit speaking in Scripture." In whatever Protestant pulpit you may stand you are entitled to liberty. You are under obligation, by all that you owe to the fathers, and all that you owe to the future, to maintain that liberty unimpaired. Let no fear of opprobrium, of charges of dishonor or of heresy, or of being a disturber of the peace, make a coward of you. Like Paul, give no place by subjection, no, not for an hour, to those who would bring you into bondage. Like Paul, stand fast in the liberty wherewith Christ hath made us free.

A Lenten Thought

Safety in Dependence

There is no petition in the Prayer-Book for the Sundays in Lent which men need to repeat with more sincerity than, "Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul." These words, so simple and yet so comprehensive in their statement of a great human need, remind us of that dependence upon the infinite love which we are so likely to forget in the activities of life and its prosperities, which we so soon remember in the adversities of life and its sorrows. The man who deals with the forces of nature can never forget for an instant that he is safe in their presence and secure in their control only so long as he keeps himself in harmony with them. The moment he crosses their path, instead of aiding they destroy him. In like manner, a man is safe in the difficult, confused, and uncertain path of life only so long as he feels, moment by moment, the necessity of that perfect harmony with the will of God which finds its expression in a pervading sense of dependence. This dependence is not the sign of weakness, but of strength; it is not a badge of humiliation, but of exaltation; it is not the dependence of the slave, but that of the pupil and the child.

It is the dependence which ignorance must always have upon wisdom, imperfection upon perfection, the finite upon the infinite. We are in bondage, not to God, but to our own limitations and weaknesses, and to the limitations and weaknesses of the social order to which we belong. Out of that bondage God is constantly striving to lead us, but we can be led only so long as we submit to his leadership. With this sense of dependence comes also the only sense of security which a man can find in this vast and confused world. Looking once, at sunset in a moment of great peril and uncertainty, from his window in the castle at Wartburg, Luther saw a little bird flying home over the vast stretch of landscape and dropping into its little nest in a tree which projected from the crag below the castle. If that bird, he thought, can find its nest securely in this vast world, I also can trust and be patient. The very fragility

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of life, and its uncertainty, while they impose the necessity of dependence, also convey the impression of security. It is far safer to belong to a vast order which an infinite mind is directing in ways past our finding out than to belong to a world so small that it lies wholly within the comprehension of our own intelligence. It is the vastness of the world and the greatness of life which make it necessary for us to depend upon God; and in turn this very dependence attests the omnipotence and the love of one whose ways cannot be traced because their course is too vast for our sight.

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Work and Culture

The Year of Wandering

Goethe prefaces Wilhelm Meister's travels with some lines full of that sagacity which was so closely related to his insight:

What shap'st thou here at the world! 'tis shapen long ago;
The Maker shaped it, he thought it best even so;
Thy lot is appointed, go follow its hest;
Thy way is begun, thou must walk, and not rest;
For sorrow and care cannot alter the case;
And running, not raging, will win thee the race.

—

My inheritance, how wide and fair!
Time is my estate: to time I'm heir.

Between the preparation and the work, the apprenticeship and the actual dealing with a task or an art, there comes, in the experience of many young men, a period of uncertainty and wandering which is often misunderstood and counted as time wasted, when it is, in fact, a rich period in full and free development. In the days when Wilhelm Meister was written, the *Wanderjahr* or year of travel was a recognized part of student life, and was held in high regard as contributing a valuable element to a complete education. "The Europe of the Renaissance," writes M. Wagner, "was fairly furrowed in every direction by students, who often traveled afoot and barefoot to save their shoes." These wayfarers were light-hearted and often empty-handed; they were in quest of knowledge, but the intensity of the search was tempered by gayety and ease of mood. Under a mask of frivolity, however, youth often wears a serious face, and behind apparent aimlessness there is often a steady and final turning of the whole nature toward its goal.

Uncertainty breeds impatience; and in youth, before the will is firmly seated and the goal clearly seen, impatience often manifests itself in the relaxation of all forms of restraint. The richer the nature the greater the reaction which sometimes sets in at this period; the more varied and powerful the elements to be harmonized in a man's character and life, the greater the ferment and agitation which often precede the final discernment and acceptance of one's work. If the pressure of uncertainty with regard to one's gifts and their uses ought to call out patience and sympathy, so ought that experience of spiritual and intellectual agitation which often intervenes between the training for life and the process of actual living. This experience is a true year of wandering, and there is nothing of which the wanderer stands in such need as the friendly hand and the door which stands hospitably open.

It is the born drudge alone who is content to go from the school to the office or the shop without so much as asking the elementary questions about life. The aspiring want to know what is behind the occupation; they must discover the spiritual necessity of work before they are ready to bend to the inevitable yoke. Strong natures are driven by the very momentum of their own moral impulse to explore the world before they build in it and unite themselves with it; the imagination must be fed with beauty and truth before they are content to choose their task and tools. It is often a sign of greatness in a man that he does not quickly fit into his place or easily find his work. Let him look well at the stars before he bends to his task; he will need to remember them when the days of toil come, as they must come, at times, to every man. Let him see the world with his own eyes before he gives to fortune those hostages which hold him henceforth fast-bound in one place.

It is as natural for ardent and courageous youth to wish to know what is in life, what it means, and what it holds for its children, as for a child to reach and search the things that surround and attract it. Behind every real worker in the world is a real man, and a man has a right to know the conditions under which he must live, and the choices of knowledge, power, and activity which are offered him. In the education of many men and women, therefore, there comes the year of wandering; the experience of traveling from knowledge to knowledge, and from occupation to occupation. There are men and women, it is true, who are born under condi-

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tions so free and prosperous that the choice of work is made almost instinctively and unconsciously, and apprenticeship merges into mastery without any intervening agitation or uncertainty. At long intervals Nature not only sends a great talent into the world, but provides in advance for its training and for its steady direction and unfolding; but Nature is not often so minute in her provision for her children. Those who receive most generously from her hand are, for the most part, compelled to discover their gifts and find their places in the general order as the result of much searching, and often of many failures.

And even in the most harmonious natures the elements of agitation and ferment are rarely absent. The forces which go to the making of a powerful man can rarely be adjusted and blended without some disturbance of relations and conditions. This disturbance is sometimes injurious, because it affects the moral foundations upon which character rests; and for this reason the significance of the experience in its relation to development ought to be sympathetically studied. The birth of the imagination and of the passions, the perception of the richness of life, and the consciousness of the possession of the power to master and use that wealth, create a critical moment in the history of youth; a moment richer in possibilities of all kinds than comes at any later period. Agitation and ferment of soul are inevitable in that wonderful moment. It is as idle to ask youth to be calm and contented in that supreme moment as to ask the discoverer who is catching his first glimpse of a new continent to avoid excitement. There are times when agitation is as normal as is self-control at other and less critical times. There are days in June when Nature seems to betray an almost riotous prodigality of energy; but that prodigality is always well within the limits of order. In youth that which is to be feared is not the explosive force of vitality, but its wrong direction; and it is at this crisis that youth so often makes its mute and unavailing appeal to maturity. The man who has left his year of wandering behind him forgets its joys and perils, and regards it as a deflection from a course which is now perfectly plain, although it may once have been confused and uncertain. He is critical and condemnatory where he ought to be sympathetic and helpful. If he reflects and comprehends, he will hold out the hand of fellowship; for he will understand that the year of wandering is not a manifestation of aimlessness but of aspiration, and that in its ferment and uncertainty youth is often guided to and finally prepared for its task.

The Spectator

The Spectator listened to an old joke the other day; not old because it is venerable, but old because it happened something over a year ago. The Spectator's friend the Editor is distantly related to the joke, as it were, and so the Spectator feels emboldened to pass it along to his friend's readers. It illustrates what unsuspected snares may lurk for editorial feet, and points the great moral that all is not history that is historical. The joke (which the Spectator hopes has not been over-introduced) concerns the place of authorship of Wesley's famous hymn, "Lo, on a narrow neck of land," which an article on Penzance in The Outlook stated—according to the best traditions—was written at Land's End. Up rose immediately a correspondent who put in a claim for Jekyl Island, Georgia, as a rival place of authorship, on the strength of an account of its legends which Franklin H. Head contributed to the "New England Magazine." Now Mr. Head, as all Chicago knows, is a sad wag. Jekyl Island being the site of a club-house which had fully met Mr. Head's approval, he decided to immortalize it by a historical contribution on its legendary richness. He judiciously mingled actual legend with what ought to have been legend as he conceived it, to edify properly his friend Edward G. Mason, the President of the Illinois Historical Society, to whom he dedicates an *édition de luxe* for private circulation. This edition is adorned with the pictures of his friends; Mr. Clarence King, of New York, masquerading, for example, as "General James E. Oglethorpe," and N. K. Fairbank, the Chicago lard man, as "the Rev. George Whitefield," by permission of the "Century Club of New York." The legend on the title-page runs: "Magna est veritas, et prevalebit," followed by the well-known lines beginning, "Truth crushed to earth." Not a touch is omitted that can add to the historic impressiveness of the brochure.

It is a far cry from Jekyl Island to hammocks, but the Spectator is reminded of them

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by the remark of a Georgia girl whom he once met: "We have so many more hammocks home than you have at the North." In this connection the Spectator notes the comment of a certain reviewer on a certain summer novel, that it is "what the summer girl would call 'an awfully jolly, hammocky' story;" explaining that "we first read it" while "lying supine in a hammock on a sultry afternoon." But would the summer girl of to-day call any novel "hammocky"? Was not the reviewer moved to put "hammocky" into the summer girl's mouth because still addicted personally to the hammock habit?

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In a transition period, such as the Spectator conceives the present to be in respect to the popularity of the hammock, there are doubtless many who still cling to it as the perfection of comfort. Yet even they must admit that its sign is not the conspicuous mark it once was in veranda life. For where it still hangs in apparent invitation, there are too often about it those obvious hints of neglect which tell the story of its real disuse. Like the private billiard-table before the player has tested its cushions for himself, the hammock awakens distrust on general principles. One is not quite sure that its hooks are secure or its ropes stanch, even if one is rather disposed to accept its challenge to laziness. And, indeed, moments of weakness for the hammock come less and less frequently these modern days, not so much for any superior virtue over immediate predecessors to which we can lay claim as for the fact that each generation has, as in other things, ways of idleness peculiar (perhaps possible only) to itself. Our own is the idleness of the steamer chair, if one may say so, rather than of the hammock. It is only when all the mechanism of modern activity has been deliberately cut off by stretches of ocean that we abandon ourselves to perfect loafing with a good conscience, and give our tense nerves a fair chance to rest. At other times we "take hard" even our recreations.

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The summer girl herself, gloriously robustious creature that she is, distinctively lacks the art of sparing herself. If it is not dancing with her, it is pretty sure to be wheeling or golf. The very succession of her costumes tells the story of the ceaseless round of her recreative activities. The suggestion of a hammock for her "maiden meditations"—if they, too, have not "gone out"—is obtrusively incongruous. The hammock stands for perfect stillness, complete repose, with some one else to do the swinging when one is "fixed" in it—or disaster. Where is there a more exact antithesis to her type? Thus, doubtless, as the Spectator thinks, it has come about that the sign of the hammock seems to be disappearing from fiction. For in minor matters the story of the period reflects surface changes perhaps more faithfully than the staging of a play follows the details of its period.

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The heroine of the hammock has apparently been discarded with the curate who played croquet and the Amazon who won the prize at archery—and yet to some of us even they are but figures of yesterday. Were Mr. Aldrich to-day rewriting "Marjorie Daw," bringing her "down to date," the book whose hammock gives the completing touch to its heroine (a heroine, indeed, who would seem to lose the charm of her elusiveness without her hammock and its tantalizing glimpses of her), it is still an open, debatable question whether the hammock would not be dropped for some device less suggestive of antiquity. Yet where, after all, can a substitute be found—unless it be a bicycle—since the hammock as an effective accessory lends itself to so great variety of situation, from captivation to catastrophe? What reader of "Mr. Isaacs," for example, can forget the little scene where the heroine, startled by unexpected steps, "tried to rise" from the hammock in which she was sitting sidewise, but quickly "recognized the inexpediency of moving"? There is a whole minor tragedy for a girl like the heroine in the single clever touch.

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But while resort to the hammock is likely to be more and more denied to the story-teller of the future if he confines his happenings to the land, there must long remain opportunity for its use should he venture upon the sea. Still doubtless for years to come will all true sailormen, contemptuous of berth or bed, swing their hammocks in the forecastle, just as they do to-day in Mr. Clark Russell's stories.

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The Railroads and the Postal Service

Fraudulent and Exorbitant Rates

THE defeat of the Loud Bill marks, not the conclusion, but the beginning of a most important campaign. The bill, as our readers know, aimed to reduce the postal deficit by increasing the rates on certain newspaper matter. It was defeated, as they know, because the House of Representatives was awakened to the fact that the deficit is due to the excessive charge for transportation levied by the railroads against the Government. These excessive charges still remain, and the deficit still remains. Therefore public-spirited citizens cannot rest until the overcharge and the deficit are both brought to an end.

In order to accomplish this purpose it is necessary that the whole subject of the relation of the railroads to the Postal Department shall be understood by the general public. That which has marked the debate in both Houses of Congress has been the universal admission that the charges are excessive. Nevertheless, in the absence of a general demand from the public, relatively few Congressmen care to take their political lives in their hands by attacking an abuse which an omnipresent and almost omnipotent private interest actively supports. When the general public understands the situation, as Congress now understands it, no political party and no Congressman with an intelligent middle-class constituency will dare oppose the reform.

The supreme argument which led to the defeat of the Loud Bill was that presented by Mr. James L. Cowles in the columns of The Outlook. The demonstration that the railroads were charging the Government several times as much as they charged the express companies revealed so intolerable an abuse that the House of Representatives, despite its intense desire to reduce the deficit, changed its heavy majority in favor of the Loud Bill to a heavy majority against it. Mr. Cowles's argument, however, was not the only one which brought the House to the conclusion that the remedy for the deficit was the reduction of railway charges to a reasonable limit. One of the arguments which told most heavily was the evidence of wholesale frauds in the weighing of the mails. Charges of this sort have often been brought, but, as a rule, have been so indefinite in their character as to seem untrustworthy. In the recent debate, however, one definite charge was fully sustained by Representative Samuel W. Smith, of Michigan, whose authority was nothing less than the reports of ex-Postmaster-General Wilson and the post-office inspector who exposed the frauds described. The evidence submitted was briefly as follows:

Once in four years the mails transported over one-fourth of the various railroads of the United States are weighed during a period of thirty days. Upon the average weight thus obtained the compensation of each road is determined for the next four years. During the quadrennial weighing upon the Seaboard Air Line in March, 1896, says the inspector's report, "about 300 sacks of documents, franked by United States Senator J. B. Gordon, of Georgia, and Representative A. C. Latimer, of South Carolina, were sent to the various agents of this company in Virginia, North Carolina, South Carolina, and Georgia. Two, three, four, or five of these sacks, each weighing 100 to 125 pounds, were sent to an agent, [who] in railroad mail, received envelopes containing slips of paper or labels, franked by Senator Gordon and addressed to various offices in Georgia and South Carolina, a large portion of the addresses being to railroad employees or postmasters.

"The division superintendent and roadmasters gave oral instructions to the agents under them as to pasting on labels or writing addresses on the books which were not previously addressed. The books were then remailed and again transported over the route of this company, to be again weighed. *Fifteen sacks were delivered at Portsmouth, Virginia, addressed in bulk to General Superintendent V. E. McBee. That night the books were addressed in the railroad building by his secretary (Williams) and a division superintendent (Wishnant) and remailed the following morning to various addresses along their route.*"

This padding of the mails having been detected, the Postal Department ordered another weighing in April. "The railroad

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then resorted to a new scheme by contracting with publishers for a large number of papers to be sent daily over their line to addresses furnished by the company.

"At Portsmouth, Va.. General Superintendent McBee arranged with the 'Star' to send 6,800 copies daily for ten days, and after that 2,400 daily, in bundles of 25 to each address, to parties in South Carolina and Georgia on the Seaboard Air Line. At Raleigh, N. C., the private secretary of McBee arranged to have 6,000 copies the first week. 8,000 copies a week afterwards, of the 'North Carolinian' sent in bundles of 45 to each address, over the Seaboard Air Line to stations in South Carolina, Georgia, and a few in North Carolina. At Atlanta, Ga., the private secretary of Division Superintendent Berkley arranged with the Atlanta 'Journal' for 2,000 copies daily, to be sent over the Seaboard Air Line Railroad to Norfolk and Portsmouth. Va., 1,000 addressed as to regular subscribers, the other 1,000 as sample copies. The Atlanta 'Constitution' was to send 5,600 of each Sunday issue to addresses in Norfolk and Portsmouth, Va., this amount to be divided up and 800 copies to be sent each day, 400 by morning and 400 by night train. A copy of Sunday's paper weighs a little over half a pound. Norfolk and Portsmouth directories were furnished the 'Journal' and the 'Constitution' to print labels for mailing papers to parties in those cities."

The total weight of the public documents sent over the Seaboard Air Line by the direction of its officials. and, it is believed. without the collusion of Senator Gordon or Congressman Latimer, was sixteen tons, and the weight of newspapers sent during the second attempt to defraud the Postal Department was ten tons.

Even here, however, the scandal did not end. "When the Postmaster-General complained," says Senator Pettigrew, of South Dakota, "they asked him what he was going to do about it, and Mr. McBee, the manager of the road, asked the Postmaster-General why the Seaboard Air Line had been singled out for criticism for stuffing the mails when it was well known that *all railroads practiced the same fraud upon the Government.*"

The way in which this particular fraud happened to be brought to light, says the Senate document from which the evidence is taken, was that some agents bungled matters, and a little newspaper at Ellenboro', N. C., published a short article headed "A Mistake," stating that Senator Gordon, in mailing documents to his constituents, had by mistake addressed them to agents along the Seaboard Air Line to be remailed by them. A division superintendent on the road, learning of this article, "proceeded to the town, and induced the editor to cut the item out of every copy of his paper, on the ground that it would hurt the road." When the Postmaster-General learned of these frauds, and also the frauds connected with the second weighing, he found himself unable to punish as a criminal the railway official who took charge of this abominable work for his company. In a letter dated March 2. 1897, Postmaster-General Wilson says, "I beg leave to call attention to the fact that the Attorney-General, in his letter of December 22, 1896, holds that the only criminal statute under which prosecution can be attempted for such offenses as these is the statute against conspiracies to defraud the United States, and that it was impossible under that statute to bring to justice the chief offender in this case." In short, the Postmaster-General was unable to do anything more about it than the railway officials thought. Whether General Superintendent McBee was equally correct in stating that all the railroads practiced the same fraud cannot be determined. Such charges have often been made, and made by responsible parties with no anti-monopoly prejudices, but those who have made them have been unwilling to make them in print against individual roads, thus subjecting themselves to suits for criminal libel, and vague charges against railroads in general The Outlook has always been unwilling to print.

But the case against the railroads for excessive charges does not stop with excessive charges for mails actually carried, nor with fraudulent charges for mails carried only during the thirty-day weighing period. One of the most serious elements in the extortion practiced upon the Government relates to the rent of the postal cars used by the department where the mails are heavy. Of these cars there are now nearly seven hundred in use, and the Government pays for them an average rental of $5,700 each. Yet when ex-Senator Vilas was Postmaster-General during Mr. Cleveland's first term he investigated the cost of such cars, and reported that they could be built for less than the annual rental paid by the Government. "Careful inquiry," said Mr. Vilas in the United States

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Senate, "discloses that very many of these cars, such as they are, would not cost to build $3,000 each, and that, taking together all the post-office cars in the United States, their average value does not probably exceed $3.500." In support of this estimate Senator Vilas cited Senator Brice, of Ohio, a railroad man whom no one ever suspected of anti monopoly leanings. The average life of these cars, says Representative Smith, of Michigan, is at least twenty years, so that an annual rental of $700, or twenty per cent. upon the cost of these cars, would seem to be an exorbitant charge; yet the Government goes on, year after year, paying the railroads an annual rental of $5,700, or more than 150 per cent. of their probable cost. When a few of these cars were first tried as an experiment, this rental may not have been so preposterous, but these cars have become an established part of the postal system, and their number increases every year. The annual payment for them is now very nearly $4,000,000. This outlay could, by the Government's purchase of the cars, be reduced to far below $1,000,000 a year. Postmaster-General Vilas recommended this course, and his recommendation has been before the country for years, commanding approval wherever it has been studied. yet in the absence of a strenuous demand from the general public the abuse goes on unrectified.

The question of how great a reduction should be made in the general charges of the railroads is not one to be settled offhand upon a permanent basis. All that legislation can accomplish immediately is a reduction of railroad charges to the Government corresponding to the reduction in general freight charges during the last quarter of a century. The present charges are practically those of 1873. Between that year and 1878 there was a nominal reduction of fourteen per cent.; but as paper money in 1873 was at a discount of eleven per cent., the charge in gold remained almost the same. Since 1878 no reduction whatever has been made. The railroads claim that their general freight rates during this period have been reduced over forty per cent. If we assume that their charges to the Government were equitable in 1873, a reduction of forty per cent. is plainly needed to make them as equitable to-day.

The reform, however, must ultimately go further. The Government should pay the railroads as much as the express companies pay them for similar services, but the Government should not pay the railroads more. In fact, it is essentially unpatriotic on the part of the railroads to demand of their country a heavier payment than they demand from private corporations. The lowest rate which the Government receives for carrying mail is nearly a cent and a half a pound for the ordinary distance which mail is carried. This lowest rate is, of course, obtained where the mails are heaviest, as on the New York Central road. Yet even on this road the Government seems to be charged three times as much per pound as the express companies, and the receipts of the Central from the mail service between New York and Buffalo, as Senator Pettigrew recently observed in the Senate, are alone sufficient to pay the interest upon the cost of a new double-track road. Upon the roads where mail is handled in small quantities, the charge to the Government, instead of being a cent and a half a pound, rises to over twenty cents a pound, and the average for the whole country is but little less than eight cents. If we may judge from the express rates upon hundred-pound parcels, and the fact that the express companies generally pay the railroads but forty per cent. of their receipts, the Government seems to be paying these roads more than three times as much as the express companies pay them for similar business. This is the subject which Congress must investigate. A forty per cent. reduction in transportation rates means a large surplus instead of a large deficit in the Post-Office Department. The reduction of mail rates to the level of express rates makes possible the reduction of letter postage to one cent. The relief to the Nation and to all its citizens which the reform will afford is well worth the campaign of education necessary to secure it.

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Bits of Wisdom

He who goes round about in his demands commonly wants more than he wishes to appear to want.—*Lavater.*

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—*Canon Westcott.*

Public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed. Consequently, he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed.—*Abraham Lincoln.*

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The Life and Letters of Paul

XII.—The Letter to the Romans—II.

By Lyman Abbott

PAUL, as we have seen, takes issue with the fundamental principle of Judaism. That principle may be stated in a sentence as Obedience to law. He declares that religion does not consist in obedience to law. Obedience to law results from religion; but religion is not attained by means of such obedience. Obedience is not righteousness, nor is it the road to righteousness. Commentators on Paul have sometimes tried to break the force of his contention by distinguishing between the moral and the ceremonial law. They have said that the ceremonial law is abolished by Christ, but that the moral law continues; that it is not by obedience to the ceremonial law that the world can be saved, but by obedience to the moral law. Paul makes no such distinction. His statement is broad, radical, and comprehensive. By the deeds of the law, he says, shall no flesh be justified in God's sight. Having illustrated and enforced this fundamental but negative proposition by the experience, first of the pagan, then of the Jewish, world, he proceeds to set forth, in language so condensed as to be enigmatical, what is, in his belief, the remedy for sin.

This statement, in the form with which the English reader will be most familiar with it—that of the Old Version—is as follows:

> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Putting this declaration into a single brief sentence, it may be epitomized thus: By obedience to law no man can be justified; he can be justified only by receiving the free gift of God's righteousness through faith in Jesus Christ, whom the Father hath set forth as a propitiation. What does Paul mean by this? What he means by the statement that the world cannot be justified by the deeds of the law I tried to show last week. What does he mean by the statement that it can be justified through the free gift of God's righteousness, received by faith in Jesus Christ, as a propitiation? In this question four questions are involved: First, what does Paul mean by "justified"? Second, what does he mean by "God's righteousness"? Third, what does he mean by "faith"? And, fourth, what does he mean by "propitiation"?

What does Paul mean by the statement that man is justified? It is an infelicity in our translation that the words "justification" and "righteousness" are used to translate the same Greek word. We should get the color of Paul's meaning better if we were to bring back into the English language a word which has become almost obsolete, and were to say that men are to be rightened by God's righteousness. What, then, does Paul mean by saying we are to be rightened or justified?

Sin produces two different effects on the human soul. It disorders the soul itself and it estranges the soul from God. If there were no God, still sin would be an awful thing in the disorder which it produces in the individual and in society. And these two effects intellectually and philosophically may be regarded separately; but they are in fact one and the same effect. Intellectually and philosophically we may discriminate; vitally and really they are identical. A little child disobeys the mother, pouts, is angry, cries. The crying shows the discomfort and the disorder within. The mother takes the child into her lap. The child struggles to get away, jumps down, and runs away again, showing estrangement between the child and the mother. The same thing that disorders the child separates the child from the mother. The two things may be treated separately in thought, but in life they are always the same. It is impossible that this child should be pouting, disobedient, ugly, cross, and at the same time be drawn toward the mother whom

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it is disobeying. It will be estranged from the mother as long as it is disobedient to her. The two effects are one. The prodigal son called upon his father to give him his portion, then went into a far country and spent it in riotous living. The two things are dramatically represented separately. But the going away from the father into a far country, and the spending there his substance in riotous living, are in fact one and the same experience. The boy could not have lived at home in peace with his father, enjoying his father, at one with his father, if he was living a vicious, degraded, riotous life. He must be separated from his father if he is living in impurity and his father is pure.

As the two effects of sin are one, so the two remedies are one. We may separate them in our thought, but they are not separable in fact. We may consider the child reconciled to the mother, or we may consider the child smoothing out the brow, ceasing to cry, drawing in the pouting lips, no longer wretched because she is no longer willful and disobedient. But the two experiences of self-reconciliation and reconciliation with the mother are really identical. The moment the child ceases to be disobedient, the moment love comes back into the child, that moment the child is ready to climb into the mother's lap. Nor is it ready to climb into the mother's lap and take the mother's caress and be at one with the mother so long as it is disobedient to her. The same moral process that brings peace to this child brings the child to the mother. So in the parable of the prodigal son it is said, When he came to himself, he said, I will arise and go to my father. The coming to himself was vitally one with going back to his father. The going back to his father inevitably accompanied his coming to himself. The two are separable in statement, but they are one in fact.

The Christian Church has been divided for centuries on the theological question whether Paul means by justification reconciled to God or reconciled within ourselves. Does it mean, God declares him to be right or God makes him right? But if the above view is correct, the two are one and the same. It is impossible that God should declare a man to be right when God sees him to be wrong. That would make God a liar. Because he sees in the penitent the beginning of righteousness, he accepts it as righteousness, recognizes it, fosters it, develops it. To the question, then, What is meant by the statement, Man is justified or rightened? the answer is, He is both reconciled with God and reconciled with himself. The beginning of righteousness is in him, and therefore the reconciliation between him and God is accomplished. He ceases to pout *and* he climbs into his mother's lap. He comes to himself *and* he returns to the father. The two acts are one and the same act.

A similar discussion has taken place respecting the words, "the righteousness of God." Some theologians have said that the righteousness of God means a gift which God bestows on men; others have said that it means an attribute or quality of God. But these two, also, are one and the same. We can regard them from different points of view, but they are not in fact separable. Philosophically different, they are virtually one; in thought different, in reality one. The righteousness of God is God's own character which he gives. He does not impart something apart from himself; he imparts himself, and he has not anything in himself which he is not ready to impart. God gives his own life to men; he pours himself into men. So that, when Paul says we are justified by God's righteousness, what he says is this: We are made right in ourselves, and we are brought into right relationship by God, because God will pour himself into us the moment we are willing to receive him.

The third question is, What is meant by faith? Man is not justified by law, he is justified by faith. Here again our English language misleads us. We have the noun faith, but no verb corresponding to it. So we either have to say belief and believe, or else we have to say faith and then the awkward circumlocution, possess faith or exercise faith; or else we have to do what we have done in our English Bible, say faith when we use the noun and believe when we use the verb. In general, the verb believe in the New Testament corresponds to the word faith in the New Testament—that is, one is the verbal form, the other the noun form. When Paul says we are to believe in Jesus Christ, he says that we are to have faith in Christ. What does he mean by this faith?

The author of the Epistle to the Hebrews, who, if not Paul himself, was a disciple of Paul, teaching essentially Pauline theology, has given us a definition of faith. "Faith," he says, "is the evidence of things unseen, the substance of things hoped for." Faith is

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primarily, in Paul's use of it, the perception of the invisible and the eternal. He himself has given what is not in terms but is in reality a definition of faith: "While we look not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal." Faith is looking upon the invisible and eternal world. But it is more than looking, it is perceiving; and perceiving spiritual truth is possible only by receiving spiritual life. The life is perceived only by receiving it. A thoroughly dishonest man cannot understand honesty. A thoroughly impure person cannot understand purity. A thoroughly selfish person cannot comprehend the splendor of self-sacrifice. It is only as we live that we see life. The seeing and the perceiving are different phases of the same experience.

What Paul says, then, is this: The world is to be set right by receiving God's free gift of himself. Belief is a purely intellectual act. Faith is also an act of the will. It is the substance of things hoped for as well as the evidence of things unseen. We look—and we do not look without the will directing our eyes that we may look—we *look* at the things which are unseen. They are not forced upon us; we deliberately turn our attention toward them. This is the difference between a creed and a confession of faith: A creed is simply the statement of an intellectual opinion—I think God is. A confession of faith is the acceptance of God—I receive him as my Father.

The fourth question is, What does Paul mean by propitiation: "Christ Jesus whom God hath set forth as a propitiation"? It is right to say that my answer to this question does not accord with that generally given by orthodox teachers and orthodox commentators, and, for this reason, to state the grounds on which this answer is based. The word rendered "propitiation" in this passage is one used throughout the Greek version of the Old Testament to designate the Mercy Seat. The Temple at Jerusalem was divided into courts, one within and rising above the other. The interior court of all was the Holy of Holies. Behind the curtain which veiled this Holy of Holies from profane view was the Ark of the Covenant, and over this Ark of the Covenant a lid or cover, guarded by the cherubim, known as the Mercy Seat. Within this Holy of Holies God was supposed in some special sense to reside, or at least to it to come from time to time; and once a year, on a great solemn occasion, the High Priest, and he alone, was permitted to part the curtain, enter into the Holy of Holies, and there meet Jehovah at the Mercy Seat. I understand Paul, then, to use this figure—certainly he would have been so understood, it seems to me, by all Jewish readers. When he says that Jesus Christ is a propitiation, he would be understood by his readers to mean that Jesus Christ is the Mercy Seat. Of olden time only the High Priest could enter the Holy of Holies, and there once a year meet in fellowship with God But now the veil is drawn aside, and Jesus Christ is the Mercy Seat. He walked among men open and welcome to the poorest and the humblest. There came to him little children, and he took them in his arms; the lepers came, and he touched them; there was no one so poor, so wretched, yea, there was no one so sinful, that he might not go to Christ and receive the touch of healing, and hear the word, "Thy sins be forgiven thee." Even the lost woman whom we will not allow to enter our household, even she might wash his feet with her tears. He welcomed all men; and through him all men may come to God. "I am not ashamed," says Paul, "of the Gospel of Christ, for therein is God's righteousness revealed from faith to faith." What is it that is revealed in that Gospel? What do the four Gospels tell us? The story of a life, the portrait of a man, the revelation of a person. In this man, this person, this being, Paul says, God's righteousness is revealed. Would you know God's true character? Read that story, see how Christ lived, how he loved, how he sacrificed himself, how he cared for men, what he was, and then understand that this is our God; this Christ shows what kind of righteousness God possesses; not a righteousness that must be satisfied by blood in order that he may be appeased, but a righteousness that comes down from heaven to earth and fills the earth with the glory of his self-sacrifice that he may gather men to himself.

To sum all up: There are certain great moral laws interpreted by the Mosaic statutes, interpreted more or less imperfectly by human laws, interpreted also by the voice of conscience within. Not by taking these ideals and trying to shape our lives into conformity with them; not by still being dishonest and saying, We will not steal because the law forbids it; not by still being sensual and saying, We will not commit adultery

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because the law forbids it; not by having illicit desires in our heart and saying, We will try not to covet because the law forbids it—not thus can any man be righteous, not thus can society be cleansed, purified, reformed. But by seeing that God is one who comes to earth that he may fill humanity with himself, who seatches men out, who suffers in their suffering and bears the burden of their sinning, who pours himself into men that he may make them his children, by seeing that such is God, and believing in him, and opening the door of one's heart to receive this God, and longing to be like him, to love as he loved, to pity as he pitied, to serve as he served, to suffer as he suffered, and to help to redeem as he helped to redeem—this is to live.

The greatest and most vital power in influencing life is personality. It is greater than law, instruction, or example. Indeed, all three have their chief value because of the personality which lies behind them, of which they are manifestations. Law manifests primarily the will of the law-giver; education, primarily, his intellect; example, both his intellect and his will in his life. This power of personality it is which makes the great orator. We call it magnetism, so concealing our ignorance. Why is it that one preacher fastens the attention of his congregation upon him with his opening sentence and holds it to the close, while another, as learned, as skilled in rhetoric and elocutionary arts, does but lull them to sleep? It is the man behind the speech which makes the orator. This is the power that makes the great leader. The Little Corporal, catching up the banner at the Bridge of Lodi and dashing before his hesitating soldiers, fires them with such enthusiasm that they sweep past him, despite the raking fire from the other end, and carry it by an irresistible onslaught. This the power that enables Sheridan, riding late upon the battle-field of Winchester, to turn his fleeing soldiers back, and transform their rout into victory. This is the power of the great statesmen, the great moral leaders, and the great captains of industry, who are able to imbue those about them with their own courage, their own spirit of faith, or hope, or patience, or energy, and so give new life to a great industrial organization, or a nation, or an epoch. This is the power of the mother, who goes softly down to that door which swings both ways on its hinges, knowing not whether she shall receive a new life from the unknown, or shall herself go out into the unknown, to return no more. She takes this new life and gives herself to it. She did love music; now the only songs she sings are lullabies. She did love literature; now the only stories she cares for are those which baby listens to. She was fond of society; now the society of the little one, whose eyes look wonderingly into hers, is the only society she cares for. She governs, she educates, she illustrates by her example, but, far more than all, she pours herself into the life intrusted to her. By her courage she makes him strong, by her hope she inspires him; her purity cleanses. her love vivifies. She gives herself in sickness and in health, in weakness and in strength, in toil and in play, rejoicing in the self-immolation which is self-exaltation, looking for no other reward than that which shall be hers, when by and by she shall walk the streets resting on his arm and looking up into the face which once looked from her lap up into hers. What Paul affirms is that God is the great personality; that he gives himself to his children; that more than the law which is the utterance of his will, more than the science which is the manifestation of his wisdom, more even than the earthly life of Jesus, which is the example set by the human life of God, is his own personality, imparted to all who wish to be like him, and in that wish receive him as the source of their life.

There were in the time of Paul two conceptions of God in sharp contrast with which he sets forth his conception, derived from his faith in Jesus Christ as the Mercy Seat through whom we have access to the unknown Father. To the Greeks and Romans the gods were simply gigantic deified men. In the Hartz Mountains, it is said, the traveler sometimes sees a gigantic apparition before him. He reaches out his hand toward the apparition. The apparition offers his in return. He shakes his fist at the apparition. The apparition responds with like threatening gesture. Then he sees that what has startled him is but his own image reflected from the clouds. Such reflections of themselves the Greeks and Romans worshiped. Their gods were cruel, vengeful, malignant, sensual, lying, thieving. All the current vices of the time were reflected in these deities. What is, perhaps, the greatest tragedy of ancient Greek literature, "Prometheus Bound," turns on the jealousy of Jove and his wrath against Prometheus because he had given to mortal

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man the gift of fire, which belonged only to the gods. When men thus worshiped immoral and vicious deities, the first and most necessary message to mankind was that given by Judaism, that God is of purer eyes than to behold iniquity; that he was a just and righteous God; that he was indignant with sin, and would not endure it; that his laws were holy, just, and pure, and that men must conform to those holy, just, and pure laws at the peril of their lives. But Judaism stopped with this message; and it was insufficient for the world's redemption. It presented a conception of God far superior in moral quality and in moral effects to the conception of paganism; and the moral life of Judaism was far superior to the moral life of Rome. But Paul perceived in Christ a fuller and a higher revelation. He perceived in Christ the truth that God possesses a righteousness which does look upon iniquity that he may cure it; that he cannot bear sin, and therefore will banish it by the ministry of his patient love; that his fires of indignation are beneficent fires which burn out the evil only to purify and preserve the good. Paul perceived that the love which sends a pure woman into a noisome and pestilential district that she may carry to it her purity, is a higher form of righteousness than that of the policeman who goes only to administer the law and inflict penalty. He saw in Christ revealed the truth that God has a righteousness which itself rightens all those who have faith in him.

One pathetic incident in the life of Christ illustrates strikingly the contrast between the Christian and the Pharisaic conception of righteousness. Christ had been invited by a Pharisee to dine with him. The Jewish houses were built around an open square, and the dining-room was often a kind of porch which opened on this square. In such a room as this Christ reclined at the table in Oriental fashion, his naked feet stretched forth behind him. The villagers, with the freedom of Oriental manners, had crowded into the courtyard to listen to the conversation of the great rabbi. One woman of the town, emboldened by her despair, had crowded beyond the rest and stood close by the Master. Something he said rekindled in the ashes of her life a long-lost desire. Some sacred memories of the past, some wistful but despairing hope of the future, stirred within her. The tears welled to her eyes and fell in great drops on the naked feet before her. Startled that tears from such eyes should fall on such feet, she knelt, and, having nothing else, with the tresses of her hair she wiped the polluting drops away. Then she covered them with kisses, and, finding herself unresisted, took from her bosom a box of precious ointment, and, breaking it, anointed the feet with the ointment. The Pharisee said, This man is no prophet, or he would have known what manner of woman this is, for she is a sinner. But Christ turned to the woman and said, Thy sins are forgiven thee; go in peace. The Pharisee could not then—alas! the Pharisee cannot now—understand the higher righteousness which welcomes the first beginnings of penitence in an apparently lost life, and by love recovers the lost and exorcises the evil.

This, then, I understand to be Paul's doctrine: The Jew held that righteousness consists in obedience to law. Paul says, No, it does not consist in obedience to law; it consists in the reception of a divine life. Germs of this teaching are to be found in the Old Testament; in, for example, the Twenty-fourth Psalm:[1]

> Who dare ascend to worship on the mountain of Yahveh;
> Who dare to set foot on his holy abode?
> He who has sinless hands and a pure conscience,
> Who cherishes no longing for evil and never swears falsely,
> He will receive blessing from Yahveh,
> And righteousness from God his help.

But Paul carries this revelation of the goodness of God further than the Hebrew psalmist. For he shows that this mercy, this goodness, this loving-kindness, is not dependent upon man's having obeyed the divine law, upon his having "sinless hands and a pure conscience:" it is dependent only upon his choosing goodness and virtue, and his desire to receive them from God through Jesus Christ, his Son.

Having defined the Gospel remedy for sin as life in, not obedience to, law, and as the reception of God's free gift through faith, Paul shows, first, that this is in accordance with the history of Israel. Abraham had faith in God, and this faith was counted unto him for righteousness. David describes the blessings of the man unto whom God does not impute his sin, because he has confessed it and turned from it. And this blessedness is not dependent upon circumcision, for the circum-

[1] Mr. Furness's translation in the Polychrome Bible. I put a comma after the word "falsely" where he puts a period.

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cision followed after the faith and after the righteousness had been conferred. It was a sign of the fulfillment of the promise, not a condition of the bestowment of the gift. Thus we are rightened by faith, and, being thus rightened, we accept, not with submission only, but with gladness, tribulation, because tribulation is the divine means of working out that divineness of character in us which, if we are living a life of faith, is our chief desire. This gift of life through faith is not confined to the Jews. For sin is not confined to the Jews; sin dates from Adam, and is as universal as the human race; and the remedy which Christ brings is as universal as the disease; the forgiveness is as wide in its scope as the mercy. If through one man's disobedience many were made sinners, through the obedience of one shall many be made righteous. Where sin abounded God's free gift did more exceedingly abound. Then, says an imaginary objector, we would better continue in sin that grace may continue to abound. Such an objector, Paul replies, does not understand the nature of sin and death, nor of grace and life. If we are living the life of faith, we are dead to sin; we no longer desire to go on with it; the very essence of life is a supreme desire for righteousness. How, then, can a man who is living the life of faith, that is, the life which chooses righteousness, choose to go on in sin? When we have come into vital, sympathetic relations with Jesus Christ, we have become, in our desires and aspirations, dead to sin, as Jesus Christ was dead to sin, and alive only to righteousness, as Jesus Christ was alive to righteousness. Redemption is the summons of Christ to a new life and the obedience of the soul to that summons; it is the proclamation of emancipation to a slave, and the acceptance by the slave of liberty; it is deliverance from the world to which the soul was married, and its marriage to a new lord—even Christ. Those entirely mistake the very nature of redemption who suppose that it is a contrivance by which men who are sinners here may get into heaven hereafter. It is a divine method by which the dead may live, the enslaved may be emancipated, the soul may be wedded to and made participator in the Christ life on earth.

Having stated his philosophy, having shown its historical foundation in Abraham and David, having shown its effect on the problem of suffering, having answered the objections, Paul passes, by one of those transitions so common with him, into a personal experience, or at least what is in form a personal experience. I was the other day at the house of a friend, who showed me a wonderful statue of Shakespeare, modeled by Ward, the sculptor, and he told me that when the sculptor models his statue he first makes in clay the skeleton, and then on the skeleton he builds up the nerves and arteries and muscles, and then clothes them with flesh. Thus Paul lays in an analysis of spiritual development the anatomical foundation of the creation he is to set before us. We may strip away the flesh and blood and nerve and muscle from this living statue that Paul puts before us, and, if we do, we shall find beneath it a wonderful analysis of spiritual development. And then, if we take up the narrative again, we shall find that he has clothed that analysis with living flesh and breathed into it the breath of a personal life.

"Once," he says, "I was dead in sin. I was living a sinful life, and did not even know that it was sinful. The law came to me. It said, 'Thou shalt not covet.' Then first I learned that I was doing wrong in nourishing my evil desires. But still I went on with the wrong, knowing it to be wrong. And so, through the law, the sin that before was pardonable became exceeding sinful. I began to struggle against the sin, but I was under the domination of the flesh, sold like a slave, and I struggled in vain. I was an enigma to myself; what I was doing I could not comprehend. What I wished to do I hated to do. What I hated in myself I did continually. I was two men. There was an evil spirit in me that mastered me. More and more clearly I perceived the right, and still I did the wrong. I was at war with myself. I was a slave to the law of sin, from which I in vain struggled to be free. I was like a captive bound to a dead body; from the corpse I could not disentangle myself. I was wretched, until I learned that God measures man, not by his achievements, but by his aspirations and desires; not by what he does, but by the purpose which animates him, and the end which he pursues. I learned that those who follow after the spirit are not under condemnation; that they have the fellowship and the friendship of God; that this, on the one hand, is sufficient to secure his friendship, and, on the other hand, his friendship and his fellowship can be secured in no other way. If one pursues the flesh, he is at enmity with God. If he pursues the spirit, he

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is in fellowship with God And if he thus pursues the spirit, if Christ is in him, though the body is dead because of sin, the spirit is alive, and at last the spirit will triumph over the flesh, and even the flesh itself will become an instrument of righteousness. For not those who do righteousness, obeying an external law of God, are his sons, but those who follow after righteousness, being led by his spirit, they are the sons of God. The spirit which the Gospel gives is not a spirit of bondage to law. but the spirit of adoption which leads us to see in God, not an awful Judge, Sovereign, and Lawgiver, but a dear Father, whom we may call with the familiarity of childhood, Abba, that is, Papa. And we know that we are children, because of the intimacy of our spirit with his Spirit. And if we are children, then we are heirs of God, inheriting him, and we are joint heirs with Christ, and we shall be conformed to him. And if we suffer, it is only that our suffering may work out in us an eternal weight of glory.

For the earnest expectation of the creation waiteth for the unveiling of the sons of God. For the creation was made subject to decay, not of its own will, but by reason of him who hath subjected the same in the hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only so, but also we ourselves, though we possess the firstfruits of the Spirit, even we ourselves groan together within ourselves, waiting for the sonship, even for the redemption of our body. For by hope are we saved; but hope that is seen is not hope; but if we hope for that we see not, then do we with patience wait for it.

And what this hope is that cheers, sustains, illumines, and inspires, Paul makes clear:

Whom he did foreknow he also did foreordain to be conformed to the image of the Son, that he might be the firstborn among many brethren. Moreover, whom he did foreordain, them he also called; and whom he called, them he also rightened; and whom he rightened, them he also glorified.

God has foreseen in man a possibility which men never see in one another nor in themselves—a possibility of being finally so conformed to the image of Christ that Christ will be but as the firstborn among many brethren; so that they will be in the Father as Christ is in the Father, and have given to them through him the glory which the Father gave to the Son. And, foreseeing this possibility, the Father determines to make it a reality, and, determined to make it a reality, he calls humanity to him that he may achieve this result in them; and, having called them to him, he rightens them; and, bringing them to himself, and bringing order out of their moral chaos in themselves and rightening them, he will glorify them and finally present them faultless before the throne of his grace with exceeding great glory. Secure in this faith and in this hope of a life which is begun, carried on, and ended in God, nothing can discourage or dishearten the Apostle.

"If God be for us, who can be against us?" He that spared not his own son, but freely delivered him up for us all, how shall he not with him also freely give us all things? Who shall bring any charge against those whom God has chosen? Shall God—he who has rightened us? Who shall condemn; shall Christ—he who has died, yea, rather has risen again, and is at the right hand of God and pleads our cause? Who shall separate us from the love of Christ? Shall affliction, or straits, or persecution, or famine, or nakedness, or peril, or the sword of the executioner? As it is written, "For thy sake we are killed all the day long, we are counted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us: for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Jesus Christ our Lord.

More than conquerors! Napoleon, landing from the island of Elba, met detachment after detachment of troops sent out to capture him; and as they came to the Little Corporal, they wheeled round in line behind him and swelled his forces as he marched to Paris. The man who sees in Christ Jesus the Mercy Seat, the man who believes that God is in the world setting the world right, the man who believes that God is in his own heart setting his own heart right and working with him—that man finds all the foes and enemies of his life converted and made his friends: the temptations strengthen him, the sorrows enrich him, the loneliness brings him nearer to the companionship of God; yea, his very sins, failures, and shortcomings reveal to him the infinite mercy of the Father, and already here in this life he looks forward to the time when he shall awake in Christ's likeness and be satisfied; yea, when Christ himself shall look upon him and say, "I am satisfied."

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I know that love never is wasted,
Nor truth, nor the breath of a prayer;
And the thought that goes forth as a blessing
Must live, as a joy in the air.

—*Lucy Larcom.*

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The Mothers' Clubs of St. Paul

By Elaine Goodale Eastman

THOSE mothers who have organized, or who wish to organize, for special study and mutual helpfulness, may be interested in an account of the movement in a Western city. It began five years ago, with a few thoughtful women—some of them college-bred—who were young mothers also, and to whom it had occurred that of all literary and scientific pursuits none could be of more vital consequence to them than the science and the art of child-training. During the first winter they met informally in the home of one of their number, and chose as leader a gifted kindergartner. The next year they organized after the usual formalities, and arranged a programme for the season in which lectures by physicians and educators alternated with papers or talks by members of the club. There was no attempt to limit the membership to any number or particular clique—on the contrary, every one worked to extend the influence of the club, and members freely brought their friends to the meetings.

The opening of the third year found us thoroughly in earnest about the extension of the movement. Our locality was by no means a central one, and it was too much to ask of a busy mother to spend an hour or even two on the way to and from each meeting. The matter was fully discussed at a meeting of the Board of Directors, and it was decided to try to interest representative women to organize independent mothers' clubs in their several localities. This plan was systematically carried out, with the result, in two years' time, of *ten* new clubs in the city and suburbs, each having from twenty-five to one hundred members. In most of the clubs outsiders are welcomed to the meetings, and the average attendance much exceeds the enrolled membership; therefore it will be no exaggeration to say that five hundred St. Paul women have already been reached and helped by the mothers' clubs.

Some of the women whose co-operation was asked had for years been interested in the subject, and really awaiting such an opportunity. There was, and is, no lack of enthusiasm among the leaders. Kindergartners and teachers are very generally represented in the clubs, and, in localities where the hard-working mothers are untrained and unaccustomed to speak or write, these public-spirited teachers have taken a leading part.

It is evident that the purely literary woman's club can be expected to flourish only in a well-to-do and fairly well educated community. We have found, however, that these simple associations of mothers are perfectly adaptable to various social conditions. Organization and the conduct of meetings is more or less formal, as desired, but in no case oppressively so. In some clubs the members pay an annual fee, which is applied to room-rent, printing, and an occasional lecture. In others there is no fee and there are no expenses. Readings from approved books, and volunteer talks by doctors, ministers, and teachers, obviate the necessity for an original programme. Discussion may be according to parliamentary rules, or it may be as free and informal as at an afternoon tea. Music, recitations, and an occasional social gathering are entirely allowable, although one of the largest clubs attributes much of its success to the fact that the element of *entertainment* has been excluded from the meetings. This common aspiration toward an enlightened motherhood forms a new bond between our well-to-do women and those less favorably situated, and there is a helpful interchange of visits, lending of papers, and a general spirit of co-operation, which finds further expression in a "General Board" of Directors, consisting of two or more representatives from each of the Clubs. About once a year we have had a large and enthusiastic general meeting of Mothers' Clubs, and at such a meeting, a year ago, there was inaugurated an association of parents and teachers for the improvement of the public schools of the city.

The original "Mothers' Club" in St. Paul, which is, as I have said, a neighborhood circle of bright and cultivated women, is now in the middle of its fourth winter of regular, systematic work. I believe that every woman who has conscientiously followed the four years' course will testify to having received a valuable mental training, and I cannot recall one meeting from which we did not carry home a moral impulse or a practical lesson. I feel sure that our ideals have been strengthened, our standards raised, and our actual

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capacity, as mothers, enlarged by the work we have done.

I will give a partial list of the topics studied, not in the order in which we took them up, but classified so as to be most available, I hope, to those who are beginning a similar course. I will also give a short list of selected books:

TOPICS FOR MOTHERS' CLUB

Physiology and Hygiene

Hygiene of the Nursery.
Preparation for Motherhood.
Rights of the Unborn Child.
Heredity.
Common Physical Defects in Children.
Nervous Disorders of Children.
Emergencies.

Household Economics

Municipal and Household Sanitation.
Nutritive Value of Foods.

Child-Study

Systematic Study of Children.
The Child from His Own Standpoint.
Imagination.
Memory.
Children's Lies.
Children's Questions.
Ages of Transition.
Primitive Childhood and Folk-Lore.

Education

Nature Study.
Education through Play.
Religious Nurture.
Literature for Children.
Musical Development of the Child.
Æsthetic Side of Child Nature.
Family Government and Self-Government.
Character-Building.
Educational Problems.

Some of these topics were treated by specialists, others were studied and presented to us by members of the club. Opportunity is always given for discussion, and we have learned by much practice to speak briefly and to the point. We have had a few evening meetings, to which the fathers are invited; and this is a feature that no one should overlook, since fathers and mothers ought to be a unit in their relation to the child. Each year there have been one or two special meetings—one for a talk on "Friendly Visiting," another on "The Children of the Poor," both by recognized authorities; and one on "Our Public Schools," by the City Superintendent of Schools. Finally, we have had three valuable courses of lectures—one by Miss Elizabeth Harrison, the well-known kindergartner, one by a university professor on Applied Psychology, and a course by Mrs. Helen Campbell on Household Economics. In the benefits of these lectures the general public is invited to share.

I do not think that the attainment of mere literary finish or effect has ever been a principal aim with us. More and more we have come to regard thoroughness and the actual testing of theories in the home as the essential things. Our "Child Study" meetings this year have been given to the classification and comparison of our own recorded notes upon individual children, and it is intended that the four afternoons devoted to "Food Values" shall give in like manner the results of original study and experiment. It will be seen that this method opens a wide and comparatively unexplored field. It is easy, by reading a few books, to gain a smattering of any subject, but the list here given is not intended to be used in any such way. It represents a careful selection from the large number of books recommended and read by us from year to year; some few of them classics and in themselves deserving of much study; others instructive or merely suggestive, and useful chiefly as a starting-point for further investigations:

BOOKS FOR MOTHERS' CLUBS

Physiology and Hygiene

Physical Life of Woman. Napheys.
Wear and Tear. Weir Mitchell.
Hygiene of the Nursery. Starr.

Household Economics

Handbook of Hygiene and Sanitary Science. Wilson.
Food and Feeding. Thompson.
Science of Nutrition. Atkinson.
Chemistry of Cooking and Cleaning. Richards.

Chila Study

Mind of the Child. Preyer.
First Three Years of Childhood. Perez.
Studies of Childhood. Sully.

Education

Froebel's Mother Play. Blow.
Education of Man. Froebel.
Education. Herbert Spencer.
Lectures to Kindergartners. Peabody.
A Study of Child Nature. Harrison.
Children's Rights. Wiggin.
Gentle Measures with the Young. Abbott.
Moral Instruction of Children. Adler.
Self-Culture. Clarke.
Sesame and Lilies. Ruskin.
Conduct of Life. Emerson.

Periodicals

Babyhood, New York.
Child Study Monthly, Chicago.
Kindergarten Magazine, Chicago.

There are other and longer lists, but this one has been tested by experience, and may

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serve as the foundation of a library of mother-lore.

One word remains to be said concerning our affiliation with the State Federation of Women's Clubs. Two of our clubs have lately joined the Federation, mainly in the hope of further enlarging our field of influence. We gathered encouragement at the last annual meeting from the fact that an unusually large section of the programme was devoted to home topics, and from the greater innovation of a special committee, appointed to further the organization of mothers' clubs throughout the State of Minnesota.

The Church in Her Working Clothes

By W. G. Puddefoot

I am writing this in a city of sixty thousand inhabitants, seven thousand of whom are in idleness, caused by the ordering of a strike in midwinter with an overstocked market. The strike has been going on for six weeks, and yet as one walks the streets of New Bedford he would never know that anything unusual was taking place. It is the quietest strike on record. What is the cause? The Church has put on her working clothes. Although the movement is known as the citizens' movement, back of it, and the promoter of it, is the Rev. M. C. Julian, of the Trinitarian Congregational Church, the senior pastor in point of service of the city, and backed by his people and the citizens of all classes, the Roman Catholic clergy giving their hearty assent. There are four or five movements in operation; first, there are free reading-rooms where the men can meet to chat, to play games, smoke, and have a social time. Here is the place where personal work is done. Then in the evening two places are open for music, recitations, short bright speeches, and general amusements. Mrs. Thomas B. Tripp is the heart and soul of this department. All give their services free except the quartets of instrumental music. They are paid a small fee, some of them being strikers. Lectures are in contemplation. It is a noteworthy fact, to be pondered well, that the saloons are well-nigh empty during these meetings.

Then in the afternoons Mrs. Dr. Chubbuck lectures to the women on health in the home; Mrs. Dr. Wheeler lectures on the care and training of children. Another lady has thirty-five regular members of a class who are taught to cut clothes and sew; while Miss Mason has a cooking-school of over two hundred members. Many persons not connected with the Church are working as never before. This work is the first of its kind, but will not be the last. It ought to be going on all over the land. It brings the people together, establishes a bond of sympathy, and blesses all. Of course there is much suffering, but not the amount that the sensational press would have us believe. Free soup kitchens have been established, so that none need starve. It is a trying time for both employer and employee. It is a sad thing to realize that we still live in a time when one part of the country relies for success on the other part's distress, when the farmer in one country is pleased with the failure of crops in another, when the laws of trade are as deadly as the laws of war. Yet the bright side is that we begin to see that, sooner or later, if one suffers, all must suffer. In these audiences are French Canadian, Irish, and Lancashire spinners and London weavers from Spitalfields, and their faces all light up when some good Christian lady sings or talks to them, and the applause that follows is rare pay. And so the church in New Bedford is answering her own prayer, when she says, "God bless the poor."

The Path to Success

"Double murder!" "Suicide!"
"Poison!" "Arson!" "Death His Bride!"
"Dead Man's Message!" "Poor White Slave!"
"Earthquake!" "Landslide!" "Tidal Wave!"
"Crushed to Death by a Cable Car!"
"How to Run a Private Bar!"
"Prize Fight Makes a Strange Romance!"
"Woman in Hypnotic Trance!"
"Smallpox!" "Typhus!" "Spotted Death!"
"Man with Poison in His Breath!"
"Pretty Actress Breaks Her Leg!"
"Russell Sage on 'How to Beg'!"
"Frightful Deluge!" "Holocaust!"
"Railroad Smash-up, Ninety Lost!"
"Cut in Two by Whirling Saw!"
"Woman Smashed Her Husband's Jaw!"
"Three-eyed Baby!" "Armless Man!"
"Strychnine Put in Milking Can!"
"How I Murdered Ninety Men!"
"Raving Dog that Mangled Ten!"
"Woman Samson!" "Man Ate Glass!"
"Blown to Atoms!" "Killed by Gas!"
That's the kind of stuff we know
Makes the Yellow Papers go.

—*McLandburg Wilson, in Life.*

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Books and Authors

Christina Rossetti [1]

After the death of Christina Rossetti, in December, 1894, the passing surveys of her life and work were for the most part memorial tributes, not critical estimates. The first full "biographical and critical study" of the woman poet has been made by her friend, Mr. Mackenzie Bell. In his prefatory note he acknowledges the number of sources open to him and the liberty of his access to them. He had the "unwearied sympathetic co-operation" of William Michael Rossetti. He himself had been a close friend of Miss Rossetti's for several years. Yet, with what seems a wealth of material, he has not been wholly successful in his task. His biography, although clear, circumstantial, and intimate, leaves a pale impression upon the reader. It is the chronicle of the outward events of a quiet life, not the portrait of a woman. This partial failure, or this achievement in other lines than those intended, may not be wholly the result of the author's inadequacy for the task, of a lack of appreciation, of biographical tact, or what not, but may be owing to the character of Christina Rossetti herself and to the nature of her work. No record of her life, however conscientious, can be as true to her essential self as her portrait in her brother's painting "The Girlhood of Mary, Virgin." She can be known only in the slightest degree through outward circumstances. Mr. Bell records these minutely in the first five chapters of his book; yet, when all the facts have been set in order, her true biography is still to be written. The last five chapters, devoted to a consideration of her poems, are more successful in throwing light upon her personality, a personality so detached from its environment as to be well-nigh unintelligible. A mystical remoteness from nineteenth-century life characterized this rare gentlewoman. She knew nothing, by sympathy at least, of its severe scientific spirit, of its thoughtful worldliness, of its nonchalance towards hereditary dogma, of its wistful reverence for God. In this respect she was an abnormal type, departing as she did from the norm of her century. Her so-called morbidness was therefore relative rather than absolute. Placed against the spiritual background of the thirteenth century, the naturalness of her temperament becomes at once apparent. She was the most genuine of the pre-Raphaelites, since she was in herself all that they strove to do or to express. In her are found the most striking characteristics of the age whose spirit they embodied in their paintings; its childlikeness, its imaginative, mystical passion, its confusion of the body with the spirit, its visionary love of Christ, its Fra Angelico innocence, its instinctive avoidance of carnal knowledge. It is recorded of Christina Rossetti that she would not read Ariosto freely lest she should come upon a passage unfit for maiden eyes. In this wise she is linked to forgotten saints of the monastery, children who fled the intolerable world. Yet this child-spirit bore exquisite fruit in her verse. Her purity, like Blake's the purity of a profound and mystic innocence, expressed itself in the nursery tongue familiar only to the lips of genius, of sainthood, or of motherhood. Her verses for children entitled "Sing-Song," her stories and other verses for them, are perfect of their kind. Sometimes this innocence reveals itself in verse not addressed to babes. The poem "Twice" is the cry of a wounded, astonished child.

Her delight in nature was mediæval, childlike, as in something only half familiar. She was too visionary to see it as Wordsworth saw it. Moreover, she lived the greater part of her life in London; knew nature only in its general and conventional aspects. Yet her love for it expressed itself in a manner far from conventional.

In his biography Mr. Bell notes the predominance of the religious faculty in Christina Rossetti. The expression of that faculty is not alone in her devotional verse; it is also in her love-poems, since to her love was religion, religion was love. In her affections, in her conception of passion, she is least intelligible, most remote from her century. The influence of parentage is perhaps traceable in this characteristic. Her Italian father was a lover of Dante, a student of the Divine Comedy and of the Vita Nuova in no superficial sense. His passion for the greatest of his countrymen was transmitted to his children, actually lived in them as a pre-natal

[1] *Christina Rossetti: A Biographical and Critical Study.* By Mackenzie Bell. Roberts Brothers, Boston. $2.50.

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gift. Christina Rossetti's peculiar affinity to the spirit of Dante is expressed in her loves. Hers is the visionary love of the Middle Age, beginning, indeed, in earthly paths. brave with flowers, but vanishing at last in shadowy ways beyond the limits of the world; passing from the heat and light of human passion into unseen glory. The sonnet "After Death," and the noble sonnet series "Monna Innominata," are expressive of this transition.

In this mystical child-woman there was, however, a vein of her century's world-weariness. Something of the indifference of the gods was blended in her with unfulfilled desire. The epicurean melancholy of the noted "Song" might mark it as a product of decadent Rome:

O roses for the flush of youth,
And laurel for the perfect prime;
But pluck an ivy branch for me,
Grown old before my time.

O violets for the grave of youth,
And bay for those dead in their prime,
Give me the withered leaves I chose
Before in the old time.

The same fatalism and pensive nonchalance mark the lyric "When I am dead, my dearest." These contradictions make up the fascination and the mystery of Christina Rossetti's character. In another class of her poems, of which "Goblin Market" is the preeminent example, the grotesqueness and the witchery of the mediæval spirit are most apparent. Here again we find the child's ambiguous vision; its delight in the gifts of earth; its simplicity. Through these poems, mystical or definite, childlike or godlike, the poet reveals herself.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending March 5. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY

As the Rev. Dr. William Elliot Griffis says, it would be strange if Motley had been unique among men in rising above all subjective influences. Yet, after all deductions, his "Rise of the Dutch Republic" bids fair to remain a classic. The three volumes, while not preventing real lovers of history from reading Motley's account, may have kept back some timid persons whose desire for knowledge has been but faint-hearted. It is a good fortune to the latter that Dr. Griffis has undertaken and carried out a condensation of Motley's master-work. In *The Student's Motley* we have a book in which Dr. Griffis shows a really brilliant condensation of one whose already brilliant periods have always seemed crystallized into such a permanent whole that to disturb them would be well-nigh a blasphemy. Dr. Griffis is to be congratulated on accomplishing well a redoubtable task. To this he adds a work of his own, namely, an independent sketch of Dutch history from 1584 to 1897. The peculiar and pertinent value of this appendix to the "Dutch Republic" will at once be apparent to every one. To the general reader the attraction to read Motley will be now doubled because the reader will feel that he is not merely perusing one period of history, but the entire stretch of the story of Holland from the rise of the Republic to the present year. To the specialist there will be the advantage of Dr. Griffis's long eminence as an authority on Dutch history. To all readers there will be the manifest inciting toward the re-reading of the "Dutch Republic" in its original form, and then, of course, to the reading of the history of the "United Netherlands" and the "John of Barneveld"—that is to say, the story of the heroic period of Dutch history from 1555 to 1619. In the present work there is a valuable biographical preface and also a historical introduction. The illustrations are frequent, and there is an ample index. (Harper & Brothers, New York.)

Professors J. S. Walton and M. G. Brumbaugh have compiled an admirable little book entitled *Stories of Pennsylvania*. (American Book Company, New York.) It ought to be welcomed by young readers whether in school or home. The stories represent every section of the State and every epoch in its history. The work is well illustrated.

The history of England's growth from Elizabeth to Victoria has been well told by Mr. Alfred Thomas Story. His two volumes entitled *The Building of the British Empire* demand longer notice than we are now able to give. (G. P. Putnam's Sons, New York.)

History of the Hopedale Community, by Adin Ballou, is a book that will interest deeply all social reformers. The period in which the anti-slavery movement was born was a period singularly like our own, and Adin Ballou's visions of industrial Christianity have a power to-day even greater perhaps than when

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they led to the inauguration of the experiment at Hopedale. His account of this experiment, and of the reasons for its final abandonment, is especially valuable to those who to-day are contemplating colonies with similar aims. No finer body of men for such experiments were ever collected together than at Hopedale. and the success attained by the members of this community working as individuals indicates that the community was as exceptional intellectually as morally. That these members should not have succeeded in their joint enterprise is a strong argument for the author's conclusion that the realization of an industrial brotherhood must await the time when each shall work for others as he would for himself. The partial failure of the experiment in no way weakens the author's conviction that the principles of Christianity demand a co-operative commonwealth, and that such a society will one day be established. The present volume is published by Mr. Ballou's friend and associate, William S. Heywood, who also has admirably discharged the work of editing his colleague's history. (548 West Park Street, Dorchester, Mass.)

BIOGRAPHY

Sir Henry Roscoe's excellent "Century Science Series" has as its latest number *Pasteur*, by Dr. and Mrs. Percy Frankland. (The Macmillan Company, New York.) The series already includes estimates of Dalton, Rennell, Liebig, the Herschels, Lyell, Maxwell, and Darwin; it is safe to say, nevertheless, that no volume will appeal more to the general public as well as to the scientific world than does the sketch of Pasteur's life and work. As the authors well say, his achievements are so interwoven with the circumstances by which our daily life is surrounded that it is all but impossible to find any one who is not directly or indirectly concerned with some part of his great life-work. The volume has been sympathetically and ably written.

The Rev. Dr. Anthony Toomer Porter has written much more than an autobiography in his *Led On*. (G. P. Putnam's Sons, New York.) He has thrown not a little welcome light on week-day and Sunday life in the South before, during, and since the Civil War. In few volumes is the atmosphere of the old *ante bellum* plantation days more sympathetically reproduced, or the difficulties surrounding the *post bellum* educational programmes. As to the war itself, Dr. Porter's graphic account of it and of his support of the Confederacy is of peculiar interest.

NOVELS AND TALES

Hardly since the memorable success of "The Prisoner of Zenda" has there been published such a stirring, brilliant, and dashing story as *The Pride of Jennico*, by Agnes and Egerton Castle. It is, moreover, carefully written, neat in style, and often witty. So long as the world lasts, the romantic passion of young lovers, the tale of true love crossed and at last triumphant, the record of thrilling adventure by field and flood—all will thrill the blood and stir the imagination. There are some excellent single scenes in the book—among others, a quarrel in an English coffee-house of a century ago, a duel, and a wild midnight ride for escape. The story shows narrative skill of a very high order, and has that quality of imagination which carries the reader as sails help a ship even on a strong current. The "Pride of Jennico" is a distinct success both from the standpoint of popular interest and literary quality. Better work still ought to come from hands so skillful. (The Macmillan Company, New York.)

The Son of the Czar, by James Graham, deals, as may readily be guessed, with the tragical history of Alexis, the weak, fanatical, and foolish son of Peter the Great. The author perhaps unduly emphasizes the faults of the son and underrates those of the father, but as a rule he has made a faithful study of the times. As a novel the book is prolix and only tolerably interesting. (The F. A. Stokes Company, New York)

Mr. E. W. Hornung, who has written some capital Australian tales, will hardly increase his reputation by *Young Blood*, a story of English literary and criminal life inartistically mixed together, but with one strong character. (Charles Scribner's Sons, New York.)

Dean Farrar's *Allegories* will, we greatly fear, rather go over the heads of the young people whom they are designed to instruct and inspire. For all that, they have poetry and imaginative power in them, curiously mingled with didacticism. (Longmans, Green & Co., New York.)

A weird story of English cliff-dwellers of the last century, and of the wild, rude people of Kinver in Shropshire and Worcestershire, has been written by S. Baring-Gould. The heroine who gives the title to the story, *Bladys of the Stewponey* (Frederick A.

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Stokes Company, New York), is the daughter of an innkeeper, given by her father as a prize to the winner of a game of bowls played the day the story opens. Each contestant must pay a guinea to enter the game, which, with the gate-money, becomes the bride's dower. The winner is the hangman of the town of Shrewsbury, whose occupation separated him from his fellow-men. When the story opens the country is infested with a band of highwaymen, and is given over to license in social life. The caves and tunnels of the region make good hiding-places from the officers of the law, and for flight into the adjacent counties. The hangman's bride officiates at the last execution of a woman in England by burning. The horror of that scene gives her courage, and she escapes. Revenge, treason, murder, treachery, ingratitude, as well as unselfishness, loyalty, love, gratitude, play their parts in a story vividly descriptive and realistic,

In his romance of the Greek war of independence of 1821–25, Mr. E. F. Benson has shown himself worthy of better things than his "Dodo." Considered as a historical study alone the book deserves a careful reading. The author has saturated himself, as it were, with the events of that heroic and cruel epoch, and has, with equal thoroughness, made himself familiar with Greek and Turkish race and religious characteristics. Behind the historical study is a dramatic story of passion and adventure, well wrought out on the whole, although it is true that the narration of the historic events in some measure obscures and retards the story. The world is still eagerly interested in the relations of Greece to Turkey, and there can be found nowhere a more vivid statement of the early events out of which the present conditions grew than that furnished in this volume. (Harper & Brothers, New York.)

Several years ago Mr. Ambrose Bierce published a volume of stories under the title "Tales of Soldiers and Civilians," in which discriminating readers found a great deal of admirable writing, clear, vivid, and picturesque, with a liberal infusion of imagination. This book has now been reissued, with alterations and revision, under the title *In the Midst of Life*, and ought to secure a new constituency of readers. Mr. Bierce's writing shows first-hand knowledge of life, and while his work is uneven, he discloses genuine talent both of the descriptive and the narrative kind. (G. P. Putnam's Sons, New York.)

Houghton, Mifflin & Co. (Boston) have added to their Riverside Literature Series the famous speeches of Webster and Hayne in what the book in its title appropriately calls *The Great Debate*. This debate is one of the culminating points in the history of the country, and every young reader ought to know what it means and what it called forth in these masterly rhetorical efforts.

The somewhat sensational success of "The School for Saints," by Mrs. Craigie (John Oliver Hobbes), has led her American publishers to collect in one volume, under the not very felicitous title *The Tales of John Oliver Hobbes*, four of her earlier and previously printed stories. They are marked by the same good qualities and the same defects which we noted in her recent and more ambitious novel. (Frederick A. Stokes Company, New York.)

Some of the stories which make up the volume by Agnes Blake Poor called *Boston Neighbors* have appeared in the magazines of the day; but while they are gossipy and amusing, they seem to us scarcely to deserve being promoted to the permanency of book form. (G. P. Putnam's Sons, New York.)

Two girls in full hunting costume, with guns and shot and game bags, make a good and refreshing beginning to a story until we find that one turns white as snow when a squirrel is shot. After that we expect to find affectation in plot, in characters, in conversation, in *Unspotted from the World*, by Mary Stewart. (Robert L. Weed Company, New York.)——The same firm publishes *The Barn-Stormers*, by Mrs. Harcourt Williamson. The story, except for the girl who believes that stage life is what it appears before the footlights, is not worth reading. Young men of thirty-five who own private cars and countless millions, even if born in America, usually converse in the language of traveled Americans. The book is not true to any class or phase of life in this country.

ESSAYS, ETC.

Readers of the "Atlantic Monthly" will recall the articles on Emerson by Mr. John Jay Chapman, which presented what may be called an "up-to-date" view of the Concord philosopher and poet. These essays, with others, have been collected in book form and issued by Messrs. Charles Scribner's Sons, under the title *Emerson and Other Essays*. Among the subjects to which the other essays are devoted are Walt Whitman,

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Romeo, Browning, Stevenson, Michael Angelo's Sonnets. Mr. Chapman is an incisive and vigorous writer, with a touch of iconoclasm. It is evidently not difficult for him to lay his hand on the idols. His iconoclasm is not free from a touch of self-consciousness. He has, however, a good deal of vigor and freshness, and the merit of having thoroughly studied his themes. The Outlook will take occasion to comment at length on this volume.

Mr. Georg Brandes belongs in the front rank of contemporary critics. His wide literary scholarship, his intelligent study of the literary events of his own time, and the range of his interests have put him in the front rank of interpreters of the modern literary movement. His most important work, *William Shakespeare: A Critical Study*, in two volumes, has now been translated into English, and published in a very substantial and attractive form by the Macmillan Company. The range of the work is as comprehensive as any that has ever been undertaken on the subject—so comprehensive that it is impossible to characterize it in this place save by the statement that it covers, in historical narrative, in biographical detail, in elucidation and criticism, the whole field of Shakespeare's personality, genius, and art. The book will have extended review at an early date.

Professor Charles F. Johnson's *Elements of Literary Criticism* is a judicious and carefully written book which must be of service to teachers and students of literature. Under such titles as "Unity," "The Power of Drawing Character," "The Writer's Philosophy," "The Phrasal Power," "The Descriptive Power," "The Emotional Power," Professor Johnson analyzes the qualities which go to the making of the writer of literature. His distinctions are in the main sound and rational, and they are not only clearly stated, but illustrated with examples drawn from many writers, and with very clear characterizations of the different qualities of these writers. The book is conceived in the literary spirit and is executed with literary feeling. It is free from abstruseness on the one hand and from loose writing on the other. It is philosophical and at the same time concrete. There is a great deal of excellent criticism in it. The chapter on "The Writer's Philosophy," for instance, contains some admirable general statements. (Harper & Brothers, New York.)

RELIGIOUS AND THEOLOGICAL

The Rev. F. E. Dewhurst, pastor of Plymouth Church, Indianapolis, is a fresh and vigorous religious thinker and teacher—one who holds the old truth with a clear perception of its modern applications. He believes that religion ought to be not only a matter of character but of institutions, and that truth ought to be translated into aggressive righteousness. His little volume, *Dwellers in Tents, and Other Sermons*, is characterized by freshness, frankness, and directness of statement. It is the message of a man who feels that the religion of Christ must not only be translated into the language of every generation, but that it must be worked out afresh in the character and institutions of each generation. The sermons are manly, hopeful, full of energy and courage. (The Bowen-Merrill Company, Indianapolis.)

As to its Jewish background the late Dr. Alfred Edersheim's *Life and Times of Jesus the Messiah* has long been a standard work. It is with peculiar pleasure, therefore, that we announce the appearance of an abridged edition. (Longmans, Green & Co., New York.) The abridgment has been satisfactorily accomplished, since the reduction seems to have taken place evenly over the whole surface.

Messrs. Longmans, Green & Co. (New York) have republished in a very neat volume the series of six articles which appeared in The Outlook under the title *The Message of the World's Religions*, Judaism being treated by Rabbi Gottheil, Confucianism by Mr. A. H. Smith, the author of "Chinese Characteristics," Mohammedanism by President Robert Washburn, Brahmanism by Professor Lanman, Buddhism by Professor Rhys-Davids, and Christianity by Dr. Lyman Abbott. A companion volume, which bears the same imprint, preserves in book form the series of articles entitled *Aids to the Devout Life*, the Rev. John Brown writing of "The Pilgrim's Progress," Bishop Huntington of "The Imitation of Christ," Dr. A. H. Bradford of Taylor's "Holy Living and Dying," Dr. Henry van Dyke of "The Christian Year," and Mr. Mabie of Browning's "Saul."

EDUCATION

A fortnight ago we chronicled the appearance of Professor Earle's English Grammar; this week we have again to chronicle the appearance of another valuable work in this department. It is entitled *The Principles of*

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Grammar; its authors are Herbert J. Davenport and Anna M. Emerson, and it is published by the Macmillan Company, New York. The volume is an introduction to the study of the laws of language by the inductive method. Its special value lies in the degree in which its authors have realized their aim, namely, to find a statement of principles which should avoid placing the teacher of foreign languages at cross purposes with the teacher of English—to the end that one instructor may not have to unteach what another instructor has taught. The work is a comprehensive one, including elementary, intermediate, and advanced grammar.

The University Publishing Company, of this city, send us a long list of recent issues in their *Standard Literature Series*, Cooper, Scott, Irving, Tennyson, Dickens, Byron, Longfellow, Bulwer, Hawthorne, Swift, Defoe, Kennedy, Hugo, and Dana being represented by their best-known works, selected with reference to the interest of children. These books are very well printed, from large type, excellently adapted to the reading of young eyes. They are neatly bound in paper, and each volume is furnished with an introduction and explanatory notes.

The Reader for the Fifth Grade of the Stepping-Stones to Literature Series, by Sarah Louise Arnold and Charles B. Gilbert (Silver, Burdett & Co., New York), has just been added to this valuable series of Readers.

The University Publishing Company, New York, has published *The Golden-Rod Books*, a series of four Readers, compiled and adapted by John H. Haaren, A.M. The series are divided into "Ballads and Tales," "Rhymes and Fables," "Songs and Stories," "Fairy Life." In the Standard Literature Series, published by the same firm, has appeared *Poems of Knightly Adventure*, with scholarly notes and introduction by Edward Everett Hale, Jr. The value of such a book does not rest solely on its literary finish nor the contribution it makes to cumulative culture in child life, but also on the impulse to the imagination of the children.

MISCELLANEOUS

The publication of the annual volumes for 1897 of *Harper's Monthly Magazine*, *Harper's Weekly*, *Harper's Bazar*, and *Harper's Round Table* gives an occasion once more to recognize the fact that these popular publications admirably fill, each in its own field, a distinct place in our literature. The year here represented has brought to the editors of these periodicals an unusual amount of important material, and, as a result, in both literary and artistic quality these volumes are more than equal to their many predecessors. To enumerate a very few among many excellent features, Mr. Carl Schurz's signed articles on the editorial pages of the "Weekly;" Mr. Adeney's letters from the Klondike and Mr. Dawley's from Cuba, also in the "Weekly;" in the "Magazine," Mr. Du Maurier's "The Martian," Mr. C. F. Lummis's Mexican articles, Mr. Bigelow's "White Man's Africa," and Mr. Barnes's "Beginnings of the American Navy;" in the "Bazar," Maria Louise Pool's "Red Bridge Neighborhood" and Mr. Higginson's delightful "Women and Men"—have all been peculiarly attractive and worth careful reading. Editors and publishers are to be congratulated on sending out in one year such a great mass of well-chosen, well-printed, and well-illustrated reading matter as is contained in the five large volumes before us. (Harper & Brothers, New York.)

Surely the millennium has come to the school-room when a book is issued to suggest games to be played indoors—under the teacher's direction—when the weather will not permit the children to go out-of-doors. Such a book is *Games Without Music for Children*, by Lois Bates. (Longmans, Green & Co., New York.) Games intended to rest the children from the weariness of routine, others adapted to some forms of manual training, and guessing rhymes have been added.

Literary Notes

—Mr. Alfred Austin, the Poet Laureate, has severed his connection as a leader-writer on the London "Standard" in order to devote himself wholly to poetry.

—The announcement is made that Mr. Lloyd Mifflin, whose volume of sonnets, "At the Gates of Song," was so well received last year, has gathered a large number of his miscellaneous poems into a volume which will bear the title of "The Slopes of Helicon."

—Mr. S. L. Clemens writes as follows in reply to a perennial question, "The books which have most influenced my life? With pleasure. This is the list: 'The Innocents Abroad,' 'Roughing It,' 'Tramp Abroad,' 'Prince and Pauper,' 'Huckleberry Finn,' 'Tom Sawyer,' 'Yankee at the Court of

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Prince Arthur,' 'Personal Reminiscences of Joan of Arc,' 'Pudd'nhead Wilson,' 'Following the Equator,' and the publications of the late firm of Charles L. Webster & Co."

—It is announced that the new Thackeray is to be a remarkably interesting edition, as for each of the thirteen volumes the author's daughter, Mrs. Richmond Ritchie, is writing a memoir in the form of an introduction. Hence the appropriate title of "The Biographical Edition." The works are to be arranged in chronological order. Among the illustrations will be hitherto unpublished sketches and drawings by the author, with a number of facsimiles of his MSS.

—The Berlin "Lokal Anzeiger" reports that the Warsaw police have prohibited all festivities in connection with the centenary of the birth of Mickiewicz. The report is unconfirmed; it is to be hoped that it will remain so, as it would be a pity to have the good work already done by the new Czar in Poland interrupted by such a harsh and unnecessary measure. The reason for any repression would of course be found in the effort made by Mickiewicz to stimulate his countrymen to shake off their Russian conqueror. Mickiewicz was born in 1798 and died in 1855.

—Herbert Spencer makes the following interesting statement in a letter to the London "Times:" "During the first twelve years of my literary life every one of my books failed to pay for its paper, print, and advertisements, and for many years after failed to pay my small living expenses—every one of them made me the poorer. Nevertheless, the forty millions of people constituting the nation demanded of the impoverished brain-worker five gratis copies of each. There is only one simile occurring to me which at all represents the fact, and that in but a feeble way—Dives asking alms of Lazarus!"

Books Received

For the week ending March 11

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Vedder, Henry C. A History of the Baptists in the Middle States. $1.25.
Marsh, Rev. W. H. H. The New Testament Church. $2.

AMERICAN BOOK CO., NEW YORK

Clark, Charles H. A Laboratory Manual in Practical Botany. 96 cts.

COMBE PRINTING CO., ST. JOSEPH, MO.

Schwab, Isaac. The Christmas Motto, and the Old Prophetic Presages of a Coming Golden Era of Peace.

DOUBLEDAY & M'CLURE CO., NEW YORK

George, Henry. The Science of Political Economy. $2.50.

EATON & MAINS, NEW YORK

Thompson, D. D. John Wesley as a Social Reformer. 50 cts.
Kirlew, Marianne. The Story of John Wesley. 75 cts.
Sitterly, Rev. C. F. Praxis in Manuscripts of the Greek Testament. $1.

ALFRED J. FERRIS, PHILADELPHIA

Sharpless, Isaac. A Quaker Experiment in Government.

FORDS, HOWARD & HULBERT, NEW YORK

Tourgée, Albion W. The Man who Outlived Himself. 75 cts.

D. C. HEATH & CO., BOSTON

Baumbach, Rudolf. Nicotiana. 30 cts.

E. R. HERRICK & CO., NEW YORK

McManus, Blanche. How the Dutch Came to Manhattan. $1.25.

HOUGHTON, MIFFLIN & CO., BOSTON

Smith, Nora Archibald. The Children of the Future. $1.
Fuller, Henry B. From the Other Side. $1.25.
Harte, Bret. Tales of Trail and Town. $1.25.
The Letters of Victor Hugo. Edited by Paul Meurice. $3.

LAMSON, WOLFFE & CO., BOSTON

Pendleton, Louis. Carita: A Cuban Romance. $1.25.

F. E. LEONARD, MINNEAPOLIS

Westrup, Alfred B. The New Philosophy of Money.

J. B. LIPPINCOTT CO., PHILADELPHIA

"Rachel Penn." A Son of Israel.
Snyder, Charles M. Comic History of Greece.
Fisher, Sydney G. Men, Women, and Manners in Colonial Times. 2 Vols. $3.

LONGMANS, GREEN & CO., NEW YORK

Morris, William. The Sundering Flood.
Banner, Bertha. Household Sewing, with Home Dressmaking.

THE MACMILLAN CO., NEW YORK

Chaucer, Geoffrey. Complete Works. Edited by Alfred W. Pollard and Others. $1.25.
Stories from the Classic Literature of Many Nations. Edited by Bertha Palmer. $1.25.
Maclaren, Alexander, D.D. The Victor's Crowns, and Other Sermons. $1.50.
Sabatier, A., D.D. The Vitality of Christian Dogmas. Translated by Mrs. E. Christen. 80 cts.
Tweedie, Mrs. Alec. Through Finland in Carts. $3.
Turgot. Reflections on the Formation and the Distribution of Riches. 75 cts.

G. P. PUTNAM'S SONS, NEW YORK

Brough, William. Open Mints and Free Banking. $1.25.
Compton, Alfred G. Some Common Errors of Speech. 75 cts.

FLEMING H. REVELL CO., NEW YORK

Exell, Rev. Joseph S. The Biblical Illustrator. (1st and 2d Peter.) $2.
Davis, Edith Smith. Whether White or Black, a Man. 75 cts.
Euchologion. Book of Common Order. Edited by B. B. Comegys. $1.
Murray, Rev. Andrew. The Ministry of Intercession. 75 cts.
Hillis, Newell Dwight. Foretokens of Immortality. 50 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Scott, Sir Walter. Rob Roy (2 Vols.). Old Mortality (2 Vols.). Guy Mannering (2 Vols.). The Black Dwarf. (Temple Edition.) 80 cts. each. (Imported.)
Coleridge, Samuel Taylor. Poetry. Edited by Richard Garnett. (Imported.) $1.75.
Hazell's Annual for 1898. Edited by W. Palmer. (Imported.) $1.50.
Adamson, Rev. Thomas. Studies of the Mind in Christ. (Imported.) $2.50.
Dickens, Charles. Christmas Books. (Gadshill Edition.) (Imported.) $1.50.
Dickens, Charles. Little Dorritt. 2 Vols. (Imported.) $3.
Gore, Charles, D.D. St. Paul's Epistle to the Ephesians. (Imported.) $1.50.
Henley, William Ernest. Poems. (Imported.) $1.75.
Frazer, R. W. A Literary History of India. $4.
Carlyle, Thomas. History of Frederick the Great. Vols. III. and IV. (Imported.) $1.25 each.
Baedeker's Egypt. (Handbook for Travelers.) (Imported.) $4.50.
Forrest, Rev. David W. The Christ of History and of Experience. (Imported.) $4.20.

E. B. TREAT & CO., NEW YORK

Gregg, Rev. David, D.D. Facts that Call for Faith. $1.

THOMAS WHITTAKER, NEW YORK

Chambré, A. St. John, D.D. Sermons on the Apostles' Creed. 75 cts.

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The Religious World

The National Congregational Council

The National Council of Congregational Churches, which meets triennially, holds its sessions this year with the First Congregational Church of Portland, Oregon. Arrangements are being made which it is hoped will bring about one of the most valuable and inspiring meetings which the Council has ever held. The place of meeting has many attractions. The edifice of the First Congregational Church is a noble pile of great beauty. The church was founded by home missionaries, and has had among its pastors many men of even National reputation. Dr. George H. Atkinson was one of the earliest and most efficient home missionaries who ever went to the Northwest, and his services, not only along ecclesiastical but also political lines were of the greatest value. Among others who have ministered there are Dr. James D. Eaton, the well-known missionary in Mexico, Dr. Cruzan, of California, Dr. T. E. Clapp, of New Hampshire, Dr. F. R. Marvin, and Dr. G. W. Wallace. The present pastor, who has shown unusual aptitude for the peculiar work which he has undertaken, is the Rev. Arthur W. Ackerman. It is hoped that special railroad rates will be secured which will bring the expenses within the reach of all who may be chosen delegates. No more attractive excursion could be undertaken. The Yellowstone could be visited on the way out; the glories of the Columbia River and Puget Sound could be easily explored; while going and coming many of the great peaks of the Sierra and Cascade Mountains would be in clear view. The Congregational people of the Northwest are extremely anxious that large and representative delegations should be sent from the East. During the next few weeks most of the delegates will be chosen. If the wishes of the people in Portland are gratified, a body representative of the spiritual power, intellectual ability, and missionary enthusiasm of the Congregational churches will be convened in the metropolis of the Northwest on the 7th of July.

Twenty-five Years Ago

The "Christian City" of February and March reprints an article by Dr. A. F. Schauffler on his impressions of the changes which have taken place in New York, and in religious work in that city, during the last twenty-five years. There is no keener observer or more competent witness on this subject than Dr. Schauffler, and we condense some of his reminiscences and suggestions. Twenty-five years ago Forty-second Street was far up town; now it is far down town. An entirely new city has sprung up on the west side of the Park. The churches have followed the trend of the population. Most of the new churches are north of Fifty-ninth Street and west of the Park. At the same time many of the old churches from the southern part of the island have either removed or perished. Twenty-five years ago there were almost no mission chapels with adequate buildings; now some of the finest structures in the city are devoted to mission work. Trinity Church has put up St. Augustine's Chapel on East Houston Street, at a cost of $175,000; St. Bartholomew's has erected a mission on East Forty-second Street which cost a quarter of a million dollars; while Grace Church has erected equally noble buildings on Fourteenth Street. Twenty-five years ago there were almost no Jews on the East Side; now almost the whole East Side between Houston and Oliver Streets is a Jewish community. Then there were no Bohemians; now there is a population of eighty thousand. Then there were no Italians; now they swarm like bees. Of Jews, Bohemians, and Italians there are at least four hundred thousand in New York. Twenty-five years ago the tenement-houses were wretched almost beyond description; now improved tenements have gone up. and proper restrictions are being enforced. New parks are being laid out. Lodging-houses are filling the Bowery, and there has been a great improvement in these places during fifteen years. A new city has sprung up on what used to be called "Harlem Flats." The church accommodation has not kept pace with the growth of the population, and the Christian Church in New York faces a serious problem as it turns its eyes on the multitudes of churchless working people. Dr. Schauffler concludes as follows: "Sometimes we are inclined to look upon New York from the standpoint of a pessimist, and to feel that, in spite of all effort, the city grows worse instead of better. When, however, you take large

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views of the city, just as we have done above, the conviction is thrust upon us that, in spite of temporary drawbacks, such as that we experienced on the second of November this year, the city has decidedly been on the up grade. This is evident to careful observers in many cases, and affords comfort and consolation to those who are praying and laboring for the welfare of our city, as residents."

An Encouraging Example

We have before us the report of the First Congregational Church of Sandusky, Ohio, giving a review of the work of the last four or five years. In 1893 the church had an actual membership of only two hundred and forty-nine; it was spiritually weak, lacked organization, and did little or no aggressive work. The condition of many other churches in the city was no better. The city had a large foreign population, which might account for the prevalence of foreign ideas on the subjects of temperance and Sunday observance. Then through the influence of the pastor, the Rev. Clarence A. Vincent, the character of both morning and evening services was changed; that of the morning was directed more to stimulating and inspiring church members, and the evening to the conversion of unbelievers. The members of the church organized in many ways for Christian service. An Open Air Association held meetings on Sundays during the summer, reaching many outside the churches; work at the jail was, and is still, carried on with great vigor chiefly by members of this church and congregation. A city missionary was employed. He has on his calling list about two hundred and fifty families outside the church, as well as one hundred connected with it. He conducts prayer-meetings in the eastern part of the city, and an afternoon Sunday-school near the city limits. Since his labors began, about one hundred persons have been converted whose start in the Christian life can be traced, directly or indirectly, to his influence. The church has also a Ladies' League, two large Christian Endeavor Societies, and an Institute. The latter has various classes for instruction, reading and amusement rooms, and a well-equipped gymnasium. A Boys' Brigade has forty members and a Boys' Bible Class twenty-seven. During this period also a new church edifice, costing $50.000, has been erected. The treasury has received $37,500, exclusive of the $20,000 realized from the sale of the old church, or an average per year of $9,400. The membership of the church has nearly doubled. Since January, 1894, 212 have been admitted, 176 of whom were on confession of faith. The attendance at the morning services has increased from two hundred in 1893 to something like five hundred; while the evening audiences have grown from fifty to six or seven hundred. We have referred to this record because it illustrates the fact that a change of methods and appliances to meet the changed conditions of the community in which it is located is often all that is required to secure real prosperity.

Growth of the Lutherans in America

At a meeting of the Luther League, held in the Church of the Holy Communion in Utica, February 22, the Rev. F. M. Klingensmith delivered an address on "The Lutheran Church in America, and the Causes of Her Phenomenal Growth." In his address he said: "It is strange but true that the Lutheran Church in America during the last decade has far exceeded the growth of any other religious denomination, and even of the increase of the population." Presuming that the statement is accurate, as a matter of fact we do not think it surprising, or that the cause is hard to find. The Lutheran Church has grown by immigration rather than by conversion. It is very strong in the countries which have furnished the largest number of immigrants. Wherever the Germans, Swedes, Danes, or Dutch go, they carry with them their national Church. This fact sufficiently explains the growth of the Lutheran Church in the United States.

The Christian League of Methuen

A few years ago Dr. Washington Gladden wrote a booklet entitled "The Christian League of Connecticut." It attracted wide attention and has had a large influence. If we remember correctly, it was in large measure ideal, but that ideal has taken form in many places. We have before us a pamphlet containing the history and constitution of the Christian League of Methuen, Mass. Methuen is a town of a few thousand inhabitants, in the vicinity of Boston. The League includes the various Protestant churches of the place, and was organized in 1888. Its object is "to promote all moral and social reforms by the co-operation of the churches." The conduct of the services devolves upon

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an executive committee, which consists of the pastors of the co-operating churches and the officers of the League. Among the results of the organization are the following: "A complete religious census of the town; the prosecution of active temperance work, by which, in part at least, every town election has resulted in a no-license vote; the bill-boards of the town have been kept free from objectionable theatrical posters; the worst forms of illustrated papers have been excluded from the news-stands; public indignation has been awakened against the gambling schemes which were rife in the community; and to a large extent the laws against Sunday business have been enforced." This, to our minds, is a noble record, and more than justifies the existence of the League. What has been accomplished in one not very large town in Massachusetts surely ought to be accomplished in other towns, some of which are even more favorably located.

A Clerical Loan Library

The Rev. R. Heber Newton, D.D., writes us that All Souls' Church in New York, of which he is the rector, has for a number of years had a Clerical Loan Library. The purpose of this library is to bring within the reach of the younger and poorer clergy in the remoter parts of the country, where there are no library privileges, the advantages of a carefully selected collection of books representing the modern movements in religious thought. The books in this library are loaned free to any clergyman applying for them. The library is small, but will be enlarged as it is more generally used. Dr. Newton writes as follows: "My object in writing to you is to ask if you will kindly call attention to this library. We have determined to extend its advantages to ministers outside of our own denomination." Particulars can be obtained by writing to the Rev. A. N. Henshaw, All Souls' Church, Madison Avenue and Sixty-sixth Street, New York.

Woman's Work Among Baptists

Woman's work along missionary lines in all the denominations is universally recognized as a very important branch of missionary enterprise. Mrs. L. A. Barnes, of Brooklyn, recently addressed a meeting of the Woman's Home Missionary Society held in Syracuse, N. Y. In that address she mentioned some facts which will interest our readers. We give them as reported in the daily press of that city. The Woman's Baptist Home Missionary Society has been in existence about twenty years. During its first year the amount raised was $2,618. In its twentieth year the amount was over $26,000. During its history it has received and paid out over $800,000, besides $2,000 worth of garments. It maintains in different parts of our country eighty-five mission stations, and one hundred and thirty-five missionaries. It has distributed the Bible in twenty-one different languages among the 7,000,000 emigrants who have landed in New York since 1882. In the Borough of Manhattan the Society has twenty-four workers among the Germans, eleven among the Swedes, seven among the Chinese, three among the Danes, and one among the Jews. In her closing plea Mrs. Barnes placed strong emphasis on the fact that in this country all home missionary work is at the same time foreign missionary work. This cannot be too frequently stated or too strongly emphasized. It is equally true of no other country. Christian work in England, for instance, is largely among a homogeneous people; here it is among a heterogeneous people. Every American city is strangely composite. Enough attention has not yet been given to the foreigners, as such, who for a longer or shorter time are resident among us. When properly qualified and trained, they will make by far the best missionaries to the lands from which they have come. The Baptist women are doing a good work, and the results of what they have done, when added to what their sisters in other denominations have accomplished, is almost beyond estimate.

A Good Work by the Y. M. C. A.

One of the most prolific sources of evil and vice in our country is that which is exploited through the medium of advertisements whose nature is not concealed by the words in which it is veiled. Papers full of these advertisements are sent to every part of the country, especially to the young; and prizes are even offered for lists of names to whom this infernal literature may be sent. This fact has at length attracted the attention of the Young Men's Christian Association of Pennsylvania, which has resolved to petition the International Committee to take up the matter, and secure the co-operation of the Association throughout North America in a common effort to suppress what is saved from being a nuisance by being a crime. This is

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one of the very best steps which the Y. M. C. A. has ever taken. In many places it contents itself with the maintenance of starveling meetings which are not needed, or with the giving of instruction which could be better secured elsewhere—but this is something practical; something that the Association can do, and do well; and what is more, something which needs to be done, because the evil is a standing menace against the foundations both of the family and of the State. We heartily commend this action, and earnestly hope that without unnecessary delay all the strength of the Association will be massed against this enemy of society and the home.

Pleasant Monday Evenings

We have heard much about the "P. S. A.," which, being interpreted, means Pleasant Sunday Afternoons, an institution common in Great Britain. It has been reserved for the Rev. Mr. Egbert, a pastor in or near Cornwall-on-the-Hudson, to adapt the service to the needs of a rural community in this country, in what is called "Pleasant Monday Evenings." A writer in a local paper gives his impressions of one of these gatherings. The church was crowded with people. And that evening was not at all exceptional. The same number has been gathered every Monday evening for weeks and months. The writer infers that many people attend because they want to see the pictures which are thrown on the screen and listen to the music rendered, but that, after all, more go because they have a personal liking for the pastor and friend who has provided the entertainment for them. On those evenings, art, music, and literature are adjusted to the wants of the people whose lives are too busy and whose burdens are too heavy to admit of their visiting the places of entertainment frequented by their more fortunate neighbors. Why should not the Pleasant Monday Evenings become as popular in this country as the P. S. A. is in England? Mr. Egbert has hit upon an admirable plan for doing a certain kind of Christian work. His example is worthy of being followed.

The Waldensian Church

Since the publication of a paragraph in these columns a few weeks ago on the Waldenses we have received several letters expressing interest in our statements, and in two or three instances offering corrections. Our authority was given at the time, and seemed to us entirely reliable, and seems so still. However, we have received a letter from the pastor of the Waldensian Church at Valdese, Burke County, N. C., some extracts from which we are glad to give to our readers:

First, as to location. We are not in "the Piedmont section of the Tennessee Mountains," but in the Piedmont section of western North Carolina, exactly eight miles east of the town of Morganton, Burke County. Secondly, as to the number. This colony is not composed of "two hundred and fifty families," but of only forty families; and so far no other family has come either from South America or from Italy to join us. I am, however, satisfied that many will come if these first pioneers shall make a success of this colony. This has to be seen yet. Thirdly, as to our prosperity. We have no factory of any kind so far. This is one of the very things most needed here. All the colonists are very poor, and they are anxiously waiting to see some manufacturing enterprises started at Valdese. And, further, our church, which we need so much, is under roof, but it is not finished; and we do not know when it will be, as we have not one dollar in our church building fund. We continuously pray to God for aid, and we trust he will surely help us at the right time.

Very truly yours,
BARTH. SOULIER.

With this letter we must leave the subject. Different correspondents write from different points of view, and probably all are correct according to their individual information.

Bishop Selwyn

One of the most distinguished and efficient missionaries of our time was Bishop Selwyn, of the Melanesian Mission. He has recently died in England. He was born in 1844 in New Zealand. In his time he was one of the most famous oarsmen both of Eton and Cambridge. In 1872 he became a missionary in Melanesia, and in 1877 succeeded Bishop Patteson as Bishop of Melanesia. He was a man of magnificent physical powers, and a worker of extraordinary energy. But even he was not proof against overwork and the malaria by which he was surrounded. His health failed, and he returned to England. Since 1893 he has been Master of Selwyn College, Cambridge, and to the service of that young institution he gave the same enthusiasm and energy which characterized his service on the foreign field. The English papers are full of the warmest tributes to this heroic and consecrated Christian worker.

No thoroughly occupied man was ever yet very miserable.—*Landon.*

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Correspondence

An Appeal from Lady Aberdeen

To the Editors of The Outlook:

Every paper that we take up gives us news of the Klondike and of those who are hurrying thither in thousands this spring.

And those who have friends or relatives among the pioneers shudder as they think of the unknown hardships that they may have to endure. And if the toilsomeness of the journey, the severities of the climate, the lack of the ordinary appliances of civilization, tell heavily on those who are in health, what must all these conditions mean to those who meet with an accident, who suffer with the pains of severe frost-bite, and who are overtaken with the fevers and malarial diseases which must needs break out among the hosts who are pressing into a country where even the simplest sanitary arrangements are lacking, and where swamps abound during the brief intense summer? The gold-fever-stricken crowd are but too apt to leave these sufferers untended, even if they had the means at hand to care for them; and the missionaries who have gone forward appeal for the aid which trained nurses only can give.

The Victorian Order of Nurses, formed as a memorial of Queen Victoria's Diamond Jubilee in Canada, have resolved to respond to the appeal, and are now making ready to send a first contingent of four experienced district nurses to the Yukon district, starting from Ottawa about the end of March.

But we find a difficulty in the fact that the Victorian Order is but in its infancy, and that at the present time its energies and its funds are fully engaged in starting Training Homes at Ottawa, Montreal, Toronto, Halifax, and elsewhere. And the furnishing of our Klondike contingent with a year's provisions each, with outfits and medical appliances, needs money.

It is estimated that the equipment for each will cost not less than one thousand dollars, over and above the amount of the salary which we must guarantee to them, although we doubt not that, once on the spot, they will receive ample remuneration for their services, which will enable the Order to develop and extend its nursing aid.

As many of the miners will come from homes in the United States, I trust that it will not be considered out of place that I should venture to appeal to their friends to help the Victorian Order to send these brave women properly equipped for their arduous work.

Every facility for their journey will be afforded by the Dominion Government, and the nurses will be under the special protection of the Northwest mounted police. But their mission must needs be full of peril, and while we fear not to send them and while we believe that the influence of these devoted women will bless the whole district and bring its own reward, yet we would fain secure for them all the comforts and all the support possible. If any of your readers feel inclined to contribute to the Victorian Order Klondike Expedition Fund, will they kindly make their checks or money-orders payable to the Countess of Aberdeen, Government House, Ottawa?

ISABEL ABERDEEN.

A Practical Suggestion

To the Editors of The Outlook:

In your issue of February 19 you give a very complete exposure of the outrageous way in which the railroads rob the post-office service by charging the post-office many times as much as they charge the express companies for similar service.

The powers of evil are completely organized, and, as Mr. Cowles's article points out, they work so effectively that, with the exception of Mr. Vilas, no Postmaster-General has even tried to stop the injustice.

The forces for good are not organized. Now, let me make a suggestion looking to a partial organization of those forces. Let me urge every reader of your paper, who believes that Mr. Cowles's article is right, to write personal letters to the Congressman from his own district, and to the Senators from his own State, demanding that these representatives shall enact legislation securing from the railroads for the Post-Office Department only terms equally favorable with those enjoyed by the express companies.

An old campaigner has told me that a Congressman is much more deeply stirred to listen by receiving a lot of personal letters

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from his constituents than by a petition signed by hundreds of names.

Your readers are constituents of almost every Congressman. When you, Reader, read this, do not simply say, "Yes! that's a good suggestion," but sit down and write.

D. I.

"American Vedantism" Once More

To the Editors of The Outlook:

In your kind comments on my letter relating to "American Vedantism," by the omission of a single important point you give a construction to my criticism of your previous article that was not intended, and make it appear as if I had set up my individual judgment against that of the eminent gentlemen whose opinions were quoted in your editorial. I took pains to guard against this construction by saying that, as far as my observation went, the teachers of the Vedanta in this country had made no efforts at proselyting, or making "converts" or "perverts" from Christianity to Vedantism. What they have said to Christians is, "Be better Christians," not "Forsake Christianity and become Hindus." The Vedanta has been presented as a philosophy of life which might harmonize with every religion, and which recognized essential truth and divinity in all. Giving this construction to the teaching, there is no necessary conflict between my judgment as to the widespread interest created by the teachers of the Vedanta, and that of the eminent gentlemen whom you quote. They testify that they know of no Americans who have forsaken Christianity for Hinduism. I testify that I know of no one who has endeavored to bring about such a result.

LEWIS G. JANES,
Director Cambridge Conferences.
Cambridge, Mass.

[Though Dr. Janes did not say that any had forsaken Christianity and become Hindus, Swami Vivekananda did say, in quotations we have already given, that the great Srí Ramakrishna "is worshiped [reverenced] by thousands in Europe and America," and "before ten years elapse a vast majority of the English people will be Vedantists." We do not think these two declarations can be interpreted in any other way than as implying that these converts to Vedantism would abandon what is distinctive in Christianity, namely, belief in a personal God, belief in personal immortality, and belief that God has furnished the supreme manifestation of himself in human history in Jesus Christ.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I wish to ask a question which I would like to have you answer in the clearest possible manner. We are told by preachers that a man must believe in Jesus Christ in order to be saved. In other words, if a man does not believe in the "miraculous conception," and the resurrection, and all those things that complete the orthodox view of Christ, that he shall be cast off, told to depart into outer darkness. We are also told that "whosoever loveth is born of God." Now, do they mean to say that belief in these things is a necessary antecedent, if not the direct cause, of love? Can no man except him who believes these things love? And if a man love, has he not the passport into the kingdom whose King is love? I have met some men who make no pretensions to Christianity, men who would not affirm belief in any of these things I have spoken of, men who think or pay little attention to these things, and yet whose lives are filled with such a power that you cannot but feel stronger and better for a few hours' association with them. To doubt the sacrifice, mercy, and love in their lives is impossible. A. R.

Believing *in* Christ is active consent with him in seeking to do the will of God. Believing *about* Christ is assent to what are regarded as facts in his history and inferences drawn from them. The former is essential to salvation; the latter is not. "With the heart man believeth," says Paul. Head-belief is not saving faith. It is inconceivable that a doctrine never mentioned in all of Paul's epistles—the miraculous conception—should be an essential of the Christian faith he preached. We do not know what sort of preaching you have heard, or how carefully you have attended to it, but we have never heard any which conveyed the ideas you have imbibed. According to the New Testament, the Christian man is the man who has the spirit of Christ, not the man who has certain ideas about Christ.

1. What is salvation? That is, is it a present or a future state or condition? During our recent revival the evangelist often used the words, "Be *saved* to-night," "Only believe on Jesus and you *are saved*." My own idea has been more along the line of Mark xiii., 13. 2. How do you interpret Matt. xviii., 10? 3. Please arrange the following terms (used so often in theology) in regular order of succession, and give just a

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hint as to what each means: Election, Justification, Salvation, Regeneration, and Sanctification.
E. E. B.

1. Sin being regarded as moral disease, salvation is restoration to moral health. "Moral" is of course inclusive of our relation to God as well as to man. Salvation is to be thought of as a process, and may designate either its present beginning or its future consummation. 2. Probably it refers to the Jewish doctrine of guardian angels. It corrects any depreciation of the "little ones" by saying that the most exalted of the angels, those who are nearest the throne of God, are the angels assigned to their charge. 3. Election—the divine choice of one for the sake of others, of a part of mankind to be a means of good to the whole. Regeneration—the beginning of the life that is eternal as distinct from the life temporal, life in the spirit as distinct from life in the flesh. Justification and Sanctification—the constituting of righteousness, the former in relation to law, the latter in relation to character. Salvation—above defined—is a term inclusive of these four.

Kindly answer the following: 1. Did Christ's baptism by John make the rite binding upon God's children? 2. Can a person be a true Christian and not make any special observance of Saturday or Sunday? 3. Do you consider baptism or Sabbath observance more binding than the office of priest or making sacrifices? 4. Do you think a person who was never baptized, who never made a special observance of the Sabbath or never partook of the Communion Supper, and yet who, so far as possible, trusted in God and fulfilled the law of love, could enter heaven?
F. W. S.

1. No; Christians refer the obligation to the injunction of Jesus himself. See Matthew xxviii., 19. 2. There have been some good heathen who may be said to have lived a Christian life without such observance. Such cases may occur in Christian lands also. Neglect of the opportunity for religious culture which the observance of the Lord's day makes is likely to be detrimental to religious character. 3. The modern religious observance and the ancient stand on the same footing of obligation, each for its own time, as being requisite for the cultivation of religious character. 4. Yes; the criterion of fitness being in character, as described in your question. Omission of outward ordinances does not necessarily impair the character. On the other hand, there are comparatively few characters, if any, that can dispense with religious ordinances without incurring some defect thereby.

Do you believe there will be a Judgment Day? You say in your article on the resurrection, "Even we that are living when the trump shall sound cannot enter the kingdom of God with our bodies." Do you think it literal fact that the Lord will come with trumpet and take those living to some place called his kingdom? You certainly give that impression. I would like very much to know your views on this subject.
C. M. L.

Schiller truly said, "The history of the world is the judgment of the world." The judgment of God is going on all the time, not postponed to the end of time. His law is always operating to punish the evil and bless the good. The idea of a postponed and final judgment, when all who have ever lived are to be assembled to receive sentence, is a doctrine of the Jewish rabbis which has survived as an anachronism in the Christian Church. The minds of the first disciples were imbued with that idea, and it colors the pictures of judgment in the New Testament. To interpret these pictures literally is simply grotesque. The kingdom of God is everywhere; the realization of it in a blessed fruition of it is nowhere but in the spirits of the loyal and loving.

1. Please advise me of the correct way in which to address a Bishop of the Methodist Episcopal Church—both letter and envelope. 2. Can you tell me the name of the author and where I may get the poem containing the verse, "God's plans, like lilies pure and white, unfold"?
M. G. H.

1. In addressing, for instance, Bishop Vincent, you should address him as "Bishop John H. Vincent, D.D." All the Methodist Episcopal bishops, we believe, have the D.D. In beginning your letter, under the above address, write simply "Dear Sir," unless your personal acquaintance warrants a different term.

What are the so-called "Psalms of Solomon" to which Professor Wellhausen so often refers in his "Notes on the Psalms," and which he assigns to 63–48 B.C.?
H. U.

For a specimen of them see the quotation in the Encyclopædia Britannica under the article "Messiah." The collection goes by the name "Psalter of Solomon," a name arbitrarily given to it perhaps by some copyist. It has no sort of connection with Solomon, but is a collection of Pharisee psalms written in Hebrew soon after the taking of

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Jerusalem by Pompey, B.C. 63, and preserved to us only in a Greek version.

Can any reader of The Outlook inform me as to the history of a little plot of ground on West Twelfth Street, adjoining a modern apartment-house, used as a burial-ground, there being a central monument and a number of graves around? Possibly a bit of interesting history connected with Old New York may be thus revealed. J. T. P.

The plot referred to is the remnant of a larger burying-ground, most of which was removed many years ago and the land sold. The local guide-books give no further information. Doubtless some New York reader will be able to answer the inquiry more fully.

Kindly tell me where can I find the lines:

"Where we but see the darkness of the mine,
God sees the diamond shine;
Where we can only clustering leaves behold,
He sees the bud they fold;
We see the rude and outer strife,
God knows the inner life;
And they from whom, like Pharisees, we shrink,
With Christ may eat and drink."

F. P. H.

In your issue of February 26 the question is asked, "Would you advise a preacher to study Herbert Spencer's volumes?" I ask leave to call the attention of the preacher to "The Philosophy of Herbert Spencer," by W. H. Hudson, Associate Professor in Leland Stanford Junior University, which gives an "outline-map or hand-guide" to the synthetic system, and is admirable for this purpose. (Appleton, New York. Price, I think, $1.50.) F. L. M.

Who wrote the poem entitled "The Grave of Bonaparte"? F. G. S.

About People

—Mr. William J. Calhoun, of Illinois, who has been nominated by the President to be an Inter-State Commerce Commissioner, will be remembered as Mr. McKinley's special Commissioner to Cuba last summer.

"Lewis Carroll," of "Alice in Wonderland," is to have an appropriate memorial in the establishment of a cot named after him in the London Children's Hospital, for which purpose a subscription of $5,000 is being raised.

—The late Professor William Augustus Rogers, of Colby University, was a scientist of national reputation. He published several volumes of observations of stars, and made a number of valuable inventions to aid in the practical work of astronomy. He was a Fellow of the British Royal Society and a member of our National Academy of Sciences. He had served as President of the American Society of Microscopists, and also as one of the Vice-Presidents of the American Association for the Advancement of Science.

—Last week ex-Governor William Claflin, of Massachusetts, was eighty years old. He is one of the four surviving ex-Governors of the State, the others being Messrs. Boutwell, Long, and Brackett. Mr. Claflin has held the presidency of the Massachusetts Club almost continuously for fifty years.

—Sir Herbert Kitchener, Sirdar (Commander) of the Anglo-Egyptian forces, is forty-seven years old. He has served in the Nile regions for fifteen years, having been, just before his promotion to the chief command, Governor of Suakin. In 1888 he was severely wounded in the action of Handub.

—The discoverers of quinine and strychnine, MM. Pelletier and Cacentou, are to have a monument erected to them in Paris. Pharmacists in every part of the world are invited to subscribe. The monument will take the form of two statues, to be erected in front of the High School of Pharmacy.

—Prince Albert of Belgium, who is now visiting this country, is the only surviving son of the Count of Flanders, and is a nephew of King Leopold. As the King's surviving children are daughters, the Count of Flanders becomes heir to the throne, but is expected to renounce this claim in favor of his son.

—The late Luigi Salviati was the best known of Italian artists in mosaic. As a boy he was apprenticed to the glass-blowers' trade in Naples. He made some important inventions in glass-making. Going to Venice, he started a small mosaic factory of his own, which is now one of the sights of the most fascinating of cities.

—Professor William James, of Harvard, says the Boston "Herald," has been telling how he passed an examination in anatomy before the late Dr. Holmes. The first question put to him was as to the nerves at the base of the brain. It so happened that Mr. James was well up in that subject, and he promptly gave an exhaustive reply. "Oh, well, if you know that you know everything," said Dr. Holmes, cheerfully, "let's talk about something else. How are all your people at home?"

—"It was during the administration of Governor Albion K. Parris," remarks the

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Kennebec (Me.) "Journal," "that General Lafayette made his memorable tour of the United States, and paid his visit to Maine. It was on a Sunday that the General concluded that visit and proposed leaving the State from Portland. Governor Parris remonstrated with him for taking his departure on that day, and said: 'If you will postpone your trip until Monday, I will myself escort you to the State line with all the military honors.' But Lafayette, accustomed to the Continental Sabbath, insisted on not altering his plans, and left Maine on Sunday, while the Sabbath-honoring Governor of a God-fearing State attended his church service as was his habit."

—The New York "Times" tells us that at the close of the Franco-Prussian war the four Dreyfus brothers—Jacques, Léon, Mathieu, and Alfred—were, like all other Alsacians, compelled to choose between French and German citizenship. The "Times" adds:

The selection of the former was, naturally, a serious matter for a man with large business interests in the conquered province, and, therefore, the oldest brother, who had already passed the age for military service, reluctantly became a subject of the Kaiser. The other three brothers decided without hesitation to retain their old allegiance, and to remain Frenchmen, as they always had been. The head of the family showed that he acted entirely from business considerations, for he resolved that his six sons should each take the oath to France as soon as the German law permitted, which was on reaching the age of seventeen. In 1894, when the charge of treason was brought against their uncle, two of these lads were preparing respectively for the École Polytechnique and St. Cyr. They were not allowed to present themselves for examination. In 1895 and 1896 two of their brothers reached the prescribed age, and, in spite of the disgrace attached to their name, went to France. Finally, Jacques Dreyfus himself abandoned his home and his business, settled at Belfort, and petitioned to be readmitted to French citizenshlp. All this proves little, indeed, but it does show that the Dreyfus family was not one likely to take small bribes from Germany.

A Quaker Romance

Valentine Hollingsworth accompanied William Penn in the good ship Welcome, and settled in Delaware upon the banks of the Brandywine. Katherine, his daughter, "a delectable Quaker maiden," the pride of the little settlement, was wooed and won by big George Robinson. But George was of the Church of England, and Katherine "must be married in meeting."

"George," writes the author of "Heirlooms in Miniature," "was willing to join the society, be a Friend, and be married in meeting or anywhere else that Katherine said; accordingly, he and Katherine made their first declaration fifth day, first month, 1688." The elders, however, had "scruples," seeing that George's conversion was very sudden, and they asked him this searching question: "Friend Robinson, dost thou join the Society of Friends from conviction, or for the love of Katherine Hollingsworth?" George hesitated. He prized the truth and he did wish to marry Katherine. So he answered: "I wish to join the Society for the love of Katherine Hollingsworth."

The Friends counseled "delay, and that Friend Robinson should be persuasively and instructively dealt with." Shrewd men as they were, they allowed Katherine to deal with him; and within a year George joined the society as a true convert.

An old manuscript reads: "He and Katherine were permitted to begin a long and happy married life together, being for many years an example of Piety and Goodness to those around them, and retaining their Love of Truth and Loyalty to the Society to the last."—*Youth's Companion.*

Bits of Fun

Edith—She sings like a canary. Bertha—Oh, no; a canary begins to sing when people commence to talk; people commence to talk when she begins to sing.—*Boston Transcript.*

"Pride," said Uncle Eben, "am er good t'ing in its place. But er country or er citizen is in hahd luck when he ain' got nuffin' much 'ceppin' 'is pride ter be proud of."—*Washington Star.*

We often see odd announcements taken from ancient church accounts. What will people who live a century or two hence think of the following from the Bishop Burton Church accounts for 1897: "To killing worms in the bust of John Wesley, 15s."?—*Westminster Gazette.*

The "Longbow" gives some amusing pieces of Lewis Carroll's humor from the forgotten pages of Oxford pamphlets. During the election at Oxford in 1865 he gave vent to the following Euclidean definition: "Plain superficiality is the character of a speech in which, any two points being taken, the speaker is found to lie wholly with regard to those two points." A note is also given on the right appreciation of examiners: "A takes in ten books and gets a third class; B takes in the examiners and gets a second. Find the value of the examiners in terms of books; also their value in terms when no examination is held."

The Indianapolis "Sentinel" says that a New York firm applied to Abraham Lincoln, some time before he became President, for information as to the financial standing of one of his neighbors. Mr. Lincoln replied as follows: "Yours of the 10th inst. received. I am well acquainted with Mr. X., and know his circumstances. First of all, he has a wife and baby; together, they ought to be worth $50,000. Secondly, he has an office, in which there are a table worth $1.50 and three chairs, worth, say, $1. Last of all, there is in one corner a large rat hole which will bear looking into. Respectfully, A. LINCOLN."

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For the Little People

Growing in a Nook

By Mary Gordon

I wonder, said a daisy small,
  Growing in a nook,
What it would have made of me,
  How I now should look,
If I had had my birth and lot
In some large and sunny spot?

I know my ruffle would have grown
  Twice as broad and white,
And its golden brooch had been
  Twice as large and bright.
I know it by this longing smart
Stinging in my daisy heart.

I wonder if the open field
  Had not made me tall,
Nodding o'er my sisters fair,
  Leader of them all,
Or haply some bright, cooling brook—
Anything but this small nook.

So this daisy in a nook
  Lost her sunny face,
Wond'ring what she might have been
  In some other place;
Wondering till she withered grew—
But she never, never knew.

Billy the Heathen

By Anne Weston Whitney

They were waiting for the train to the cranberry bogs; Mrs. Dale, the sick baby, four older children, and Billy the goat Other "pickers" were waiting, too; but though they were all to be gone for several weeks, there were no trunks to be seen—only great bundles tied up in patchwork quilts. In that belonging to the Dales there was a feather bed, and on it lay "Baby Dale."

A colored boy, tired of waiting, began to stand on his head, turn somersaults, and walk on his hands with his feet in the air. Baby Dale laughed, and clapped her hands, and cried, "More, more!" till Virgil noticed her and grinned. Then he took the tin pan he was going to pick cranberries in, and, using it for a drum, gave a shuffling dance that delighted Baby Dale still more. But Billy the goat did not like the noise, and, as the train came puffing into the station, made a dash for it, with the intention of showing disapproval, in the manner of goats. by butting it vigorously.

There was a cry of dismay from the Dale children, but Virgil with a bound went for the goat, caught him by the horns, and together they rolled down an embankment, just as the train went over the spot where they had met. Virgil was found still and bleeding, the goat butting him most energetically. They laid him on the platform, while the goat was put on the train and secured so that he could do no further harm.

The little Dale children were all crying as they got on the train, and Mrs. Dale looked very much distressed as she said:

"I would not leave the boy, but my baby is sick, and I must make money to buy bread for my children."

When Virgil came to himself, he was in a hospital, and he asked,

"Dat goat warn't hurt none, were 'e?"

"No," said the doctor, "but I suppose you wish he was."

"Lor' sakes!" said Virgil, "he doan't know no better."

"Then you forgive the goat?" asked the doctor.

"Ain't no call ter forgive 'im w'en 'e don't know no better. Dat goat jest same as de heathen."

"Well, Virgil," said the doctor, "most boys would not care whether the goat knew better or not; they would want to 'have it out' with him."

But Virgil never seemed to feel any resentment towards the goat, and when he was able to go to the cranberry bogs, he found that he had not been forgotten by the Dales. Every night, each of those who had been picking through the day put some pennies in a box "for Virgil." He objected to taking them at first, but they insisted, and little Millie said:

"When I put mine in, I always said, 'Thank you, Virgil, for saving the goat, but I wish he hadn't hurt you.'"

"Dat's kind in you all," said Virgil, "but yer ain't no call ter blame dat goat; no one ain't ebber tole him no better; he jest like dem heathen." And so the goat got the name of "Billy the Heathen."

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The Reindeer for Alaska

There arrived in the harbor of New York recently a steamship from Arctic Norway, having on board over five hundred reindeer, and a group of Norwegians, Finns, and Laplanders to care for them.

There are very few railroads in Alaska, and many miles of country that must be reached by dogs and sleds, or reindeer and sleds. The Government some years ago introduced the reindeer into Alaska, not only as beasts of burden, but also to supply food. The reindeer travel much faster than dogs, and can live on the moss to be found under the snow. The dogs must be fed and the food for them carried in the sleds when long journeys are taken. Last December it was reported that miners in Alaska were suffering for food, and Congress voted to send relief to them. This last fall a number of whalers were caught in the ice, and, it was thought, without food enough to last until the ice should break in the spring. It was almost impossible to reach these whalers. The Government sent out an expedition to go by boat to a given point where reindeer would meet them and start over the ice with supplies. There were not reindeer enough in the country to carry relief to the miners and the whalers without bringing possible suffering to the natives. At once the Government decided to buy and send to Alaska a large herd of reindeer, and this herd, with its caretakers, arrived in New York lately on its way to Alaska. After the herd arrived in New York the Government decided to sell them, as the reports of suffering among the miners had been contradicted.

The people of Alaska did not know how to care for or use the reindeer. Because of this, when the reindeer were introduced, people had to be brought with the reindeer, who knew how to care for them. They are the teachers of the people of Alaska, who will teach them many things they do not know, and help to make life easier and more comfortable.

These reindeer are not like the reindeer who draw Santa Claus on his merry mission as we see them in pictures. The antlers of reindeer measure sometimes seven feet from tip to tip, and have three or more prongs. The antlers of this herd of reindeer were removed before they left Norway, lest they should injure each other in their long journey of four thousand miles on shipboard, where they were placed five in each stall. The Lapps and Finns who are on their way to Alaska are all dressed in furs; the women are dressed so much like the men that it is difficult to distinguish them. The fur garments are trimmed with bright bits of cloth, and the hats are four-cornered, most of them trimmed at the corners with gay tassels.

There are several little children in the party dressed like their fathers and mothers. The one little baby was carried about in a wooden dish wrapped in furs; you cannot see where the baby gets any air to breathe.

The Lapps and Finns were very reluctant to leave their native land; the Government has to pay the herders three times as much money as they earn at home, and provide their houses and food. The steamer started from Bosekop, Arctic Lapland, Norway.

The Cats' Party

By Mary Van Derburgh

The cats had a party down in the swamp
  Under the greenwood tree.
Tomasso was there in his very best coat,
  And he danced with Maria Marie;
He escorted her home by the light of the
    moon;
  He knew how it would be—
Her mother gave him a sugar mouse
  And a cup of catnip tea.

Pepper

Perhaps you will be interested to know that the pepper which you see on the table is the fruit or nut of a vine, or climbing shrub, a native of India; that its name in Sanskrit is *pippali*, and that the changing of the *l* to *r* was made by the Persians, who have no *l* in their alphabet. Black pepper is the unripe fruit ground; white pepper is the ripe fruit ground after the black outer shell has been taken off. At one time in the history of the world, when it was difficult to get this condiment, now so cheap that the poorest can have it to use on their table, pepper was sold at enormous prices, and only the very rich could afford to have it.

Pretty Thoughts

The missionaries tell some very pretty stories of the use of words by some of the tribes of Africa. One tribe calls thunder "the sky's gun;" morning is called "the day's child;" when ice was shown to them, they said, "It is water asleep."

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The Home Club

Children's Ideas of Money

Dr. George E. Dawson, of the Bible Normal College, sent out the question to the pupils of the public schools of New York, "If you had five dollars all your own, what would you do with it?" He received answers from over thirteen hundred pupils, about equally divided between boys and girls. The ages of the pupils ranged from five to sixteen years. Forty-four per cent. of these pupils would deposit money in the bank; over thirteen per cent. would buy clothing; two per cent. would buy something to eat; fifteen per cent. would buy toys; two per cent. would buy jewelry. Six-tenths of one per cent. would buy firearms; one per cent. would travel; six per cent. would buy books. The children who voted for something to eat were nearly all under seven years of age. Little girls who wished to spend their money for amusements were anxious for dolls and doll-carriages; while boys desired pets. Of the fourteen per cent. who desired to travel, they were all older children. It was noticed that it was the older children who wished to buy books. Of the six per cent. who wished to give their money away, the majority were girls.

Beauty in the Home

Recently there was delivered in New York a lecture on artistic household utensils. A few years ago the enthusiastic housekeepers were made more enthusiastic by the appearance of perfectly beautiful pots and pans and kettles—bright and shining, and lighter to handle than silver. To the housekeeper who does her own work these cooking utensils were a boon; but to the unfortunate housekeeper who must have her housework done through another's hands, indulgence in this æsthetic kitchen equipment soon became impossible, except to the one of unlimited purse. In porcelain and china ware the advance in the last ten years from the crude and ugly utensils to the dainty, pretty cooking utensils of to-day marks the difference between the age of utility and that happy age for the housekeeper when beauty and utility have married. Whether Boston has succumbed to the allurements of the beautiful gray crockery bean-pots, with the fierce, open-mouthed dragons on the outside, we do not know, but they are beautiful enough to woo and win the most orthodox Bostonian, even though the family bean-pot is an heirloom. All lovers of pies who keep abreast of the times have discovered the beautiful decorated pie-plates, as beautiful, some of them, as the service plates used in even well-to-do families. These pie-plates will stand the hottest oven without discoloration. To China we are indebted, perhaps, for the blue-and-white pudding-dishes, which come in all sizes and beautifully decorated. The small baking-dishes and the shells for baking fish are several years old.

Housekeeping to-day can in fact be really an art. From kitchen to topmost chamber all that is needed to make an æsthetic dream is an educated artistic sense, for no longer is wealth a necessity to make a beautiful home. Under the auspices of the Twentieth Century Club of Boston, a course of lectures with the general title of "Beauty in the Home" has been delivered. Leaflets have been issued on each lecture which gives the sub-titles—"The Exterior and the Interior of the House;" "Furniture and Textiles;" "Household Art;" "Casts and Pictures;' "The Soul of the Home;" "Voice and Manner;" "Dress and Home Life." The purpose of these lectures, it is declared, is to promote in the city of Boston a finer public spirit and a better social order. The leaflet calls attention to the fact that about one-tenth of the families of Boston occupy premises worth as much as those occupied by the remaining nine-tenths, and urges that the housing of the poor has become an important factor in the development of municipal life, and it also urges the passage of laws that will promote beauty in architecture. One extract in regard to interior furnishings is well worth quoting as a whole: "As people should be more important and interesting than their houses, the walls of a room should not distract the attention with a spotty, confused, crowded collection of miscellaneous objects, but should be of secondary importance, and serve as a background for the living pictures within the room. The first principle to be considered in furnishing a room is to start with a definite idea whether it shall be pale or dark, cool or warm." A

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quotation from William Morris should be committed to memory by all housekeepers:

"As for beautiful furniture, don't have too much of it; have none for mere finery's sake or to satisfy the claims of custom. . . . I have never been in any rich man's house which would not have looked the better for having a bonfire made outside of it of nine-tenths of all that it held. . . . Luxury cannot exist without slavery of some kind or other. . . . It must be confessed that the middle classes of our civilization have embraced luxury instead of art." (By luxury Morris means what is made merely for show.)

So also should be the quotation from Michael Angelo: "Beauty comes through the purgation of superfluities."

The Cooking of Vegetables

We have referred frequently in these columns to the valuable pamphlets published by the Department of Agriculture on food values and the cooking of foods. One of the latest of these pamphlets is Bulletin No. 43, "Losses in Boiling Vegetables, and the Digestibility of Potatoes and Eggs." The experiments have been such as to reveal how much nutriment is lost in the cooking of vegetables as done in most homes. In a country where economy is the necessity in most homes, the waste in foods is a serious matter. The experiments proved that peeling potatoes and soaking them in cold water before boiling meant an almost absolute loss of all nutriment. Putting potatoes in cold water, and letting them cook in that water, reduces the loss; putting in hot water and bringing to the boiling point at once reduces the waste. The greatest amount of nutritive matter is preserved in the unpeeled potatoes. In cooking carrots it was found that the food value of this vegetable depended not only on the cooking, but the preparation. When cut in small pieces the loss of nutriment is thirty per cent., in large pieces twenty per cent.; rapid boiling and as little water as possible preserved the greatest amount of food values. In one hundred pounds of uncooked cabbage there are but seven and one-half pounds of solid matter, and from two to three pounds of this are lost in cooking.

Protecting Children

The Woman's Humane Society of St. Louis, Mo., is taking active measures against the selling of flowers, newspapers, and lottery tickets in bar-rooms and upon the street by little girls. A careful investigation has revealed the fact that much of this begging is not made necessary by poverty that could not be otherwise provided against, but that the proceeds of this debasing practice are used by the parents of these children for drink. The women of the city are thoroughly in earnest, and that means that this debasing practice will be broken up. Moral indignation is the successful antidote of immoral practices.

A Step Upward

One of the results of interest in Civil Service Reform is shown by a bill recently introduced in the New York Legislature providing that any graduate of a grammar or high school in the State shall receive a certificate of graduation which shall be accepted as equivalent to a mental examination by Civil Service Commissioners for applicants for positions in the Police and Fire Departments, for minor clerkships, and any position in the civil service list where the salary does not exceed $1,200 a year. The bill also provides that certificates received within the past ten years from grammar or high schools, or schools of like rank in the State, shall be accepted as the equivalent of an examination by the civil service examiners. It is doubtful if the advantages of education for their children could ever be more clearly made evident to the lower middle classes, as well as the extreme poor, who do not see a money value in education, than by the passage of just such a bill. To talk of the advantages of education to people who do not appreciate it accomplishes little. But when education can be demonstrated as having money value by practical experience, then it is appreciated. Once this information sifts down to these people, that keeping a child in school until a diploma is secured means that much in favor of a position under the civil government, then the advantages of education will be appreciated alike by the child and the parent. The poor are frequently criticised because of their tendency to make any sacrifice to secure positions under the Government—sacrifices of time and even of apparent regular employment. The reason for this is that the uncertainties of a position under the civil government bear no comparison to the uncertainties of a position in the commercial world or among manual workers. To even be certain of a position for one year means the difference between peace of mind and anxiety.

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When the civil service position carries with it a guarantee of regular employment, even the lowest position obtainable is more to be desired than the position that carries with it only a partial promise of regular employment. The passage of this bill for this reason, if for no other, is desirable. It does not bar out the man who obtains his education outside of the schools. It simply puts a value upon prolonging the school life of the children of those classes who too rarely appreciate the advantage of education.

A Sound Theory of Education

To find a sound theory for the education of children of tender years in a novel written probably about 1850 is, to say the least, interesting. Lord Lytton, as the readers of the "Caxtons" will doubtless remember, makes Mr. Caxton say, almost when the birth of a son is announced, "The Neogelos"—new-born—shall go to school, . . . the nurse with him, and all will be right again." A year later the doctor recalls this to Mr. Caxton, when the following conversation takes place:

"Why, then, Squills," said my father, familiarly, 'you would know that, though a scholar is often a fool, he is never a fool so supreme, so superlative, as when he is defacing the first unsullied page of the human history, by entering into it the commonplaces of his own pedantry. A scholar, sir—at least one like me—is of all persons the most unfit to teach young children. A mother, sir—a simple, natural, loving mother—is the infant's true guide to knowledge."

"Egad, Mr. Caxton, in spite of Helvetius, whom you quoted the night the boy was born—egad, I believe you are right."

"I am sure of it," said my father; "at least as sure as a poor mortal can be of anything. I agree with Helvetius, the child should be educated from its birth; but how?—there is the rub: send him to school forthwith! Certainly, he is at school already with the two great teachers, Nature and Love. Observe that childhood and genius have the same master-organ in common—inquisitiveness. Let childhood have its way, and, as it began where genius begins, it may find what genius finds. A certain Greek writer tells us of some man who, in order to save his bees a troublesome flight to Hymettus, cut their wings, and placed before them the finest flowers he could select. The poor bees made no honey. Now, sir, if I were to teach my boy, I should be cutting his wings, and giving him the flowers he should find himself. Let us leave Nature alone for the present, and Nature's loving proxy, the watchful mother."

Therewith my father pointed to his heir sprawling on the grass, and plucking daisies on the lawn; while the young mother's voice rose merrily, laughing at the child's glee.

"I shall make but a poor bill out of your nursery, I see," said Mr. Squills,

Agreeably to these doctrines, strange in so learned a father, I thrived and flourished, and learned to spell, and make pot-hooks, under the joint care of my mother and Dame Primmins. This last was one of an old race fast dying away—the race of old faithful servants—the race of old tale-telling nurses. She had reared my mother before me; but her affection put out new flowers for the new generation. She was a Devonshire woman—and Devonshire women, especially those who have passed their youth near the seacoast, are generally superstitious. She had a wonderful budget of fables. Before I was six years old I was erudite in that primitive literature in which the legends of all nations are traced to a common fountain—"Puss in Boots," "Tom Thumb," "Fortunio," "Fortunatus," "Jack the Giant-Killer"—tales like proverbs, equally familiar, under different versions, to the infant worshipers of Budh and the hardier children of Thor. I may say, without vanity, that in an examination in those venerable classics I could have taken honors!

My dear mother had some little misgivings as to the solid benefit to be derived from such fantastic erudition, and timidly consulted my father thereon.

"My love," answered my father, in that tone of voice which always puzzled even my mother to be sure whether he was in jest or earnest—"in all these fables, certain philosophers could easily discover symbolic significations of the highest morality. I have myself written a treatise to prove that 'Puss in Boots' is an allegory upon the progress of the human understanding, having its origin in the mystical schools of the Egyptian priests, and evidently an illustration of the worship rendered at Thebes and Memphis to those feline quadrupeds, of which they make both religious symbols and elaborate mummies."

"My dear Austin," said my mother, opening her blue eyes, "you don't think that Sisty would discover all those fine things in 'Puss in Boots!'"

"My dear Kitty," answered my father, "you don't think, when you were good enough to take up with me, that you found in me all the fine things I have learned from books. You knew me only as a harmless creature, who was happy enough to please your fancy. By and by you discovered that I was no worse for all the quartos that have transmigrated into ideas within me—ideas that are mysteries even to myself. If Sisty, as you call the child (plague on that unlucky anachronism! which you do well to abbreviate into a dissyllable)—if Sisty can't discover all the wisdom of Egypt in 'Puss in Boots,' what then? 'Puss in Boots' is harmless, and it pleases his fancy. All that wakes curiosity is wisdom, if innocent—all that pleases the fancy now, turns hereafter to love or to knowledge. And so, my dear, go back to the nursery."

A Question

A correspondent has sent us the following question, to which we ask the members of the Home Club to reply:

"What would you suggest as suitable Sunday afternoon occupation for a girl of ten?"

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The Outlook

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NOTHING in the past week's discussion of the relations between Spain and the United States has been of such real and definite importance as the statement laid before the Senate by Senator Proctor, of Vermont, and based upon his recent personal experiences and observation in Cuba. This furnished precisely that calm, unimpassioned view of facts which the public has in vain sought from newspaper Cuban correspondence. Senator Proctor not only made a lucid and comprehensive survey of the actual condition of affairs; he also expressed in strikingly concise and sometimes epigrammatic sentences the critical points involved. He found that two of the six Cuban provinces (the eastern ones) are practically in the hands of the insurgents, and are spoken of generally as "Cuba Libre;" that outside of Havana "it is not peace, nor is it war; it is desolation and distress, misery and starvation;" that every town and village is surrounded by a trocha (trench), a sort of rifle-pit guarded by a wire fence and by loopholed block-houses; that these form what are virtually prison yards into which the people have been driven, to subsist as they can; that outside the fortified places and the equally fortified railway stations there is in the four western provinces hardly any human life or habitation—no crops, no pastures, no animals; that, in other words, in these provinces "the Spaniards hold just what their army sits on;" a few and only a few sugar-mills are running, protected by the Spanish Government, and also, it is said, paying tribute to the insurgents. As to the "reconcentrados," about 400,000 people were driven into the towns by Weyler's army, and Blanco's much-talked-of modification of the order has done little good. These wretched people in many cases saw their homes burned before their eyes; now they live—those who still live at all—in palm-leaf huts, under abominable sanitary conditions, herded together "with foul earth, foul air, foul water, foul food or none." The little children suffer the most, and are dying daily. It is believed that over half of these 400,000 people have already perished. If the Spanish authorities, who have brought this infamy about, have done anything to help these people, systematically and efficiently, it does not appear to have come to Senator Proctor's knowledge. Relief to some extent is now coming through American contributions, administered through the Central Relief Committee and Miss Clara Barton, of the Red Cross. Senator Proctor saw in one Havana hospital (since improved by Miss Barton's agents) "four hundred women and children lying on the stone floors in an indescribable state of emaciation and disease." And he adds that in other cities the conditions are worse. No possible rhetorical passion could add to the horror excited by this simple fact.

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Turning to the military and political situation, Senator Proctor observes that out of 200,000 Spanish soldiers sent to Cuba there are now about 60,000 fit for duty; the rest have died of disease, are in hospital, have been sent home, or have been killed in fighting—the last class being comparatively small. The soldiers are small, young, light in weight. They have no artillery, no tents or field equipment, do not drill, have no adequate idea of infantry tactics. Cavalry raiding comprises most of the fighting. The Cubans have about 30,000 men in the field, mostly in the eastern provinces, but including always some bands in Havana province itself. Ruiz and Aranguren were both killed within less than twenty miles of Havana. About a third of the insurgents are negroes. Of the total population of Cuba (1,600,000) one-eighth are Spaniards. The political situation is thus summed up:

The dividing lines between parties are the most straight and clear cut that have ever come to my knowledge. The division in our war was

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by no means so clearly defined. It is Cuban against Spaniard. It is practically the entire Cuban population on one side and the Spanish army and Spanish citizens on the other. I do not count the autonomists in this division, as they are so far too inconsiderable in numbers to be worth counting. General Blanco filled the civil offices with men who had been autonomists and were still classed as such. But the march of events had satisfied most of them that the chance for autonomy came too late. It falls as talk of compromise would have fallen the last year or two of our war. If it succeeds, it can only be by armed force, by the triumph of the Spanish army; and the success of Spanish arms would be easier by Weyler's policy and method, for in that the Spanish army believe. There is no doubt that General Blanco is acting in entire good faith; that he desires to give the Cubans as fair a measure of autonomy as at the close of the ten years' war. He has, of course, a few personal followers. But the army and the Spanish citizens do not want genuine autonomy, for that means government by the Cuban people. And it is not strange that the Cubans say it comes too late.

Certainly, Senator Proctor's presentation of facts is a curious commentary on General Blanco's assertion at a banquet last week that the Spanish flag "represents liberty and civilization"!

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The report of the Court of Inquiry on the Maine disaster, it is currently reported, will be made public this week; quite possibly will be in our readers' hands before this copy of The Outlook reaches them. The members of the Court still properly decline to make any statements about its character, and the Administration preserves an equal reticence. Activity in the War and Navy Departments continues unabated; in this direction the most noteworthy events of last week were the raising of the United States flag on our newly purchased war-ship built as the Brazilian Amazonas; the efforts to secure the cruisers San Martino, built for Argentine, and the O'Higgins, built for Chili, which efforts still continue; the purchase of the private steam-yacht Mayflower to be used as a torpedo-destroyer; and the giving out of a contract for 4,500,000 pounds of brown powder—probably the largest order ever given. It is said that Spain has practically concluded the purchase of the Italian cruiser Garibaldi. A statement that there is to be a conference between the Spanish General Pando and General Garcia, President Maso, and others of the Cuban insurgent leaders, to the end that General Pando may present to the insurgents more liberal measures of autonomy, lacks confirmation. If it be true, as asserted early last week, that Spain has been making indirect representations to our Government that the presence of a large fleet of our war-ships at Cuba has an unfriendly look, it is certain that our Administration has not been at all influenced thereby in its conduct.

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Never have the moral advantages of treating international questions on a high level been more strikingly displayed than during the recent weeks, in which this country has addressed itself with such composure and dignity to the solution of the vexatious questions at issue between our Government and Spain. Bluster and irritability would have lost us precisely that commanding moral position which restraint and moderation have gained for us. Every day adds to the solidity of our position on the Cuban question in the eyes of the world; and if the present spirit is manifested to the end, our moral position will be impregnable. It is this which has thwarted all attempts on the part of Spain to secure even moral support on the Continent. In the face of a temper so calm and just she has been powerless. The feeling of fellowship in England, called out by the American attitude, has deepened and widened. Sir Charles Dilke, one of the greatest authorities on foreign affairs in Great Britain, has strongly expressed his sympathy with our attitude toward Cuba Professor Bryce declares that he has always believed that "beneath the sometimes troubled surface there is a deep and strong current of sympathy for each other, as well as a sense of essential unity, in the two great and free English peoples on the opposite sides of the Atlantic." He utterly disclaims British designs of any kind regarding Hawaii, or sympathy with Spain. Nothing in our history has made a deeper impression on Europe than the moral power of the National determination to discover first the right thing to be done, and then to do it without a dissenting voice.

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The Bishop of Maryland (P. E.) has issued the following circular-letter of instructions to the clergy of his diocese. Lest by an abstract we should do it an injustice, we print it in full:

God having brought us to times of uncertainty, trouble, and danger, he calls our Nation and its

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authorities to use all possible patience and wisdom. And as helping to that, I expect that you keep your sermons free from all questions of war or of National politics, and from unnecessary professions of patriotism. True patriotism does not need to be boastful. Important as these things are, they have no place in the pulpit. Our Saviour and his first Apostles are our best models for preaching the Gospel. There were questions of deepest national importance then pressing upon the minds of the people, but they did not make them themes for preaching. They had something still higher to speak of—the spiritual truths of the Gospel, and its great moral principles and duties. These prevailing would bring peace and truth as their results. As citizens you may and must take interest in National affairs; but keep Spain and points of National policy out of your sermons. Ask God's blessing on those who now have the great responsibility. Use at every morning and evening prayer the appointed prayer "For the President and for all others in authority," and at every litany service and at all other services the prayer for Congress.

We had not supposed that the Episcopal clergy generally were in any danger of doing anything to promote the spirit of Jingoism, or of preaching the glory of war. Of boastful patriotism we should not expect any echoes in the pulpit of that denomination. But if the Bishop means, as he apparently does, that the question of peace or war is not to be discussed in the American pulpit, we wonder what questions he would think appropriate for the pulpit to discuss. The action of this Nation cannot be determined by President or Congress; in the last analysis it must be determined by the people. And the questions before them are profoundly religious ones: Does this Nation owe any duty to the people of Cuba? Ought we to sit silently and see the terrible tragedy go on, with its starvation of non-combatants as a military policy? Ought we to interfere? If so, in what spirit? For humanity? Or for National aggrandizement and addition to National territory? If these are not moral and religious questions, will Bishop Paret tell us what questions are moral and religious? If on these questions the people cannot look to the pulpit for guidance, to whom shall they look? Christ did not preach on national themes because the people to whom he preached were a subject people, unable by any act of theirs to affect the nation's policy. But the Old Testament prophets, who spoke to a free people in a time when public opinion did have influence in determining the policy of the nation, preached habitually upon questions of national policy. We recommend all preachers who are inclined to act on the methods and in accordance with the counsels of the Bishop of Maryland, to study those Old Testament prophets.

The annexationists appear to have given up hope of obtaining a two-thirds vote in the United States Senate in favor of a ratification of the pending Hawaiian Annexation Treaty, and the Senate Foreign Relations Committee has reported a joint resolution which will require only a majority vote of both houses, accepting the offer of the Hawaiian Islands and annexing them "as a part of the territory of the United States and subject to the sovereign dominion thereof." Has Congress a right by joint resolution to annex foreign territory? It is conceded that the authority of Congress is limited, that it possesses no powers not conferred upon it by the Constitution, which expressly provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people." Power is conferred by the Constitution upon Congress in Article 4, Section 3, as follows: "New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the jurisdiction of any other State; nor any State be formed by the junction of two or more States, or parts of States, without the consent of the Legislatures of the States concerned as well as of the Congress." Under this clause it is at least doubtful whether Congress has any right to annex by joint resolution any territory to the United States to be organized under a territorial government and to be so held for the time being. It would seem that the clause above quoted refers only to the admission of new States out of territory already under the jurisdiction of the United States. The question whether Congress had the right in any way to annex new territory was, indeed, formerly doubted, but may be regarded as settled by the annexation of Louisiana and subsequently of Florida, both of which Territories, however, were annexed by treaty. In 1845 Texas was admitted to the Union by joint resolution without treaty, but it was admitted as a State, and the question whether a treaty was a condition precedent, though raised, was never judicially determined. Such admission by joint resolution has, we believe,

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always been regarded as an exercise of doubtful power, acquiesced in rather than formally approved. The annexation of Hawaii as a Territory would be a still further stretch of the power conferred by Article 4, Section 3, as above quoted. Our own judgment is that Congress has no authority under that clause to annex new territory to the United States; but as the President is supposed to be in favor of such annexation, and as annexation once accomplished cannot very well be undone, it is probable that should the joint resolution pass both Houses of Congress and be approved by the President, there would be no practicable way of securing a judicial determination of the question whether the act was constitutionally or unconstitutionally accomplished. We trust that public debate will result in the defeat of the annexation resolution, which is losing rather than gaining supporters.

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Mr. Wanamaker has accepted the request of the Business Men's Republican League that he should become a candidate for Governor of Pennsylvania, and is vigorously prosecuting a campaign against the misrule of the Quay despotism. In a speech made at Lancaster last week he exposed abuse after abuse which should overthrow the organization responsible for them. No such arraignment has been made in years of any administration outside of New York City and New Orleans. Some of the abuses are those charged against the boss systems in other States, but some are peculiar in degree if not in kind to Pennsylvania. For the past five years, said Mr. Wanamaker, the average amount of State money on deposit at privately owned banks has been in the neighborhood of $5,000,000, and on this stupendous sum not one dollar in interest has been paid to the State. One private bank in Philadelphia, with a capital of only $150,000 but with a president who has been one of Mr. Quay's lieutenants, has continuously carried a deposit of State money ranging from $300,000 to $1,200,000. Nor have these bonanza deposits been subject to draft in such a way as to lessen their value. On January 1 no less than $3,500,000 of money due to the public schools the previous June was still unpaid, yet all this time the State had on deposit in the favored banks an average balance of $4,579,000. In view of the magnitude of these sums, and the rate of interest which banks and trust companies pay on deposits for shorter periods, Mr. Wanamaker seemed to be within bounds when he said: "For fifteen years the control of the office of State Treasurer has been the citadel of Senator Quay's power; it is believed to have yielded annually a campaign fund of not less than $100,000, mortgaging individual bankers and affording unlimited credit." Other evils hardly less revolting to men who care for their State were exposed in terms equally specific. He told how the last Legislature was kept without committees for nearly a month that chairmanships might be bartered for votes in the Senatorial contest, and how, after its organization was completed, the Legislature padded the pay-rolls, created commissions (costing $750,000 in salaries), and ordered junketing investigations, until the cost of all these things, united with the unwillingness of the machine to pass the Bliss bill taxing beer, led to a cut of $1,000,000 in the appropriation for the public schools. No other State in the Union has had maladministration so serious charged against it. The arraignment seemed the natural prelude to an unrelenting campaign for the overthrow of Senator Quay and all his supporters.

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Unfortunately, however, Mr. Wanamaker inaugurated no such campaign. On the contrary, he asked for support on the ground that he was an unwavering supporter of the Republican organization. "I have," he said, "never voted any other ticket, neither have I scratched it or bolted it. . . I am a better Republican than the Chairman of the State Committee, who, when asked if he would support me if nominated by the State Convention, said he did not know." Apparently, then, if the State Convention continues the leadership of Senator Quay, Mr. Wanamaker will again sustain it at the polls. No wonder, therefore, that independents all over the State are urging the nomination of a man whose hostility to the machine is of a stancher character. The man to whom they are turning is naturally the one whose powerful campaign against the machines a year ago gave him 120,000 votes, though he ran on the Prohibition ticket, which usually polls less than 30,000. Outside of Philadelphia, he was in most parts of the State the second candidate in the race, and ran ahead of the Republican candidate in several important counties. This year in Philadelphia he has the support of

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many influential men never identified with the Prohibition movement. Among them are Philip C. Garrett, Chairman of the old Committee of One Hundred, Dean Barrett, Finley Acker, Herbert Welsh, and others of like influence. Of the qualities of the man who has thus been asked to lead, "City and State" speaks as follows:

He has not sought his cause, but that cause has sought him. How naturally and logically he was led to his work his story tells. He believes in God, in the people, in their institutions, and that religion should affect conduct. In his home at Harrisburg such evidences of corruption and speculations came in upon him that he finally decided, after deliberation, to charge openly those whom he knew to be guilty of these things with their wrong-doing, and so he deliberately put his head within the lion jaws of a libel suit. That he was substantially right in this action we believe, and the people of his locality affirmed by the vote they gave him last autumn. No man can look at Dr. Swallow or listen to him speak for ten minutes without feeling the strength of his honesty and of his grip on great principles. He has those deep qualities which spoke from Lincoln. It is this which fuses all men and all parties under his leadership, and fires doubting and timid hearts. It is a strange sensation—this feeling of hope brightening and glowing like a sunrise, when in a great emergency one comes into heart contact with a strong, unselfish leader.

With a leader of this sort to rally the conscience of the State for the overthrow of machine misrule, the Republican party imperils its supremacy if it retains Senator Quay in command.

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The Corrupt Practices Act of Ohio has borne fruit. Mayor John M. Good, of Springfield, who was elected last April by a plurality of eleven hundred votes, has been ousted from office for violating the statute. Unfortunately, the prosecution of Mayor Good came, not from the reform elements, but from the President of a Trades Assembly, whose grievance was the Mayor's failure to fulfill a pre-election promise. But the interests of reform may be as effectively served by division among its enemies as by union among its friends, and in this case the evidence brought to light by disappointed office-holders has greatly strengthened the cause of reform throughout the State. Not only was it shown in court that the Mayor's campaign expenses exceeded the $144.50 allowed by the law for a constituency the size of Springfield, but also that the Mayor had made, under oath, a false return of his expenses, had expended money for illegal purposes, and had, furthermore, pledged public offices to secure his election. A correspondent in Springfield informs us that the trial was at first expected to end farcically, but that the evidence submitted was so conclusive that the ousting of the Mayor could not have been avoided. The decision, he says, was received with rejoicing by the decent people of the city regardless of party, but the politicians, equally regardless of party, were disappointed by it. This latter fact simply furnishes another illustration of the truth of the old adage that "there's no politics in politics." The politicians of both parties looked at the question as it affected their own power, and not as it affected the fortunes of the parties they represent. If campaign contributions from candidates were to be reduced to the legal limit and used only for legal purposes, the fund at the disposal of both machines must be reduced to a minimum, and both machines were ready to make common cause against any such outcome. "The day after the trial," says our Springfield correspondent, "a movement was started to have the ousted Mayor run for the same office at the coming spring election." If he does run, it is added, "he will have the support of both machines." Would that the children of light were equally wise in their generation!

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The new primary law in Illinois received its first trial last week at the Democratic primaries in Chicago, and proved itself eminently satisfactory. It did not draw to the polls so large a vote as some of its friends had anticipated; but even in this regard the change for the better was so great that the candidates named may, in nearly every instance, be regarded as the choice of their party. Under the old system it was a frequent thing for nominations to be made at primaries where hardly one per cent. of the voters were present; but last week between thirty and forty per cent. were present in most of the wards, and in a few, where there was a close contest, as high as sixty per cent were present. The great gain from the new system, however, was the ability of every one who came to the polls to cast his vote without interference, and with confidence that it would be counted. In most wards the elections passed off without any disturbance whatever, and the day was one of extraordinary quiet, even though the saloons, as a rule, closed only their front doors instead of closing entirely, as the law provided. The

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elections were for the purpose of selecting candidates for the Board of Aldermen and the various town offices. Alderman Powers, of National ill-repute, was renominated without opposition, and a few other candidates of like character were renominated in spite of opposition; but these renominations were undoubtedly with the consent of their constituents, and the opposition in several cases was so strong as to promise the defeat of the candidate if the Republicans nominate more reputable opponents. In several wards the machine was completely unhorsed. One Alderman, who was the body and soul of the machine in his ward, and who, under the old system, would have nominated all the judges and clerks for the primary election, was badly beaten. The Aldermen who made a good record were generally renominated without difficulty, though several of them, says the "Times-Herald," would probably have been defeated under the old system. Altogether the experiment must be pronounced singularly successful. If the machine governs only where it has the consent of the governed, its government is no longer a despotism.

The struggle to secure a municipal rapid-transit system in New York bids fair to be a seven years' war. A fortnight or more ago, the court, which took away from the Rapid Transit Commission power to fix the bond to be required of those contracting to build the new system, consented to modify its own requirement, so that bidders for this contract may yet be found. But this partial victory for the Commission has been followed by the introduction into the Legislature of a bill to abolish this Commission and substitute a Platt-Croker one in its stead. The obnoxious bill was introduced by Senator Ellsworth, one of the most subservient of the Republican machine manipulators, and, after the manner of the machine measures of both parties, calls itself a "bi-partisan" bill. The introduction of this bill has been accepted by public-spirited citizens generally as an attempt to set at naught the vote of the people in 1894 ordering the construction of a municipal system, and the Chairman of the Central Committee of the Citizens' Union has appointed a Committee of Fifty to appear before the Legislature in opposition to the bill. Fortunately for the public, Governor Black is believed to oppose this bill, and his influence, supported by his veto, will, we trust, be sufficient to kill it. If it passes, the hope of a rapid-transit system conducted in the interest of public service instead of private profit must be abandoned for perhaps a generation. The intense hostility of the Tammany machine to the present Commission is apparently due to the latter's unwillingness to give the elevated railway company without charge every franchise it asks, no matter what thoroughfares are ruined, or what obstacles are put in the way of the proposed municipal system. A bi-partisan commission, representing Tammany Hall on the one side and Senator Platt and Edward Lauterbach on the other, would probably not consent to a municipal rapid-transit system until campaign contributions from private corporations shall have become a thing of the past, if even then.

Another agency to check the intellectual separation of classes has been established in this city, under the name of The People's Institute. Among its incorporators and directors are men like ex-Mayor Hewitt and Edward D. Page, prominent in the business and professional world, and men like President Gompers and Samuel B. Donnelly, equally prominent in the world of labor. Its managing director is Professor Charles Sprague-Smith, formerly of Columbia, whose experience on the platform before popular audiences and whose intense sympathy with the struggles of the working classes admirably fit him for the work in hand. The inaugural meeting of the Institute was held last week in Cooper Union, where a great audience listened to addresses by Dr. Heber Newton, President Gompers, and Mr. John S. Crosby on the present meaning of the old democratic watchwords. This meeting is to be followed by a general course of lectures and discussions, in the same hall, on the development of democracy—in England, France, Norway, and Switzerland, as well as in America—and the measures now advocated by the working classes to promote its development. In the discussions the conservative as well as the progressive side is to be presented, and presented by men whose public spirit cannot be questioned by those who differ with them. The aim of the Institute, as Professor Sprague-Smith stated at the inaugural meeting the other evening, is to promote "unity," which is the prime requisite to orderly social advance. Every class must understand every other, or men with similar aims will be fight-

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ing against one another. In order further to promote this end, the course at Cooper Union, which, of course, will be attended chiefly by the working classes, is to be accompanied by one at Carnegie Lyceum, at which members of the working classes will present their demands to up-town audiences. The first of these meetings also was held last week, and was addressed by Edward McHugh, President of the Longshoremen's Union, Leonora O'Reilly, one of the organizers of the Shirtmakers' Union, and one or two other effective speakers for the claims of their fellow-workers. The Institute seems to us worthy of cordial support.

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Since the death of Frederick Douglass, ex-Senator Blanche K. Bruce had been recognized as perhaps the foremost representative of the colored race. Mr. Bruce, however, was not a full-blooded negro; instead, his color was a light yellow. Born a slave, he lived as such until he was twenty years old, but his slavery was only nominal. for he was both the playmate and schoolmate of his master's son, and enjoyed such liberty that he might have escaped to freedom at any time. When the war broke out, the young master enlisted as a Confederate, while Mr. Bruce joined the Union army. After the war Mr. Bruce settled in Mississippi and became a planter; he had already studied at Oberlin, paying his way by sawing wood and by other labor, and he had already organized the first school in the United States consisting entirely of negroes. In Mississippi and elsewhere he showed not only such a tactful and gentlemanlike manner, but so much energy and thriftiness, that when he was appointed to various political offices he was able to give bonds amounting in the aggregate to over a hundred thousand dollars, though white people owned practically all the property in his district. He became a factor in the Republican party management; he was a member of every Republican National Convention for thirty years, and presided more than once. In 1874 he was elected a United States Senator, and he served a full term. He was the only negro ever to serve so long in that body. In 1881 President Garfield appointed him Register of the Treasury, and after the expiration of his term he was appointed Recorder of Deeds of the District of Columbia. Last year he was again appointed Register of the Treasury. Mr. Bruce's admiration and friendship for Senator Conkling were well known, and their beginning throws a welcome light on the latter's character. When Mr. Bruce appeared in the United States Senate Chamber for formal induction into office, his colleague did not offer (as is a time-honored tradition) to escort him forward. At length Mr. Bruce started to present himself. This was too much for the New York Senator, who jumped to his feet, advanced, and offered his arm, saying, "Excuse me, Mr. Bruce. My name is Conkling. Until this moment I had not noticed that you were unattended. Allow me the pleasure of presenting you."

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The report of the Board of Lunacy and Charity of Massachusetts reveals a condition of affairs that must result in a change in management of the almshouses of the State, and a change in the laws as to the commitment of prisoners to the almshouses. Over two hundred towns and counties maintain almshouses. The most approved of the almshouses makes no provision for the separation of the sane from the insane. In other of the almshouses it was found that there was not only no provision for the separation of the insane from the sane, but no separation of the sexes, either day or night, and that children and adults were not separated. The result is what might be expected. In some of the almshouses where there is a pretense of separating the sexes, it is such an open pretense as to make it immoral in itself. Attempts have been made with one Legislature after another to have the necessary measures passed to protect the helpless, unfortunate, and degraded of the State; to have them cared for as their condition demanded. The opposition has come from those who filled positions that made these unfortunates the source of their revenue, and the opposition has been successful in preventing definite action. The first step which, it is hoped by the leaders in the movement, will improve and reform the almshouses of Massachusetts is to put all the county penal institutions under the care of the Prison Commission. When this is accomplished, the county penal institutions will be under the direct control of the State, and not under county officials, who combat this measure, but who supported the measure to put all cases of capital punishment under the control of the State prison authorities, as that relieved them of the disagreeable duties involved in cases of capital punishment. The

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report of this Commission must tend to the arousing of aggressive public sentiment, both of the citizens and the Legislature, that will compel reform. Surely the State that has led in so many reforms will not permit to exist much longer this antiquated method of putting crime and pauperism under the same head, which compels those whose only crime is old age or physical disability to consort with the vicious and criminal suffering the penalty of their crimes against the community.

An important bill is now before the joint Committee on Labor and Education of the Massachusetts Legislature. This bill is the result of a special report of the State Board of Education, and is supported by the best philanthropic organizations of the State, and the leading citizens. The present age-limit for children employed in Massachusetts is thirteen years. This new bill puts the age-limit at fourteen; no child can be employed before six in the morning or after seven at night. The authorities must be satisfied that the child employed has had schooling between the ages of seven and fourteen; a certificate can be granted only by the Superintendent of Education or one to whom he delegates the authority; a list of all children under sixteen years of age who cannot read English at sight, or write a sentence in English legibly, must be provided for the Superintendent of Education. The State Factory Inspector is opposed to the employment of foreign-born children who do not meet this requirement. The inspection of factories and mercantile establishments under this law is placed under the control of the Factory Inspection Department. The school attendance officer—as the truant officer is styled in Massachusetts—may visit any establishment employing children without the vote of the local school committee, which was necessary under the old law. The administration of the oath as to the child's age, schooling, etc., is without cost to the parents or guardians. This measure, which was drawn after investigation of the education of the children of the State, must commend itself to all intelligent citizens.

The election of William H. Maxwell as Superintendent of Schools of the city of New York marks the end of a contest that presented new complications in the educational affairs of a great city. Two men, each equally capable of filling the position, and warm personal friends, found themselves, without their personal consent, the candidates of opposing factions. Dr. Draper, former State Superintendent of Education in the State of New York, and now President of the University of Illinois, declined, when approached, to have his name used as a candidate for the position of Superintendent. In spite of this positive declination, Dr. Draper was put in nomination. Immediately Dr. Maxwell withdrew his name, and Dr. Draper was elected. He refused to consider resigning from his present position, and last Tuesday Dr. William H. Maxwell was elected by a majority vote over the two opposing candidates. The city is to be congratulated on the election of Dr. Maxwell as Superintendent of Schools. He has an intimate knowledge of the schools of the Borough of Brooklyn, their needs, their possibilities; fuller knowledge of the conditions and standards of the other boroughs of the city than would be possible to any outside man; a personal knowledge of the men under whom and with whom he must work. He is nobly ambitious, and believes that the schools exist for the education of the children of the city; that on the education of the children depends the future of this country. He believes that to accomplish the work possible in the schools the teachers must be cultured, educated men and women; that to these men and women so equipped the highest salaries that public sentiment justifies must be paid; and that public sentiment must be brought to the highest standard on this question. The measure of civic pride and patriotism in the city will be shown by the support given by the public to Dr. Maxwell and the men in the Board of Education whose ideal he represents.

It augurs well for the future of the educational affairs of the commonwealth of New York that State Superintendent Skinner, of the Department of Education, has been reelected. Dr. Skinner has made a record as a fearless and aggressive champion of the laws that promise the elimination of politics from the schools of the State by the abolishing of the local committee system, the abolishing of the district school divisions, and the substitution of the township system and other effective school reforms. The reelection of Dr. Skinner was a triumph of the best educational sentiment of the State, and

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is a credit to the body that elected him—the Legislature.

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Sir Henry Bessemer, who died in England on March 15, leaves a name which will be forever associated with perhaps the most important single manufacturing invention of our times—the Bessemer process of making steel. The twenty million tons of steel now made in the United States and Great Britain sell at an average price of less than $25 a ton, while forty years ago the price was $250 or more a ton, and the production was only a two-hundredth part of the present output. This startling result is in large measure due to the Bessemer process. The inventor took up the problem of steel manufacture in connection with his study of the manufacture of guns and projectiles. Pig iron contains about five per cent. of carbon, while only one per cent. is desired in steel; to get rid of the excess of carbon while still leaving the necessary one per cent., and to do this cheaply, was Bessemer's problem. When he first made this process known by reading a paper before the British Association for the Advancement of Science in 1856, manufacturers instantly offered him large sums for its use; his process, however, then turned out to be incomplete, and he repurchased the licenses for its use he had issued, perfected the process, demonstrated that certain kinds of ore (now known commonly as Bessemer ores) were suited for the process, and, it is said, realized from his patents the sum of $5,000,000 in all. The main feature of the invention consists in putting manganese into a small charge of molten cast iron and placing this in the purified iron while in the converter. In addition to the great invention associated with his name, Sir Henry—he was made a knight for his services to science in 1878—perfected many other inventions, such as a perforating stamp for canceling checks, methods of electroplating with copper, improvements on the centrifugal pump, and processes of sugar-refining.

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The situation in the Far East remains in great obscurity because the intentions of the Powers have not been disclosed. It is believed in some quarters that Germany, Russia, and France have reached an agreement as to their mutual claims, omitting any consideration of English claims. This, however, is pure surmise; it is more probable that each country is taking its own line of action. Last week we reported the alleged demands of Russia upon China, and the subsequent disclaimer of Russia. This week interest centers in the reported demands of the French, which may or may not be confirmed at a later date. If the reports are to be accepted in their present form, France is asking more of China than any other Power has so far demanded. She asks, in brief: that there shall be no alienation to any Power of any portion of the four southern provinces of Kwang-Tung, Kwang-Si, Kwei-Chau, and Yun-Nan; that the Tonquin railroad may be extended across the frontier into the last named and very rich province, which has a trade of great value; that a coaling station shall be set aside for French use on the Lei-Chau Peninsula; and that a Frenchman shall be appointed to the post of Director of the Chinese Post-Office. At present the latter position is held by an Englishman, who is also Director of the Chinese Maritime Customs, and on this point France is likely to meet the determined opposition of the English, Great Britain demanding that as long as British trade in China so greatly exceeds the trade of any other country, the Director of Customs in that country shall be an Englishman. To these claims is added, if reports are to be trusted, the threat that, in case of the refusal of China, France will promptly seize the island of Hai-Nan.

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Another turn in the kaleidoscope is furnished by the report that Russia has secured from Korea an island lying at the entrance to the harbor of Fusan on the southeastern coast of Korea, an island of small extent but of great strategic importance, since its occupation would mean the practical occupation of Fusan. Fusan is perhaps the most important of the three open ports in Korea. It is important not only on account of its strategic relation to Korea, but also on account of its strategic relation to Japan. It is less than forty miles from one of the islands of the Japan group, and it is the center of Japanese commerce in Korea. It has a magnificent harbor. If it were to be occupied by Russia, Japan would be entirely excluded from Korea, and Fusan would undoubtedly be made a great military station, commanding all communication between Japan and the Asian continent. It is evident that Russia is beginning to see the importance of Japan

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as a power in the East, and that she does not mean to allow the growth of the nation to proceed without check if she can devise the means of checking it. This reported action of Russia is significant even if it is not confirmed.

In view of other matters of more immediate interest to the American people, the new Cabinet in Japan, formed under the leadership of Marquis Ito last December, has attracted far less attention than it deserved. The problems of the Far East have already assumed great importance, and they are bound to affect very directly the prosperity of the United States. No one who studies those problems can afford to overlook the progress of constitutional government in Japan, for this progress indicates an increasing sympathy with the spirit of Anglo-Saxon institutions, and thus foreshadows a co-operative relation to both Great Britain and the United States which we believe will make for the peace of the Orient and of the world. Marquis Ito has called back into public life his old and tried friend Count Inoue, who, after some years of retirement, has become Minister of Finance, a position just now of especial difficulty, for the people are already restive under the heavy burdens entailed by the military and naval programmes. It was hoped by many that Count Okuma, who has long advocated closer relations with the dominant party in the Diet, would find a place in the Ministry. This hope has been disappointed, greatly to the regret, not only of all who believe in his principles, but also of those who hold that the admission at this time of such a man outside the two great clans, Satsuma and Choshu, would free the administration from the appearance of sectionalism.

The new Cabinet includes a company of worthy men, all of them well qualified for their respective posts. They are broad-minded statesmen who deplore the Chauvinism which has at times had large currency in Japan, especially in the department of education. This department now passes under the care of Marquis Saionji, whose breadth of view and ardent zeal for educational reform are thoroughly well known. The Ministry is, moreover, notable in that it promotes to the consular dignity not less than four men who have never held Cabinet positions before, while a fifth, Baron Nishi, Minister of Foreign Affairs, who holds over from the last Ministry, received his promotion in the late autumn. All of these men have resided abroad for longer or shorter periods, speak English or French fluently, and are well versed in public affairs. It is interesting to note, in passing, that out of the ten members of the Cabinet six speak English and three French, while one speaks both German and English and another French and Russian. This enlargement of the field for selection is of great significance, and, in spite of the undue prominence of the Choshu and Satsuma clans, which claim respectively four and two members of the Cabinet, gives promise of increased breadth of view in the treatment of national questions.

Stress should also be put upon the fact that, aside from the Ministers of War and the Navy, the administration is in the hands of civilians. It is hoped that this will promote harmony, for in the past great complaint has been made of the alleged arbitrary methods of certain military officers who have presided over different departments of the civil administration. One at least of the Ministers has served for a considerable time in the lower house of the Diet, and will doubtless contribute not a little to bringing about the alliance with the dominant party, probably the Liberal party, upon which the success of the Ministry must depend. The Marquis Ito, however, occupies an illogical position. He is reported to have acknowledged most frankly the necessity of an alliance with the majority in the Diet, and yet he denies that he is responsible to that majority. When last in power, as he saw the parliamentary majority gradually melting away, he resigned, but took pains to do so in the interval between two sessions of the Diet, that he might still say he resigned freely and without pressure from the opposition. His successor also resigned last December, before the Diet was able to pass a vote of want of confidence, for a similar reason. All this is frankly conceded by the apologists for the successive Ministries; but they do not seem to see that such a course, if often resorted to, must lead to the forfeiture of public respect, and thus to a loss of dignity and prestige, unless it be accompanied by a frank admission of the necessity of bringing into the Ministry a certain number of representatives of the party which controls

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the popular branch of the Legislature. Such an admission would add greatly to the strength of the Government, and would remove a constant source of irritation, and tend to cultivate both in the supporters of the administration and in the opposition a keener sense of responsibility. Taken in its entirety, this recent quiet political revolution in Japan is an important indication of progress, self-restraint, and advancing civilization.

The Cuban Question

By far the most important contribution to our knowledge of the situation in Cuba is furnished by the clear, calm, and temperate statement read by Senator Proctor to the United States Senate last week, and published in full throughout the United States. A comprehensive summary of this paper is furnished on another page, but we advise our readers to read the statement itself in full—not to be content with any summary of it. Apart from its description of the terrible barbarism of this civil war, and the indescribable suffering which has followed upon the policy pursued by the Spanish Government, the most salient fact in this statement is its declaration concerning the party lines and the proportions of population and their interests in the controversy. That controversy, says Senator Proctor, "is practically the entire Cuban population on one side and the Spanish army and the Spanish citizens on the other. I do not count the autonomists in this division, as they are so far too inconsiderable in numbers to be worth counting." Autonomy, he declares, is regarded by all classes as now out of the question. Many who had been autonomists were seen, several of them still believers in autonomy if practicable; "but without exception they replied that it was too late for that." As there are about 200,000 Spaniards in Cuba, apart from the soldiers sent over from Spain, and 1,400,000 Cubans, it is a clear case, if Senator Proctor is right, of a battle for independence by a subject population in an overwhelming majority of numbers against a dominant population who have by long years of misrule proved their incapacity to govern. Indeed, it is safe to say that the proportion of Tories in America opposed to independence during our own war against Great Britain was larger than the proportion of those in Cuba opposed to independence during the present war.

We have heretofore been dependent on newspaper reports for our information respecting Cuban politics and the Cuban war, and inasmuch as a part of the newspaper press is partisan, and under suspicion of being pecuniarily interested, the information has been rightly distrusted. There may be reasons why the people should await the publication of the official information respecting the condition of Cuba and its parties which is now supposed to be in possession of the Administration at Washington; but we believe that it may be assumed that such official information will only tend to confirm, in all its main features, the admirable report of Senator Proctor. The very calmness of this paper, the very moderation of its statements, will increase its power, and make the whole American people sympathize, with an intelligence of sympathy not before possible, with the Cuban insurrectionists.

We are inclined, in the light of this report of Senator Proctor, to regard the disaster to the Maine as an incident on which the future relations of this country and Spain will not hinge. Without anticipating the report of the Commission, we think it entirely incredible that that disaster will be traced directly home to the Spanish Government; and even if culpable negligence on the part of the local authorities should be affirmed and proved, this would constitute only a claim for the punishment of the wrong-doers, if they can be discovered, and for reparation in damages for the financial injury produced by the explosion. The injury to life can never be compensated. Thus, whatever the report of the Commission, it can probably only afford a basis for diplomatic negotiations between this country and Spain, which, should they lead to war at all, would not probably immediately reach a warlike issue. But the condition of a people almost upon our borders struggling to be free, and struggling against a power whose methods in the past have been so barbaric, presents a very different question.

Unless we greatly misread the temper of the American people, they are ready to support whatever action the present Administration may take for the purpose of bringing this barbaric civil war to a close; unless we greatly misunderstand the effect of Senator Proctor's report, it makes much clearer than before the action which this Government may legiti-

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mately take. Autonomy is impracticable. Friendly offices to secure the readjustment of relations between Spain and Cuba, making of the latter a colony in relations to Spain like those of Canada to Great Britain, would now be futile. The purchase of Cuba might be possible, and the expenditure for such a purchase would be far less than the cost of war; but it would entail responsibilities from which the Nation will naturally, though perhaps it may not rightfully, shrink. The recognition of belligerency would, as we have frequently shown, render no real service to the Cubans, while it would threaten perpetual hazard of embroilment with Spain.

Two alternatives remain. One, to recognize the independence of Cuba. This would not be to declare war against Spain, and it would not of itself justify Spain in declaring war against us; though it might very likely lead to the latter result. France had scarcely better grounds for recognizing the independence of the colonies at the time of our war for independence—scarcely better grounds, though grounds somewhat different.

The other alternative would be forcible intervention by ourselves, on the ground of humanity and for the suppression of a barbaric civil war. Such was the action of some of the European powers in the case of Greece battling for her liberty against the despotism of the Turk in 1827. This would necessarily involve war between Spain and the United States, unless, which is highly improbable, Spain, foreseeing the inevitable, withdrew her armies, as Great Britain did from our colonies after the surrender of Cornwallis, and recognized the independence of her quondam colony. It is probable that the first rather than the second of these two courses would be the wise one for this country to pursue, despite the fact that it would recognize independence before independence has been really achieved. But it would put upon Spain the burden of making a declaration of war, and the chance of her securing sympathy from other European powers would be less if she took the initiative than if we should do so.

It now seems probable that by next week or the week after we shall know what are the purposes of the Administration in the complicated issues presented. It will require all the moderation, the prudence, and the courage of the American people, sustaining an Administration which has shown itself both moderate and courageous, to give a happy and honorable issue out of the present difficulties.

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The Progressives' Victory in London

The London County Council has been fighting for its life. The two programmes in the campaign just ended turned on its future power and functions. For ten years it has administered as a political unit the confusion of parishes and districts which made up the greater London. During the whole of this period the Progressive party has held the reins, and has taken hold of work formerly left to private initiative or performed for the public by private contractors. It has cleared away slums and built much-needed and profitable workmen's dwellings and lodging-houses. It has constructed the (free) Blackwall Tunnel under the Thames, demonstrating to the world the practicability of the underground electric railway system proposed by the Rapid Transit Commission in New York City. Finally, it has protected the ratepayers against "rings" of builders by establishing a Works Department. This Department was brought into existence when the builders were believed to have unduly inflated their tenders out of spite because trade-union wages and conditions were rigidly enforced.

In the recent campaign the "Progressive" party appealed to the London voters for support on the ground of the administrative work performed in the past as well as that promised in the future. The future work outlined, however, was of the highest importance. The programme included municipal ownership and working of the street "trams"—which must in time be replaced by electric cars—and the municipalization of the water supply. London is supplied by eight water companies; their prices are high, and the water-pressure is so low as to increase seriously the dangers of fires. But far more serious than either of these evils is the fact that the water is not satisfactory in point of purity.

The opposite party, who in the Council termed themselves "Moderates," favored, at the instance of Lord Salisbury, giving up some of the great powers possessed by the Council to small municipalities to be created by future legislation. Lord Salisbury and the Cabinet said they were in favor of dividing London into ten or a dozen municipalities, but that they would not finally draft the bill until they

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had heard the views of the people. Lord Salisbury urged every Conservative and "Unionist" elector to vote for the Moderate candidates. As London is a Conservative city, he hoped the "Moderate" party would be sufficiently strong to induce the County Council to curtail its powers. The extraordinary anxiety displayed by Lord Salisbury and his friends to persuade London to go contrary to the prevailing tendency of large centers of population, viz., toward unification, was believed to be mainly due to the following resolution passed by the County Council in 1897 on the recommendation of their Local Government and Taxation Committee:

"That it is desirable that a new source of revenue should be obtained by means of some direct charge upon owners of site values."

Under a law that would not be tolerated in the worst-governed city in America, the ground landlords of London, wealthy owners like the Duke of Bedford and Lord Salisbury himself, do not directly contribute to the expense of London government. The renters pay all the taxes (or rates) for the public improvements which add to the value of the land. If the city should be broken up into independent districts, it was believed that the taxation of ground rents would be long postponed, and that even when this reform came, land in the richest districts could not be taxed for bettering the condition of the poorest. This, however, was not the only reason why the Conservatives stood for decentralization. If the Government could persuade the London County Council practically to annihilate itself, the difficulty of municipalizing the tramways or the water supply would be greatly increased.

These, then, are the broad issues upon which the contest was fought. Lord Rosebery, as an ex-Chairman of the London County Council, appealed to London to preserve its unity. Mr. Bryce and other Liberals of national influence supported him. Mr. Chamberlain and Mr. A. J. Balfour, the great lieutenants of the Unionist Government, supported Lord Salisbury and attacked the "Socialistic" tendency of previous County Councils.

A noteworthy feature of the contests was, as usual, the fascination they had for peers of the realm. By an old law peers are forbidden under penalties to interfere in the people's free choice of their Parliamentary representatives. But in the County Council elections peers are often candidates, and the last Council included about a dozen. Although English voters are still influenced by men's rank, this influence counts for less as civilization advances and manhood ripens. At the recent elections a gratifying number of peers on both sides were defeated by commoners.

The result of the elections may be regarded as a crushing defeat of the "Moderates," with the decentralization or disintegration of London as the main plank of their platform. The Progressives have carried about three-fifths of the districts. This, of course, is a great relief to this party, whose working majority during the last three years has been but two, and at crucial moments has sometimes fallen to zero. The ratepayers of London have pronounced so decisively against any partition of their great city that the County Council is not likely to be even asked to give up any of its powers. The city remains an organism, with the County Council directing its energies of every kind to promote the well-being of the whole.

A New Poet

It is an open question whether it be not a misfortune for a young poet to be discovered, to use a word which has come to have something very like technical use in this connection. It is a wise and generous use of the critical faculty to recognize writing talent wherever and whenever it appears; but, unfortunately, the suspicion has gone abroad that this alertness to discern the rising star is not free from commercial influences, and that the eager desire of the publisher has something to do with the prompt recognition of the new man or woman in literature. Many people evidently believe that the discovery of fresh literary talent has become a business of a very profitable kind, and that the zeal of the discoverer is intensified by considerations more material than the love of art or the desire to forward the interests of literature. That there is some basis for this prevalent opinion is highly probable; in the competition between publishers it could hardly be otherwise. This state of things is not, however, without compensations of a very substantial kind. The young man or woman of genius serves, as a rule, a shorter apprenticeship to penury and despair than formerly. The starvation period is less protracted; opportunities for work are more

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abundant; and although they bring their own perils, these opportunities are of priceless value to those young writers who have genuine gift and power.

It is a grave injustice to assume, as many people do, that the mere act of being "discovered" involves something discreditable on the part of the writer who profits by the discovery. The young practitioner of the art of writing may be as modest and shy as was Hawthorne, but if his name finds its way into the newspapers he is promptly treated as a self-seeker who is debasing his art by adroit advertising. It is an open question whether the crowning of a volume of verse by the London "Academy" was not a misfortune to Mr. Stephen Phillips. That recognition instantly attracted public attention, there was a natural curiosity to read the verse chosen for this peculiar distinction, the volume sold rapidly, and, consequently, Mr. Phillips has been accused of exploiting himself. Mr. Phillips is probably as innocent of all desire to forward his interests by the use of the press as are his genial and generous critics; but he has achieved a certain degree of success rapidly, and that is enough to excite the ire of those whose idea of protecting art is to sneer at the artist. The fact that Mr. William Watson found generous recognition in influential quarters has been counted an unforgivable offense by some critics, who allow no opportunity of disparaging him to pass unused.

Mr. Phillips's "Poems," which bear the imprint of Mr. John Lane, show none of the usual signs of the exploiting, pushing, advertising spirit. They seem to indicate the very opposite temper in the young poet. They show self-restraint, care, conscience, and work. They are not easy-going lyrics of the kind which make the reader feel that they are the fruit of a loquacious habit and natural fluency of speech; they show evident signs of extreme conscientiousness in method and execution. Such beauty as they possess is neither obvious nor commonplace. Mr. Phillips's verses will not be readily learned, nor will they be set to easily remembered tunes. He has a distinct lyric gift, but it is a gift which has been disciplined. Such poems as "Christ in Hades," "Marpessa," and "The Wife" are certainly free from commonplace, touched with genuine beauty, and not lacking in original power. Mr. Phillips shows no signs of the depressing and debilitating influence of the decadent movement; he has courage and ultimate hope, and he has directness of style. There is no hollow despair in his work, although there are tragic motives. It interests the reader and it commands his respect because it has thought behind it, and because it shows honesty and conscience in workmanship. The selections which The Outlook reprints on page 767, by the courtesy of Mr. Phillips's publishers, may be overvalued by those who are more sensitive to novelty than to power; they can hardly be set aside by those who guard the gates to fame with undiscriminating bludgeons. Mr. Phillips has serious aims, and takes his art in a serious way; he thinks and he works; and for these reasons, entirely apart from any poetic gifts he may possess, he deserves courteous and serious attention. Mr. Watson's comment on one aspect of Mr. Phillips's poetry will also be read with interest.

A Lenten Thought

The Reality of Sin

There is a deep and radical difference between sin and mere imperfection, between the deliberate or intentional violation of God's law and the failure to obey a command of which one is ignorant. There is no sin without knowledge, and therefore sin can never be regarded as the imperfection of an undeveloped nature. Imperfections are faults, not sins; they postpone symmetry of nature, but they do not corrupt the sources of life. Sins are offenses against ourselves as well as against God, and the most terrible penalties which they invoke are not the visible misery and shame which men see, but the invisible deterioration of character which begins the moment a sin is committed and continues to work disintegration until the sin has borne the fruit of repentance. The awful punishments which have followed transgression since time began blacken the pages of history and throw their shadows over the world in the great tragedies; but the most appalling punishments are known only to the men and women who have broken the law and in so doing destroyed themselves. That which happens *to* a man, however terrible, cannot be so appalling as that which happens *in* a man. Bitter and crushing blows can be borne, but inward decay has no resources of desperate courage on which to call. A man

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who deliberately willed to be finally and forever bad might stoically face a righteous world with undismayed front, but such a man would be powerless in the hands of an inward process of decay silently and implacably sapping his strength. A man may grow through imperfection, but a man must grow away from sin; imperfection is lost in the simple process of growth, but sin sends the nature back towards disorganization. No philosophic view of life as a whole is sound or safe which robs sin of its moral hideousness or makes men blind to the havoc which it plays in the spirit. It is abhorrent to God, and it must be abhorrent to us. We are not safe unless we see clearly its moral hideousness. Under all its masks we must instantly discern its hateful countenance.

The Spectator

Not long ago the Spectator came in contact with an able and cultivated clergyman who was the pastor of a church where often, or so it seemed to the Spectator, his services were almost distressingly superfluous. Not that he ever confessed to a sense of uselessness, but when the Spectator for himself observed what a law unto himself was every occupant of each pew, what undying energy lived in every organization of the parish, he could not but feel a profound sympathy for this shepherd who had, it appeared, only white lambs in his flock, and no chances ever to make those occasional and devoted journeys into the wilderness to rescue a straying goat. There were no goats in his pastorate to stray afield, and so there could be none of those nearer relations that belong to the saved and the saver, and none of that gratitude that comes between him who is roused and the one who rouses him. Everybody was roused and saved, and doing his or her duty as zealously as their pastor was vainly trying to do his. Finally, to the dismay of his parishioners, the poor gentleman actually packed his belongings and went away to a church where the goats were plenty and the work very hard and he very happy. But, natural as this simple history was, there was something pathetic, and at the same time something humorous, in the whole situation, to the Spectator. He knew that in the nature of human nature there must have been mission work of some kind to do in the hearts of that flock, for, after all, they were but men with like passions as others, and the right kind of man in their pulpit would certainly have found somewhere among them a subtle wilderness full of unconscious goats, and, by pointing these out with a John-the-Baptist finger, he would have justified his position in their pulpit.

The Spectator, being a busybody, thinks he knows the kind of wilderness that would naturally mature in that order of congregation; and, of course, being also human, he has an unconfessed belief that if *he* had been given the liberty to mount that winding stair and hold forth from the wine-glass pulpit, he might have defined a new geography of wildernesses and green pastures. But what he thought was the trouble in this case he does not here intend to state. He knows that he may be entirely wrong in his deductions, not being a trained shepherd, and doesn't want to be told that he is wrong in The Outlook's next issue.

An unsuspected wilderness doesn't have to be ethical to exist, as the Spectator has been lately amused to discover. There can be wildernesses of all sorts and descriptions as parallels to every virtue. As an instance, the Spectator was traveling, not long ago. with a man whose first attribute might be said to be man-of-the-worldism. He was, not in the least offensively, a cosmopolitan on the face of things, and held himself ready to mingle in any world at any moment. Perhaps he did not hold a hamlet a world, but the Spectator has never forgotten a brief excursion, with this friend as companion, into a mountain fastness to slay deer. At the door of the rough hut, when the very primitive supper was to be served to the hungry party—guides and all sitting at table together—was a big tin bucket of water with a bar of soap on the sloppy bench beside it, and a gourd dipper floating in the water. As each mountaineer came to the door, he stopped at the bucket, poured gourds of water over his hands, rubbed them on the soap and dried them on a single towel that hung above the bucket. The Spectator is not asking the reader to lay it greatly to his credit that he poured water libations over his hands exactly as did the other gentlemen of the party, nor is he very proud of the fact that when he looked at the soap and towel and balked at both, using his own handkerchief to dry his hands, he did this

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surreptitiously. He had no feeling that his conduct was in any way cosmopolitan, and was merely behaving as godly parents had taught him it was well bred to behave—with a due regard for the feelings of others. What was his dismay when he looked across the table to see his cosmopolitan friend eating, with the blood of the chase still upon his hands. He had balked at soap, bucket, and towel—to do him justice, the wash-bench was more than uninviting—and, choosing what he considered the lesser evil, there he sat at the table, a center for glowering eyes all round the board. These mountain folk had a code as fixed as any he knew.

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"We ain't city folk, but I reckon we know enough to wash before we eat," growled a bolder mountaineer. The Spectator in a warning whisper advised the wisdom of concession, and his friend, as embarrassed as he certainly ought to have been, rose with an ill-judged if good-natured laugh and made for the bucket outside. "I thought as we were all in the wilderness," he said; whereat the same caustic mountaineer rejoined, "If we do live in the wilderness, stranger, we ain't pigs;" and it took all the *savoir faire* of the Spectator's cosmopolitan friend to smooth his way back to any hunting at all with these men, and they watched him furtively from then to the end of his stay with eyes that were not affectionate. If this was not an unsuspected wilderness of fearfully bad and utterly uncosmopolitan manners in the midst of a cultivated pasture, the Spectator does not know a desert when he sees it.

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While the Spectator is very far from possessing any such perfected self-control and exquisite charity as must belong to the highest type of real cosmopolitanism, he has still, in a small way, been curiously helped, in dealing with new worlds, by this idea of unsuspected wildernesses existing in all of them—and in his own world as well. An old and profoundly respected lady, who moved freely and perhaps rather exclusively with the clergy of her persuasion, once said to the Spectator, "I never really enjoy any society outside of the clergy. I had rather be with them, and hear them talk, than any other people; only I can't help feeling sometimes that they are dreadfully profane." The Spectator was, for a time, as shocked as the dear old lady had not in the least expected him to be, but he saw a little later that she was in her way entirely right. The great temptations of any spiritual working life must be to lose the sanctity of the spiritual in the practical, and this their sweet old critic had never done.

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These little unsuspected wildernesses, these little human lapses that belong to us all, ought to let us live together as brothers, however far apart we may seem. It appears that even the profane, in the opinion of one who knew her subject, need not feel so wholly alien in the world of avowed piety. Whatever our worlds, and however remote from each other, we may still be perfectly sure that we have somewhere a common meeting-ground of good, where we might disport together, or ill, where we might be mutually ashamed, did we each but know our own wilderness. For instance, again, the Spectator is certain that he has never, in all his experience, come in contact with greater narrowness than exists in the broad-minded when contemptuously judging the narrow.

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On the other hand, there is often a sweeping breadth of power to believe, a possibility of mental acceptance of far-reaching tenets, in the narrow that the broadest might falter to contemplate. "I have come to think," said a tender-voiced old lady, "that really almost every one will be saved—excepting all the Jews and Roman Catholics." "Oh, auntie," cried her equally tender-voiced niece, "you know better than that. You know lots more than the Jews and Roman Catholics will be everlastingly condemned." The Spectator crept awe-struck away, his mind by far too narrowly finite to grasp the possibility of any other mind's accepting this scheme of wholesale demolition. One thing all these quoted experiences, and other experiences not quoted, have taught the Spectator as a creed. Every world, he believes, has in it a greater or less share of every other world; and for this reason it is not only wholly possible, but it is a consistent act, for the inmate of any world to hold his high standards intact, and still courteously and charitably enter the domain of every other human being who has any world at all, or, in turn, as charitably and hospitably to receive what is really a compatriot, unconscious though he may be, into his own world, be it little or great.

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Tragedy and Mr. Stephen Phillips[1]

By William Watson

[The award by the London "Academy" of a prize of one hundred guineas to Mr. Stephen Phillips's book of poems as being the most notable achievement in English verse in the year 1897 has attracted wide attention to the work of this young and hitherto little-known poet. It is not too much to say that the justness of the "Academy's" award has been amply confirmed by the critics and the reading public. Elsewhere in this number of The Outlook we speak of Mr. Phillips's place in literature. Our readers will, we are sure, be glad to have the opportunity of reading here what another English poet of recognized power and literary excellence has to say of Mr. Phillips's achievement. The author of "The Purple East," "Wordsworth's Grave," and many choice and beautiful lyrics, Mr. Watson was, as our readers will remember, very prominently mentioned in connection with the recent bestowal of the English poet-laureateship, and many maintain that, had a vote of competent critics been possible, to him the honor would have fallen. That our readers may judge for themselves of the strength of Mr. Phillips's thought and the quality of his verse, we have obtained special permission from Mr. John Lane, publisher in New York as well as London of the volume of "Poems" by Mr. Stephen Phillips, to reprint three of the latter's shorter poems, and they will be found at the end of Mr. Watson's article.—EDITORS THE OUTLOOK.]

EVEN a literary life has its pleasures, and I have known no greater pleasure during recent years than my first reading of Mr. Stephen Phillips's "Christ in Hades"—except, indeed, my second reading of that poem, and perhaps my third. I was very nearly among the earliest whom it took captive, and I was diligent in persuading others to share my delightful bondage. Mr. Churton Collins, I find, has not forgotten how he and I once sat talking about our beloved poets until far into the waning night; how he laid under contribution half the literature of Greece and Rome and England, by aid of that miraculous verbal memory which is one of his minor gifts; and how at last I managed to make the discovery that, although he knew everything else under the sun, he was ignorant of the name and work of Mr. Stephen Phillips. Fortunately, a copy of the attenuated first edition of "Christ in Hades" lay at hand, so I read out passage after passage to fastidiously attentive ears, and dwelt lingeringly, with "amorous delay," upon what I thought the most exquisite beauties, and was finally rewarded by the satisfaction of knowing that I had been instrumental in winning over to the appreciation of the latest of our bards a critic whose sympathies were somewhat more conservative than my own, and whom I should generally regard as anything but easy of conquest. After this triumph other victories were child's play. When Cromwell had sacked Drogheda, he had little difficulty in subduing the rest of the land. Very soon I began to feel that if Mr. Phillips did not quickly do something to sustain the position which this one noble poem had earned for him, I should have a personal grievance to ventilate. I was deeply committed as a prophet, and my credit was at stake. And it so befell that in due season he kept his promise, and was even better than his word. In "Marpessa" he has demonstrated what I should hardly have thought demonstrable—that another poem can be finer than "Christ in Hades." I had long believed. and my belief was shared by not a few, that the poetic possibilities of classic myth were exhausted, yet the youngest of our poets takes this ancient story and makes it newly beautiful, kindles it into tremulous life, clothes it with the mystery of curiously interwoven delight and pain, and in the best sense keeps it classic all the while. The proportion, the symmetry, the poise, these are classic: the emotion reaches a subtlety which perhaps is modern. When the youth apostrophizes the maiden in those exquisite lines,

> Thou meanest what the sea has striven to say
> So long, and yearnèd up the cliffs to tell:
> Thou art what all the winds have uttered not,

we feel that this is Rossetti's.

> Sometimes thou seem'st not as thyself alone,
> But as the meaning of all things that are.

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The whole lovely passage is indeed a counterpart and amplification of Rossetti's lines, and is modern as Rossetti is modern; to say which is to utter no dispraise, for we would not have our poets to be freaks of atavism, reverting to outgrown stages of emotional evolution, and so abnegating everything that we owe to the process of the suns. Mr. Phillips, while endowing his personages with a complexity of feeling which is modern, has at the same time given to his work a chaste simplicity of structure which in the noblest sense is antique.

Having thus, without either exaggeration or reservation, paid my personal tribute to this writer's genius, I venture to think that nothing which I am about to say can expose me to the charge of taking up an ungenerous attitude towards Mr. Phillips or his Muse. That Muse has prompted two most beautiful and memorable strains; but. with what seems to me a singularly infelicitous perversity, he has done these poems the dishonor of placing beside them in close neighborhood and fellowship two other pieces which, so far from being inspired by any Muse, would seem to be the phantasmal offspring of the embrace of gaslight and London fog. It is but incidentally, however, that I have any quarrel with these lurid productions; my concern is rather with the critics who wrong Mr. Phillips's true poetic work by placing these misfeatured things on an equal elevation.

"The Woman with the Dead Soul" appeared originally in the "Spectator," heralded by a very laudatory article. More recently "Literature" has vied with the "Spectator" in praise of this poem; and more lately still a critic in the "Speaker," wielding a prose instrument of irresistibly feminine "poignancy," has discovered that a "stabbing beauty" is one of the salient qualities of Mr. Phillips's verse. All these critics agree in describing Mr. Phillips's realistic studies of London life—and of these "The Woman with the Dead Soul" appears to be considered the most notable—as "tragedies" of so profound a significance that even the stabbing beauty with which the poet's imagination has invested them is secondary to the tremendousness of their spiritual import.

Now, in reading these criticisms I ask myself, "Have these critics lost all sense of what 'tragedy' means, all perception of wherein 'tragedy' consists?" I had ever supposed that the very essence of tragedy was the *overthrow of something great.*

Shakespeare has painted the mental ruin of a Lear, the moral ruin of a Macbeth, the material ruin of an Antony. This was tragedy, inasmuch as the things ruined were at heart noble and splendid. These were kingly spirits whom we tracked to the sources of their fall. But when our young modern poet takes one of the nameless aggregated millions, who, in the words of Milton,

> Grow up and perish as the summer fly,

and describes her gradual descent into the vulgarest vice, from a level of what appears to have been hardly a less vulgar sort of virtue, and when we are bidden by his undiscriminating critics to acquiesce in this as tragedy, I, for one, must protest with whatever emphasis I can command. In these insignificant and immemorable human lives no material of tragedy exists; these trivial and microscopical individualities do not provide the theater in which alone may tragedy be enacted. Tragedy demands, as the prime condition of its presentment, a moral stage of some grandeur and amplitude. A great or splendid spirit is wrecked, or overborne, or gradually disintegrated, and in the terror of such a spectacle there is sublimity and awe. If a palace or a fortress fall, we tremble; we do not stand aghast at the collapse of a mud hut.

I am, indeed, aware that the doctrine is extensively preached, and is virtually acted upon by the writers who boast the title of Realist, that to the true intelligence everything which exists is properly of equal interest and value; but for my part I am old-fashioned enough to believe that there are actually both great things and little in this world, and such, I am persuaded, has been the inspiring creed of poets since first they sang. The ancient masters who presented Thebes' and Pelops' line, and the Elizabethan dramatists who most nearly approached them in stature, took for their themes the actions and passions of heroes and kings and such personages as, if not always inherently great, were so by virtue of their station and of the power it gave them to leave a visible imprint upon the world. These were towering figures; and when such edifices fell, great was the fall thereof; and precisely in the greatness of the fall lay the elements of a tragic impression.

There can be nothing tragically impressive in the fall of Mr. Phillips's "Woman with the Dead Soul," for there was no previous eleva-

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tion worth speaking of—no height to fall from. Of course I hear some one telling me that manhood and womanhood are in themselves so eternally and supremely interesting that every human soul is the potential arena of the grandest tragic action; to which I reply that it is merely what one may call the collective egotism of mankind that thus speaks. Every human being is, indeed, interesting; so is everything else in that nature which includes him; but there are degrees of interest. When, in Marlowe's play, the soul of Faustus is entoiled beyond redemption, and the powers of evil demand their costly prize, it is an immense spectacle that we witness; but the final extinction of a soul originally so immomentous as the soul described by Mr. Stephen Phillips is a small spectacle at best. A solar eclipse and the snuffing of a candle are really two different matters.

Our interest in tragedy is identical at root with our interest in all conflict and warfare. Tragedy is that duel between circumstance and the man in which circumstance is victorious. It follows that the more nearly these two appear to be matched, the higher will the interest rise, its maximum of intensity being reached when circumstance assumes a shape so terrible that the man must indeed be of heroic mold in order to make any stand against his enemy, and when, nevertheless, he does make such a stand, magnificently holding his foe in fight. Hence when the odds in this combat are monstrously unfair—in other words, when circumstance makes its deadliest onset, while the man is neither strong in himself nor yet clad in the armor which greatness of station may provide—the interest dwindles. The interest dwindles to vanishing point when, as with Mr. Phillips's "Woman with the Dead Soul," there is nothing amounting to a struggle with Fate at all, no resistance worth naming. In this particular case there is but a feeble, ineffectual flutter or two, as of a canary against its cage, and then the impotent little soul is dead. Mr. Phillips thereupon proceeds to hold a *post mortem*. He does this with the impartiality of science—a good thing in its place, though I prefer in a poet the eclecticism of Art. He is scientifically impartial, inasmuch as one dead soul would appear to be as good as another for his purpose. The quality of a soul, from the mere dissector's point of view, is obviously unimportant He is as void of prejudice as the Edinburgh doctor to whom Burke and Hare disposed of "subjects," and who paid £8 apiece for all corpses indifferently. It is in such a spirit that Mr. Phillips has chosen to work; the theater of his "tragedy" is really the "operating theater" of the surgical demonstrator; and this impartiality, I repeat, is the scientific, but eminently not the artistic, spirit. Anatomy may deal with death and its attendant putrescence, but the business of poetry is with beauty and life. Not dead souls, but quick, are its concern.

The Tragic Muse was never a lady of democratic or socialistic proclivities. I think she even loves to emphasize the natural inequalities of men, and, at all events, the company she herself keeps is aristocratic, though she recognizes many kinds of aristocracy. Of course there are other muses not less authentic. I have heard of nine in all, and by some modern writers the Goddess Cloacina is invoked as a tenth. Against these writers I lodge no complaint; I simply appeal to their critics, beseeching them not to confound either the inspirations of Cloacina or those of any other apocryphal muse with the promptings of Melpomene. What I exclaim against is an error in classification.

London, England.

Three Poems by Stephen Phillips[1]

Lazarus

"The light which I have followed all this way
Out of the darkness grows into a face;
Thy face, dear friend, whom I so long have known.
Have we not wandered with twined arms, and walked
Through evening fields together? And those lips,
That I have kissed so oft, did they pronounce
That dreadful whisper, 'Lazarus arise'?
For as it came in darkness I was 'ware
Of countenances terrible, that gazed
Each on the other in drear impotence,
As I with sighs arose eluding them.
O face that seemest made to weep and smile
With us, and hands all rough with common tasks!
Is this indeed *Thy* sun to which thou hast
Recalled me, and are these *Thy* fields, which grow

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Slowly from gray to green before my eyes?
I felt Thee irresistible in the grave.
Forgive me that I talked so lightly, and went
So unconcerned beside thee in old days.
How is it thou canst care to come and go
With such as me, and walk and work with us,
Thou at whose whisper Death idled and grieved,
And knew the voice at which creation shone
Suddenly? Yet was I so near to peace;
And I came back to life remorsefully,
When the sea murmured again, and fields appeared.
But how should I complain? Unto what end
I am recalled I know not; but if thou
Art here content to be, then why not I?"

A Lyric

I in the grayness rose;
I could not sleep for thinking of one dead.
Then to the chest I went,
Where lie the things of my beloved spread.

Quietly these I took;
A little glove, a sheet of music torn,
Paintings, ill-done perhaps;
Then lifted up a dress that she had worn.

And now I came to where
Her letters are; they lie beneath the rest;
And read them in the haze;
She spoke of many things, was sore opprest.

But these things moved me not;
Not when she spoke of being parted quite,
Or being misunderstood,
Or growing weary of the world's great fight.

Not even when she wrote
Of our dead child, and the handwriting swerved;
Not even then I shook;
Not even by such words was I unnerved.

I thought, she is at peace;
Whither the child is gone, she too has passed.
And a much-needed rest
Is fallen upon her, she is still at last.

But when at length I took
From under all those letters one small sheet,
Folded and writ in haste;
Why did my heart with sudden sharpness beat?

Alas, it was not sad!
Her saddest words I had read calmly o'er.
Alas, it had no pain!
Her painful words, all these I knew before.

A hurried happy line!
A little jest, too slight for one so dead:
This did I not endure:
Then with a shuddering heart no more I read.

The Wound

I dreamed that, having died, my soul was brought
Into the Presence. Many angels stood
Around, and with delight upon me gazed;
And higher I discerned the face of God
Diffusing silent universal bliss.
Then moved an angel toward me, and with joy
Addressed me, saying: "Come and rest at last,
And having rested, then thou shalt rejoice."
The heavenly company smiled on me sweet;
But I unbared my soul, and showed to them
That wound which never human word, or hope,
Or pity hath ever 'suaged; and at the sight
A strange disturbance on the spirits came,
And even a dimness on the face of God.
Then rose from God's right hand a gentle Form,
With silent eyes that said, "Hast thou forgot?"
And He disclosed His branded brow and hands.
But I toward Him turning softly said,
"Thy wounds are many, but Thou hadst no child."

"The Pilgrim's Progress"

Dr. John Brown, of Bedford, gives in a new edition of "The Pilgrim's Progress" some interesting particulars concerning the circulation of that book. It seems that it sprang at once into fame, 100,000 copies being sold during the subsequent ten years of the author's life. Till the two-and-twentieth edition in 1728, it appeared in the small octavo form. It was also printed at Boston in New England in 1681, and a Dutch translation was issued in Amsterdam in 1682. It was translated into Welsh, Walloon, French, German, Polish, and Swedish between 1688 and 1743. It may be met with in Asia, in Hebrew, Arabic, and other languages; in India, in Hindustani and many dialects. It has also been translated for readers in Assam, Burma, Borneo, West and Central Africa, the South Sea Islands, and for some tribes of American Indians. Since then it has been translated into no fewer than eighty-four languages and dialects.—*Westminster Gazette.*

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Hull House and the Ward Boss

By Ray S. Baker

MORE than ordinary interest attaches to the struggle between "Johnny" Powers, the Democratic political king of Chicago, and the forces of reform, headed by Miss Jane Addams, of Hull House.

Powers is seeking re-election to the City Council from the notorious Nineteenth Ward, of which he has been the undisputed political boss for many years. Somewhat to his astonishment and consternation, the better element of the community in which he lives, spurred onward by the women of the Settlement, have organized a formidable combination which is fighting him with his own black record of misrepresentation and corruption. In times past he has opposed Hull House only by such secret means as the corrupt politician knows best how to wield, but now that he feels his throne tottering under him he has come out openly, threatening Miss Addams and her helpers with expulsion from his domain.

"Hull House," he declared angrily in a recent interview, "will be driven from the ward, and its leaders will be forced to shut up shop."

Powers has been more than ordinarily successful as a ward boss. He is cool-headed, cunning, and wholly unscrupulous, and yet he possesses that effective gift known, for lack of a better name, as "good-fellowship" or "good-heartedness." Among his constituents he appears in his kingly aspects of unlimited power and benevolence. He impresses them with the primitive generosity which has turkeys to give away by thousands at Christmas-time, which elevates a faithful follower to a position on the city pay-roll in a single day, or discharges him with equal ease. He is the feudal lord who governs his retainers with open-handed liberality or crushes them to poverty as it suits his nearest purpose.

Among his colleagues in the Council he turns the other side of his character. He is shrewd and silent, planning his campaigns in some convenient wine-room, preferably his own, and letting other men do most of the speech-making and bring down upon themselves the abuse of the public. Imagine a short, stocky man with a flaring gray pompadour, a smooth-shaven face, rather heavy features and a restless eye, standing at the front of the Council Chamber with one finger aloft to catch the Mayor's eye, and you have a good picture of "Johnny" Powers. If he speaks, it is with a low and somewhat diffident voice with a distinct Hibernian twang, and yet every machine Democrat in the Council hangs on his words as the voicings of an oracle.

"Johnny" Powers has been interested in nearly every corrupt ordinance passed by the City Council for years. He has helped to give away millions of dollars' worth of franchises to street railway and gas companies. Often when the Mayor has vetoed his measures he has been prepared with a silent but significant two-thirds majority which voted without making any explanations. And no Alderman ever succeeded as he has done in getting his "heelers" and ward-workers on the city pay-rolls. At one time he boasted openly that he had no fewer than 2,600 men working in the various public departments of Chicago. Such a following, drawn from a single ward, will indicate what his power has been.

An Alderman's salary is only three dollars a week, but "Johnny" Powers has been able, with his partner O'Brien, who is also an Alderman, to purchase and maintain two large saloons in the down-town district of Chicago. He lives in a fine house—for his ward—and he is never without several aldermanic diamonds flashing about him. Only recently he was indicted by the Grand Jury for keeping a gambling-house. The proof was positive—it has been made many times before—and Powers did not deny the charge; he simply waved his hand and passed it off as a joke. And yet Powers is not a gambler himself, nor much of a drinker, and the "buttonhole men," who are helping him in his electioneering, tell what a kind and considerate husband and father he is.

In the present campaign Powers has even a stronger desire than usual to be elected. Yerkes, the street-car magnate, will come before the next Council with ordinances asking for the extension of his franchises, now soon to expire, for another fifty years,

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Powers has been his willing coadjutor in the past, and he needs him more than ever in this coming crisis. Powers has skill and experience in assisting corrupt measures through the Council, and his place cannot be filled readily. Consequently, if he needs any "help" in his campaign, he knows where to get it.

The Nineteenth Ward is fertile soil for growing a ward boss. Its population consists of Italians, Polish and Russian Jews, Irish of the poorest class, and the offscourings of a dozen other nationalities. They live huddled together in ill-smelling houses, and few of the older people, many of whom are day-laborers, have any understanding of American institutions, or even of the English language. They are capable of being herded and driven by any one who is strong enough to wield the rod.

In this community Miss Addams quietly took up her residence more than ten years ago. She and a few helpers lived simply in an old brick mansion standing well back from the street, the remnant of a better day. Her first work was to make the acquaintance of the people around her, and to welcome them on terms of equality in her home. Presently she established a kindergarten, a gymnasium, evening classes, clubs for young people and clubs for old people, and a day nursery where workingwomen might leave their children. As her work advanced she experienced the need of more room, and several buildings were added to the original brick Hull House, one being used as a branch of the public library, another containing a restaurant where wholesome food could be obtained at a moderate expense. Later she was instrumental in securing a free bath-house and public playgrounds for the children of the neighborhood. The public schools were overcrowded, there being at one time 3,000 less sittings than pupils, and that in a single ward. It was the duty of Alderman Powers, as the people's representative, to secure more schools, but he not only neglected to do this, but when Hull House circulated a petition, and had it approved by the School Board, the Council committee of which Powers's partner, O'Brien, was Chairman, quietly pigeonholed it, at the same time providing new schools in other wards where they were much less needed. In all of these matters of public interest, which an Alderman is especially elected to advance, Powers has been a distinct impediment.

The streets and alleys of the ward were notoriously filthy, and the contractors habitually neglected them, not failing, however, to draw their regular payments from the city treasury. At last it fell to the women of Hull House to take the initiative. Miss Addams herself applied for the position of garbage inspector, and, to the astonishment of Powers and his retainers, received the appointment. Within two months the Nineteenth Ward was one of the cleanest in the city—and the contractors were squirming and complaining. Later, under the civil service rules, Miss Amanda Johnson, a resident of Hull House, became the regular inspector, Powers thereby losing one good place for a "heeler."

All this was in the nature of a daily object-lesson to the people of the ward, and in the course of ten years it made its deep impression even upon such clay. Italians and Jews and Irish have come to respect and trust the devoted women of Hull House, and to see wherein they are being betrayed by their chosen representative. Although political morality is hard to teach, especially to such alien pupils, "Johnny" Powers has not been slow to see that his ward, under the influence of Miss Addams and her helpers, is awakening to a realization of its rights.

A few weeks ago Powers appeared before the Civil Service Commission and demanded the discharge of Miss Johnson as garbage inspector, on the ground that she had been finding fault with his record as an Alderman and advising people of the ward to vote against him when he should appear as a candidate for re-election. The newspapers, one and all, declared against Powers, and the Commission found Miss Johnson entirely innocent of any attempt at electioneering, and, after commending her work, requested her to remain in office. But there is more than one way for a king to accomplish his purposes. The Council Finance Committee, of which Powers is Chairman, suddenly discovered the necessity of cutting down expenses, and promptly resolved to merge the Bureau of Street and Alley Cleaning with the regular Department of Streets. In this way Miss Johnson was deprived of her position, and her place was left to a Bohemian saloon-keeper named Kostner, who was not even a civil service eligible—although he was a good friend to Powers.

In the meantime Hull House has been preparing to take the offensive. Miss Addams felt that after so many years of work she

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could exert enough influence to make a strong campaign against the corrupt reign of Powers, even if she could not beat him. She was encouraged by the large vote given at the last election to the reform ticket led by John Maynard Harlan, and to the new primary law and to the civil service system—all encouraging signs of reform. Several largely attended meetings were held at Hull House, and, after much patient effort to unite all of the factions, including the Republican party organization, Simeon Armstrong, a vigorous young Republican, was chosen for Powers's opponent. Women's clubs, Italian clubs, Irish clubs, and Jewish clubs were formed at once, and the campaign was opened with the vigor of enthusiasm. In his first speech Mr. Armstrong began his work of educating the people on the subject of boodle Aldermen with this pithy remark:

"A boodle Alderman does not take money from the rich and give it to the poor. Rather, he takes money from the rich and in return gives them the power to rob the poor."

But the cunning "Johnny" Powers was not to be outdone. He also formed women's clubs, and his speakers would not let the poor of the ward forget about the Christmas turkeys. Nor was it long before the reform element began to feel the might of Powers's kingship. Some of the business men of the ward who signed their names in support of Armstrong's candidacy dropped away suddenly and became Powers men. They were poor and in debt, and Powers had given a hint to a landlord here and a coal-dealer there, and they could not hope to survive if they rebelled. The ward is full of peddlers and small fruit merchants, each of whom holds a city license, without which he cannot ply his trade. Powers, the representative of the city, has but to threaten a revocation of a license and he has made a new supporter. Others believe that they are as much under Powers's control as if they were employees. They are ignorant foreigners, with centuries of tradition behind them which makes it impossible for them to understand that they are the masters and not the servants of public officers.

Powers has displayed his force even more openly. When John M. Harlan announced his intention of speaking in the Nineteenth Ward, Powers warned him that he would not be responsible for his safety. Harlan went, and Powers's rowdies began to make a disturbance, according to time-honored custom. Harlan, being a muscular man, invited a few of them up on the platform within reach of his fists—and that quieted them. Then he asked Powers some hard questions: Why is it necessary for the residents of the Nineteenth Ward to pay ten cents to get into some parts of the down-town district, when nearly every other part of the city is provided with five-cent fares? In eight years Chicago has expended more than $32,000,000 for street paving; with Powers at the head of the most important committee of the Council, why are not the streets of the Nineteenth Ward in better condition, and what has become of all this money?

These and other questions are having their effect. Powers himself shows it; he has been losing his temper, for the first time in a political campaign, and the opposition regards it as a favorable sign.

The fight is on. Powers controls all of the election machinery and the police, and he will stoop to any of the treacheries known to corrupt politics, but Hull House still hopes to accomplish his defeat. If it does not succeed, at least the residents of the ward will have had a stirring lesson in political morality, which will clear a way for success at another time.

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Cut it Short

If you've got a thought that's happy,
Boil it down.
Make it short, and crisp, and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter—
Boil it down.
Fewer syllables the better—
Boil it down.
Make your meaning plain; express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings—
Boil it down.
Skim it well, then skim the skimmings—
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and *we'll* begin to
Boil it down.

—*J. Lincoln in L. A. W. Bulletin.*

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Stoyan Tsanoff and the Playgrounds Movement

By Arthur Truslow

STOYAN TSANOFF, through whose efforts Philadelphia now leads American cities in the matter of playgrounds, is a man whose personality is as interesting as his work. It was my good fortune to meet him at the Bowery Mission in New York in July, 1889, just after he landed from Bulgaria. At the mission his earnestness and love of his fellows were at once felt. He had come to America that he might prepare himself, after a few years of study, to take back to his native land a larger message of hope and progress for his countrymen. He was born among the Balkan Mountains, of sturdy peasant stock. From his father he inherited a desire for education and a deep interest in the moral and religious welfare of others; from his mother, an energy and enthusiasm which are indomitable. When about fifteen years old, he entered the American Missionary School at Samakov, where his chief inspiration was received from his uncle, Mr. A. S. Tsanoff, then a teacher in that school. This uncle has become distinguished as an author, editor, teacher, and reformer. He is characterized by Dr. Washburn, of Robert College, as "the most useful man Bulgaria has." Young Tsanoff, in his five years' course at Samakov, learned the English language and received that special training along social, ethical, and religious lines which enabled him while in Bulgaria to work for the betterment of his own people, and which has since prepared the way for his unique mission to American cities.

In the fall of 1889 Mr. Tsanoff left New York, with five dollars in his pocket, to enter Amherst College, where he remained two years as a special student. He then studied for two years more at the School of Finance and Economy of the University of Pennsylvania, specializing along sociological lines, and working among the poor. At this time he became impressed with the rowdyism of street play in Philadelphia. Seeing the evil, he sought its cause, and then tried to find a remedy which should be as far-reaching as the evil itself. In so doing, he became convinced that America offered him greater opportunities for reform work than did his native land. Here was a reform to which he felt called to bend all his energies. His immediate field of labor, then, was not Bulgaria, but Philadelphia.

Mr. Tsanoff saw in the very evils of street play a power which, wisely directed, would make of the reckless youngster a man of character.

It was this larger vision that inspired his work in agitating for playgrounds for the children of Philadelphia.

By his enthusiasm and perseverance he made men listen to him and won their co-operation. As a result, the Culture Extension League was organized in 1893, and Mr. Tsanoff became its General Secretary. During the five years of its existence he has won for this movement the co-operation of the leading ministers, educators, editors, philanthropists, and business men of Philadelphia. as well as the leaders among her municipal officers and in her Board of Education. He has made the League one of the main centers of activity for churches of every faith and for other agencies and individuals that have been willing to unite in its work. His main object was this—character-building through play. The means employed have made provision not only for the guidance but also for the freedom of the child's self-activity or play. Thus, "Evening Homes," libraries, and other indoor attractions have been successfully conducted at various centers throughout the city. But the most notable work of the League has been done in "God's great outdoors." Through Children's Playgrounds and the summer outings connected with them, the child's nature has been discovered and the child has had a chance to find himself.

Through Mr. Tsanoff's tireless energy, by the spring of 1894 quite a public sentiment was created in favor of the movement, and two playgrounds on a very small scale were opened by some women during that summer. Early in 1895 a permanent Playgrounds Committee was formed, and in various ways public sentiment was aroused. As a result, the City Councils granted $1,000 for the opening of school-yards as children's playgrounds, and four of them were so used during that season. Twelve school-yards were opened in 1896; and during 1897 the City Councils

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willingly granted $3,000 for the purpose, and twenty-three such playgrounds—several in vacant lots—were in successful operation. Mr. Paul Kavanagh, of the Board of Education, became thoroughly aroused to the importance of this movement, and as a result of his influence the Board of Education employed for each school-yard playground two teachers, who were helped more or less by volunteer workers; each playground was provided with tents, sand-heaps, swings, toys, and other good things for the children's enjoyment. The vacant lots were equipped by private subscription. From these playgrounds the children were also taken by young people's societies and other League helpers on frequent trolley outings to Fairmount Park and elsewhere, the children usually paying at least part of their own car-fare.

The playgrounds did not themselves do the educational work. Mr. Tsanoff says that when one playground in a rough district was opened last spring, its sand-piles became, rather, the scene of a desperate grabbing of buckets and shovels. Sand, fists, and pails often filled the air, while the cries and complaints of the youngsters added to the confusion. Turning to the swings and see-saws, the caretakers found another crowd of wrangling children, while a shout from the entrance announced the arrival of a "gang" of older boys. The tent collapsed, the swings were monopolized, the sand was scattered over the yard, and the "gang" had more fun than it had enjoyed for many a day. When capture was attempted, the "gang" took to the streets and from a safe distance hurled missiles and epithets at the caretakers and janitor. If a culprit was caught, *he* hadn't done it, and no one knew who had. When the "cops" were called in, the "gang" was often more than a match for them.

And yet, in a month's time, the sand-piles of this playground presented a picturesque scene of quiet enjoyment. Bad boys still came, but they also went, for there was no "gang" to hinder their going. "The boys and girls," says Mr. Tsanoff, "began to look to the caretakers as their friends. Their conduct, language, and appearance were really ennobled." "I know that our boy behaves differently now at home," said one woman, and this was but the expression of the feeling of many. In six hours after the announcement was made last September that this playground must be closed, one hundred and eighty children had promised to bring two cents each week in order to have it kept open after school hours.

At another playground a tactful teacher won the bad boys by asking their help as heads of departments. "One," says Mr. Tsanoff, "was governor over the swings, another over the hammocks, another over the sand-piles, and another over the ice-water. The boys took pride in this," he adds, "and became decent citizens of that young community."

The summer outings witnessed at the beginning experiences similar to those of the playgrounds. This may be sufficiently illustrated by the conduct of one boy who in 1895 jumped into the pail of lemonade "just for fun." The conditions were somewhat improved during 1896, but last year the young people who had entertained the same children for three successive seasons were forced to exclaim, "Are these really the children we had before!" The rowdyism had disappeared, the children had learned to wait their turns at the lunch-tables and to ask the waitresses for what they wanted.

By these playgrounds and outings Mr. Tsanoff and those who have helped him have accomplished two things: (1) They have brought together the rich and the poor, the cultured and the ignorant, for mutual understanding. (2) They have presented ideals to the children, without calling them "ideals." The fun of fighting and mischief-making is gradually being replaced, through the influence of the playground, by the fun of a free activity that brings self-respect, regard for law and order, and a desire to be helpful to others.

The Model Playground. The success of these summer playgrounds led Mr. Tsanoff, in the fall of 1895, to undertake the establishment of a model playground, "to serve," he says, "as an object-lesson to the city in its endeavors to provide play facilities for its children." After some agitation, John Dickinson Square, which is nearly three acres in extent, was procured from the city for this purpose. After a still longer time, through the efforts of Mr. A. S. Eisenhower, Commissioner of the city property, who had also secured the Square for a playground, $5,000 was granted by the City Councils. The work was, therefore, begun several months ago. This same body has recently granted $7,000 more, and the $12,000 from the city has been largely supplemented by private subscriptions secured by the Rev. J. L. Jones, of the Culture Extension League, to whom, indeed,

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belongs the chief credit for carrying through the work. As a result, the Model Playground of Philadelphia is now completed, and we may use Mr. Tsanoff's description of its plan. "In the middle," he says, "is an open circular area, to be flooded during the skating season and used as a romping-ground during the rest of the year. This is surrounded by a bicycle track, fenced for safety. Outside of this are found various provisions for the children's enjoyment, such as tennis-courts, swings, parallel bars, swinging rings, and sand-piles; also a music-stand, sanitary provisions, etc.. All is surrounded by a promenade path where mothers may wheel their baby-carriages, and where rows of seats invite the visitor to rest under overhanging shade-trees. Two sides of this playground have each a pavilion, one for boys, the other for girls. These are designed to supply the place of the playground in winter and during stormy weather."

What Mr. Tsanoff has accomplished for Philadelphia children may be considered but the beginning of his work. He believes (and his friends agree with him) that he has a mission to other American cities. He believes that what has been done through the school-yard playgrounds and open-air gymnasiums of Boston, and what has been more recently and more extensively, yet independently, accomplished in Philadelphia, may be adapted to the conditions of all our American cities. He believes that this Playgrounds Movement may in time become an international movement. Thinking that the Greater New York offered the best field in which and from which to extend his work, he has recently gone to that city for that purpose.

His message, briefly, is this: Our present educational methods are incomplete, for we pay no proper attention to the sensibilities. "We generally try," he says, "to care for the sensibilities by intellectual instruction, by acquainting the mind with what they are, what influences affect them, and so on. But to say that this is caring for the sensibilities is like saying that we feed a person by telling him what food is, and how much good it can do him." Let us, then, he tells us, reach the child's sensibilities through his play and amusement, for these are essential to the child's nature. As character depends on habit, habit on repeated action, and repeated action on the feeling of interest that stirs to action, so the child's chief interest—play—will be the spring of his acts and habits, and finally of his character. And he who properly provides for and wisely determines the child's play will largely determine the child's character. "Play," he says, "is but the breathing of the soul. It not only strengthens, it also sweetens life. Any interference with its full sway, except guidance, will mean making the child miserable and embittering his life. He indorses the saying that 'the first duty toward the child is to make him happy; no other good can he receive in the world that can make up for this.'"

It is through play, inseparably from school instruction, therefore, that Mr. Tsanoff would educate the child—*i.e.*, lead him out into a larger and stronger life. "Next to hereditary dispositions and gifts," he says, "it is through play that the child develops that life, energy, and quickening of spirit which scatter dullness, stupidity, and melancholy in the subsequent man." And, quoting Froebel, he adds: "A child that plays thoroughly, with self-active determination, persevering until physical fatigue forbids, will surely be a thoroughly determined man, capable of self-sacrifice for the promotion of the welfare of himself and others."

We pay much attention to the child's schooling, Mr. Tsanoff tells us, and but little to his play. The child, however, reverses this proportion. The hoodlumism of the street is the result of his undirected play, and he carries more of the street influence into the school than of the school influence into the street.

The point of Mr. Tsanoff's message, then, is this: "The playground develops the character as the school develops the mind;" therefore, provide playgrounds for the children of the communities.

And how provide them? To this inquiry Mr. Tsanoff answers: "By providing them. Begin first by utilizing the open spaces that are at all available, and then move on until the final end is reached. The Greater New York, for instance, can utilize parts of its nearly 7,000 acres of parks as playgrounds," which, in Mr. Tsanoff's idea of equipment, will add and not take away from their attractions to the general public. But even if it would detract something from the parks, which he denies, Mr. Tsanoff says: "How much better to see playing children in these parks than wrecked and despairing lives instead!" In the parks let the little children, at least, disregard the signs to "keep off the grass." Use your school-yards and river piers in the

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summer, but, much more, build about your schools and in other places playgrounds which shall be used throughout the year for no other purpose. Furnish them thoroughly with the best equipment attainable, employ playground teachers who love children and are fitted to lead them, and enlist the co-operation of volunteer helpers. In like manner, provide outings for the children in summer and "evening homes" in winter. "In other words," says Mr. Tsanoff, "let the playgrounds be recognized by educators as, so to say, schools that educate through play in free activity. Let us keep in mind also," he continues, "that the idea of considering it part of our civilization to cover ourselves, like ants, with bricks and mortar, shutting out the fresh air and sunlight and other necessaries for our development and happiness, when there is plenty of land for all our needs, is worse than barbaric. Neither are we to have any respect for that hideous, earthly policy which has in view money-making at the expense of man's highest interests." Let us save some of the millions of dollars which are spent every year in providing asylums, almshouses, police courts, and prisons by preventing the evils which make them necessary. Finally, let us lay proper foundations for the young, and not blight their bodies and souls by neglecting that instinct in them by means of which their characters are built.

The Life and Letters of Paul

XIII.—The Epistle to the Romans—III.

By Lyman Abbott

THAT portion of Paul's Epistle to the Romans which is contained in the ninth, tenth, and eleventh chapters is confessedly the most difficult portion in all his writing. It is difficult by reason of the nature of the theme—the relation of law to liberty, or sovereignty to human freedom. It is difficult by reason of Paul's treatment of that subject, for his arguments are in a measure archaic—effective in their time, ineffective now, and, as it were, out of date. It is difficult by reason of the fact that, in America, where individualism has received its highest development, and where popular sovereignty has been a popular cry, there is a disinclination to recognize any sovereignty but popular sovereignty, any law above that which men make for themselves, anything greater than human free will. The difficulty is enhanced still further by the fact that the divine sovereignty has been presented oftentimes in pagan and cruel forms as a harsh, arbitrary, unreasonable, and unjust sovereignty. This passage is made still more difficult by the fact that Paul himself, in the three chapters which we are to consider to-night, was passing through an intellectual transition. He interprets the change taking place in his own mind from the narrower to the larger view of sovereignty. He argues with himself; we see the mental processes, and therefore the mental contradictions, of a mind working its way toward the truth.

The most difficult problem, perhaps, in philosophy is the relation of liberty to law, or human freedom to the power that lies beyond and above humanity. Within ourselves we are conscious of freedom. We choose, and we know that we choose. In vain is it argued that the will must be determined by the strongest motive, that man's will is but like a balance which inclines whichever way the weight is heaviest. Within ourselves we are conscious that we choose, and our whole sense of moral responsibility and moral obligation toward one another rests upon that consciousness. And yet, on the other hand, we see and know that there are forces outside ourselves which both mold and direct us. We know that there is a Providence which shapes our ends, rough hew them as we may. Our greatest dramas recognize this, our greatest philosophy perceives it. Indeed, these forces which lie outside ourselves—I do not stop here to consider whether they are divine or undivine, personal or impersonal—are far more efficient in determining our destiny than we are ourselves. Whether, for example, we should be born in the first century or the nineteenth century, under the despotism of Rome or under the free flag of America, has had a very much greater influence on our lives than anything we ever did or could determine. When we should be born, where we should be born, what qualities we should inherit from our

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ancestry, what should be the formative influences in the most formative period of our life—that of childhood—these and kindred questions we had no share in determining. They have been determined for us. And yet, within the limits determined for us, we know that we are free.

There are, indeed, some schools of philosophy which, in order to simplify truth, deny one or the other factor of this ever unsolved problem. There are, on the one hand, necessarians who deny that man is a free moral agent; there are, on the other hand, individualists who deny that there are any forces superior to man's will. But it may safely be said that neither the one class of thinkers nor the other have any standing ground in human philosophy. The great mass of men recognize, not only in their schools of philosophy and their religious systems, but in their dramas, their novels, their whole life, these two factors—law and freedom, sovereignty and liberty—the forces and currents of life without, and the force that lies within. Man may be compared to a traveler on an ocean steamer. He is free. He may walk from the bow of the steamer to the stern, or from the starboard to the larboard side, and yet, walk where he will, the steamer is irresistibly carrying him to his destination. No freedom that he can exercise can change the course of the voyage on which he is embarked. We find ourselves thus embarked on a strange voyage. We do not know from what port we came, nor to what port we tend, and we do not know what are the forces which are carrying our ship, nor the bounds of the ocean on which we sail, nor who is the commander that determines its destiny; but we know, if we know anything, that within the narrow limits of our deck we may walk where we like, and also that, in spite of our walking and whithersoever we walk, we are carried on to the final destiny. That we cannot control.

This sovereignty over life was recognized in Paul's time, as it has been in our times. It was recognized then in three forms, which can here be only very briefly, and therefore very imperfectly, described. In the first place, by the Stoics—and Stoicism was the only virile philosophy in Rome in the time of Paul. This Stoical philosophy was thoroughly necessarian. It was a philosophy of materialism. It taught that nature is one great machine; that each individual man is a little machine; that his course of life is determined by the way in which he is made and by his relation to the great machine of which he is a part. Whatever is, must be—that was the doctrine of Stoicism. It was simple necessarianism. There was, in the second place, the doctrine of fate, which was held by the Greek philosophy. While fate was represented by the Greek as not less inexorable than destiny by the Stoic, it was very different in its character. Fate was personified in certain deities, and yet was superior over all deities. It determined the destinies of the gods as well as of men. But it determined them for just ends. The function of fate was to reward the virtuous and to punish the wicked, especially the latter. No skill could evade the Eumenides, no place could hide from these avenging deities. No tears, no prayers, no sacrifices, could avail to propitiate their wrath for wrong which had been done. The penalty must be paid by the man himself, and by his family and by his descendants. Thus, while the Romans held that there was a fate which was simply materialistic, the Greeks held that there was a fate which was moral, the end of which was the infliction of punishment for sin. The Jews, no less than the Greeks and the Romans, believed in sovereignty, and this belief was vital and essential in the Pharisaic—that is, the orthodox—party in Judaism; and this fate was personified in Jehovah. He was the supreme sovereign. It differed from the Romans in that it was spiritual; it differed from the Greeks in that it was not merely, nor perhaps even chiefly, punitive. It differed from both in that it was imputed to and invested in an individual, personal God. But this individual, personal God gave no account of himself. He chose whom he chose, and he rejected whom he rejected. His choice was the final factor in life. No one could gainsay his choice, no one could antagonize it successfully, no one could call him to account for it, and no one could explain why he exercised it. He had chosen Abraham and called him out of paganism, and left other pagans in their paganism. He had called Jacob, and left Esau to be the head of the wandering Bedouin tribes. He had called Joseph for honor and glory, and left his brethren for ignoble lives. He had called Moses, and had not only cast out Pharaoh but had used him for his own destruction and for the emancipation of Israel and the glorification of Israel. He had chosen David from the sheep-field, and passed Saul by. So all through the Jewish history the Pharisee

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thought he could trace a divine sovereignty, which used both men and nations for no reason that was given, for no reason that could be given, using them because he chose them. God's choice was the ultimate fact.

Thus there were three conceptions of sovereignty current in Paul's time: the necessarian—Whatever is, must be; the Greek—Fate, ruling both gods and men to punish wrong-doing; Pharisaic—The choice of a personal God the final factor in human life. In these schools Paul was educated. He had come to believe in the supremacy of fate, or sovereignty, or destiny, call it what you will, and to believe in sovereignty as personified in Jehovah; and he had grown up to believe that this sovereignty was exercised in an arbitrary way—that is, without any explanation which Jehovah gave to his people or which his people could understand; he had come to believe that Jehovah had chosen Israel, not, as he himself said through one of the old prophets, because they were great or good—for they were the least and feeblest: he chose them because he chose them. He had come to believe that the Jews were the elect nation of God. This was Paul's primary education. He was steeped and imbued with it. The very fiber of his being was colored by this profound faith in divine sovereignty. And yet he was teaching something that seemed incongruous with this conception. He was declaring that Gentiles might come into the Church of God as well as Jews; that Greek and Roman had the door as wide open to them as had the orthodox Pharisee; that the mercy of God in Christ Jesus is as universal as sin. His old faith and his new faith were in apparently irreconcilable conflict one with the other: the old faith that God had chosen a few, and those few Jews, and had given no reason for it; the new faith that God opened wide the door of mercy, that his sun shone alike on the evil and on the good, and his rain fell alike on the just and on the unjust.

Paul was himself in perplexity. He did not himself understand how to reconcile this new faith which was a part of his new life and this old faith which was a part of his old life. He was speaking to a people who, in one form or another, believed in absolute sovereignty: the sovereignty of Jehovah—that was the Pharisaic belief; the supremacy of Fate—that was the Greek belief; the absolute certainty of inexorable necessity—that was the Roman belief. And yet he was saying to them that all men were free to take the gift of God's life. How could he reconcile this largeness of the gospel which he had come to believe in, with this old belief which was almost a part of his very existence? How could he reconcile this belief in the universality of God's mercy with this doctrine of Roman necessarianism, of Greek fate, of Pharisaic election? or how could he commend this universalism to those educated in partialism?

Let us recall what he has said already in the Epistle to the Romans: The world cannot be made right by obedience to law; not by human enactment declaring righteousness; not even by divine enactment requiring righteousness. The Roman has tried the one, the Jew has tried the other, and both have failed. The world must be set right; despotic government must be made free; labor must be emancipated; the home must be purified; society must be uplifted; education must be made universal; the church must be made effective as an ethical instrument—by receiving freely the gift of God's love. He who thus freely receives the gift of God's love will live thereafter a free and spontaneous life; he will be dead to sin, though sometimes he will creep back to his grave, even after he has been raised to newness of life; he will be emancipated from sin, though still the fetters will clank on his wrists and on his feet Still he will be a new man, and in his pursuit after the new life he will be conscious that he is under no condemnation. God will not condemn him; he will not condemn himself. Rising into this life, rejoicing in this goodness of God, neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, nor any other created thing, can separate him from the love of God, witnessed to his life, wrought in his life.

Then Paul stops. We can imagine that he has gone as far as he can when he reaches that culmination, and he says to his amanuensis, "I will wait a little." There is clearly a break between the eighth chapter and the ninth. And he ponders this question within himself: How is it that this free gift of God is given? How can I reconcile the universality of this gift with my belief in the election of Israel? How can I commend it to a people who believe either in necessity or in fate or in an arbitrary Jehovah? The ninth, tenth, and eleventh chapters are his answer to these questions. They are not written for the purpose of disproving sovereignty; they are not Arminian. They are

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not written for the purpose of proving sovereignty; they are not Calvinistic. They are not written for the purpose of reconciling sovereignty and free will; they are not philosophical. They are written for the purpose of showing what is the end of the Roman necessity, the Greek fate, the universal sovereignty. To recall for a moment the figure: He still believes this steamer is plowing its way, carrying its passengers; he still believes they can only walk the deck to and fro. He does not discuss the measure and the limits of their liberty; he does not discuss the absoluteness of the sovereignty which determines their voyage; he addresses himself to this one single question: What is the end of the voyage? What is the object of the sovereignty? For what does it exist? Is the Roman right—is it simply a hard, materialistic necessity? Is the Greek right—is it simply the punishment of wrong-doing? Is the Jew right—is it simply an arbitrary choice that cannot be explained?

If we wish to know the meaning of an argument, we must look to its conclusion. No man would undertake to interpret Daniel Webster's reply to Hayne by single sentences taken here and there. He would turn, if he were in perplexity, to the end of the address, see to what issue the orator was conducting himself and his hearers, and by the result reached would interpret all that had preceded. The ninth, tenth, and eleventh chapters of Romans, in which Paul discusses this relation of sovereignty to freedom, end thus: "God hath shut up all unto disobedience, that he might have mercy upon all." Romans! you are mistaken. This necessity is not a blind materialistic necessity. Greek! you are mistaken. This fate is not for the punishment of wrong-doing. Pharisee! you are mistaken. This is not an arbitrary choice for which no explanation can be given. The end and object of sovereignty, the purpose which it inflexibly maintains, the result which it will achieve, is mercy upon all.

I am aware that this is not the interpretation which has been currently given to these chapters, and therefore I repeat it, that by repetition I may make it clear. Paul, himself believing in sovereignty, and addressing auditors all of whom believe in sovereignty in one form or another, seeks not to define what are the limits of human liberty, not to overthrow belief in sovereignty, not to emphasize and establish it; he seeks simply to show what is the end which sovereignty has in view. It is not a dread a[illegible]orable necessity; it is not a fateful d[illegible]eking to punish the iniquitous; it is not an irresponsible and arbitrary choice; it is a supreme law, wrought out by a supreme lover for the accomplishment of universal mercy.

In the light of these general statements I will venture to paraphrase these enigmatical chapters.

Paul begins by affirming his love for Israel. He has not lost that love because he declares that the Jew and the Gentile are alike before God. I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost that I have great sorrow and unceasing pain in my heart. I could almost wish myself cast out from Christ. I could almost be willing to be abandoned of him, if so I might bring my kinsmen after the flesh to know him, to love him, and to receive the gift of his life. For they are my kinsmen, and I honor them. Theirs is the adoption and the glory, theirs the covenants, and the giving of the law, and the service of God, and the promises to the fathers, and from them came the Messiah. Nevertheless, Israel is not made up alone of the children of Abranam. The children are the children of the promise. God has a right to choose whom he will. He could choose Abraham, although Abraham was a pagan. He could choose Jacob and leave out Esau; he could choose Moses and reject Pharaoh. Do you say what right has he?—to your own Scriptures I refer you. They tell you that man is clay, and God is the potter and may do what he will. But if he may do what he will, then he may choose Gentiles as well as Jews. He is not confined in his mercy to Israel; your own prophets tell you so. What says Hosea?—"I will call that my people which was not my people, and her beloved which was not beloved." On the other hand, your own prophets tell you Israel may be rejected. Isaiah tells you so: "Except the Lord of sabbaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah." What shall then we say? This: If the Gentile opens his heart to receive the life of God, he will have life, and if the Israelite shuts his heart against the Christ of God who brings him life, he will not have life; for God has a right to give life to Gentile as well as to Israel, and is as ready to give it to Gentile as to Israel.

Do I not, then, care for Israel? My brethren, my heart's desire and supplication to God

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s for them that they may be saved. But how shall they be saved, except by taking the free gift which God gives to all? Moses himself tells you so. The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach. Your prophets tell you so. There is no difference. Greek and Jew are alike. How, then, is Israel better than the pagans? Because Israel is the missionary nation of the world. Israel is the one appointed to be the almoner of this life. How are the pagans to know unless some one tells them, and how shall one tell them unless he be sent? Beautiful are the feet of them on the mountains who bear from Israel glad tidings to the Gentiles.

Do I then say that God has cast off Israel? Because I go from the synagogues to preach to the Gentiles, do I say that God has rejected Israel? God forbid. No! God gives his life freely to all. The Israelite who opens his heart to receive the light lives, and the Gentile who opens his heart to receive the light lives, and the Israelite who shuts his heart against the light dies, and the Gentile who shuts his heart against the light dies, and there is no difference. Gentiles, do not boast yourselves, then. Do not you think that you are the chosen and Israel outcast. You owe your life to Israel. That is as true now as when Paul wrote this letter to the Romans. We Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel who has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us our Bible, our prophets, our apostles. It is Israel who brought us our Christ, himself a Jew. When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are we owe, under God, to what Judaism has given us.

So there is a sovereignty, but it is not a necessary fate; there is a destiny, but it is not merely pursuing the unrighteous with whips and scourges. There is a sovereignty, but it is not arbitrary, choosing some and casting others out, without a reason. The sovereignty is this: "God hath shut up all unto disobedience, that he might have mercy upon all. Oh, the depth of the riches of the wisdom and the knowledge of God! Of him, through him, unto him, are all things. To him be the glory forever and ever. Amen.

Last fall, in Plymouth Church and through the pages of The Outlook, Dr. George A. Gordon presented the new Calvinism with a splendor of eloquence that captivated the hearts of those who heard him; the sovereignty, not of unintelligent necessity, not of irresponsible decree, not of justice pursuing for punishment, but the sovereignty of a love which seeks all and offers itself to all. What Dr. Gordon said last October Paul said to the Romans eighteen centuries ago in these enigmatical chapters. The end of sovereignty is universal mercy. The great ship in which we are embarked, that comes we know not whence, sails we know not whither, and is under commands that are not interpreted to us, is sailing to the harbor of a universal love. Love is Destiny, love is Fate, love is Sovereign.

The remaining chapters of Paul's Epistle to the Romans deal with ethical topics which have already been so far considered in previous essays in this series—that on the Epistles to the Corinthians especially—that repetition is unnecessary. The next article in this series, therefore, will deal with Paul's Epistles to the Ephesians and to the Colossians, in which Paul deals with Oriental Theosophy, and the relations of Christianity thereto.

True Nobility

For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain.
Thou find'st it not? I pray thee look again,
Look inward, through the depths of thine own soul,
How is it with thee? Art thou sound and whole?
Doth narrow search show thee no earthly stain?
Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own:
Then wilt thou see it gleam in many eyes,
Then will light around thy path be shed,
And thou wilt nevermore be sad and lone.

—*James Russell Lowell.*

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Books and Authors

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending March 12. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

The New Testament Church, by the Rev. W. H. H. Marsh (American Baptist Publication Society, Philadelphia), may be regarded as an authorized statement—so far as any statement can be regarded as authorized on behalf of a denomination so independent of ecclesiastical authority as the Baptist—concerning the principles of the Church of Christ held by the Baptist churches. The writer holds that "the theory of an Old Testament church is a fiction;" that "there is no vital connection between that church, if it can be called a church, and the Christian Ecclesia;" that "a clear distinction is to be recognized in the teachings of Christ between the church and the kingdom;" that "the Christian Church is a 'divine institution' organized under the guidance of the Holy Spirit and with ordinances appointed by Christ. This Church is composed of spiritual members only who have been regenerated by the Holy Spirit, and are, therefore, conscious disciples of Christ and children of God;" finally, that "baptism is a safeguard of the saving and fundamental truths of the Gospel, and that saving truth and its gracious experience are inseparable." This is not the place to discuss these principles, with which The Outlook partly agrees and partly disagrees. It must suffice to give this very brief and imperfect report of them, and refer our readers to the book itself for their amplification.

The Epistle to the Ephesians, a practical exposition by Charles Gore, D.D. (Charles Scribner's Sons, New York), is interpretative and theological, rather than exegetical and philological. The author regards the Epistle to the Ephesians as "Paul's gospel of the Catholic Church." In it, according to Dr. Gore, Paul puts forth his conception of the social or organic character of Christianity. "In St. Paul's own teaching there is nothing individualistic in justifying faith; it is that by which man wins admittance into the body of Christ; and the body of Christ is an organized system; a catholic brotherhood. . . . In the Epistle to the Ephesians the idea of the Church has become the dominant idea, and the ethical teaching can be justly characterized in no other way than as a Christian socialism." As in many another case, we find ourselves agreeing with the affirmative and dissenting from the negative propositions contained in this statement. It is true that by faith man wins admittance into the body of Christ. It is true that in a sense the Epistle to the Ephesians contains the fundamental principles, or some of them, of a Christian socialism; but we do not think that it is true that in Paul's teaching there is nothing individualistic in justifying faith. We should rather say that Paul teaches that justifying faith admits the individual into direct personal fellowship with Christ, and by this fellowship he comes into spiritual union with all other disciples of Christ, and out of this spiritual union, which is invisible and without metes or bounds, there grows or is developed the organized system—the catholic brotherhood. The volume is, at all events, interesting as an exposition from the foremost representative of Anglicanism of the catholic conception of this Epistle.

The Kerr Lectures for 1897 before the students of the United Presbyterian College, Edinburgh, were delivered by the Rev. David W. Forrest, M.A. These lectures are now printed in book form under the title *The Christ of History and of Experience*. (Charles Scribner's Sons, New York.) This is a book which may well follow Dorner's "Die Person Christi." The lecturer starts with a consideration of the uniqueness of Christ's moral self-consciousness; we are then shown Christ's self-consciousness as interpreted by His claims, then its growth, and then the transition from the historical to the spiritual Christ. This brings us to Christ's distinct revelation of the Godhead, of the objective element in his redemptive work, and of the conditions of our realizing a new life in him. After an interesting chapter on the relation of the spiritual to the historical in Christian faith (especially marked in the author's treatment of the Neo-Hegelian rendering of Christianity), we come to the conditions of the final judgment. Is faith in Christ necessarily conscious? The volume is one of great

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intellectual grasp and spiritual power, one of extraordinary and abiding helpfulness.

From the same publishers comes another notable book. *Studies of the Mind in Christ* is the title of a volume by the Rev. Thomas Adamson, full of reverent but persistent inquiry as to the knowledge which our Lord had as a man. Christ's life was genuinely human; its mental complexion, like its every part, may lay claim to be unimpaired even by the presence of divinity. In other words, divinity made humanity no less human.

The Rev. Dr. Alexander Maclaren has published, through the Macmillan Company, New York, *The Victor's Crown and Other Sermons*, a series of excellent discourses which are characterized by the author's well-known spiritual force. This force is rather more evident in the "other sermons" than in the half-dozen grouped under the book's title.

The Biblical Illustrator of First and Second Peter is called "a treasury of anecdotes, similes, and illustrations;" it is edited by the Rev. J. S. Exell. The anecdotes, however, are quite subordinate to the homiletic element in the work. The volume's fine print is hardly suited to any but the strongest eyes. (The F. H. Revell Company, New York.)

Dr. Auguste Sabatier, Dean of the Faculty of Protestant Theology in Paris, recently published an essay of peculiar value, which has now been translated by Mrs. Emmanuel Christen. (Charles Scribner's Sons, New York.) The essay is entitled *The Vitality of Christian Dogmas*. Dr. Fremantle, Dean of Ripon, in introducing the English edition, proves that the subject treated is causing anxious thought; he shows that it was touched upon in no less than three sermons at the opening of a recent Church Congress. M. Sabatier's contention is that dogmas do not die, nor do they remain fixed; they become transformed; like other things, they show the power of evolution. A great Church has said of its own dogmas, "Sint ut sunt, aut non sint;" but history has shown that this is but an imaginary immutability. No one has better set forth the confusion continually made between dogmas and religion than M. Sabatier. Yet what words are to thought, dogmatic formulas are to religious experience. Interpretation of these formulas differs in the same proportion, for instance, as those who employ them differ in culture. Dr. Sabatier's picture of the varied interpretation of the first sentence of the Apostles' Creed will not soon be forgotten. To sum up the intellectual element in dogmas will always remain the essentially changeable element. Evolution in them proceeds by desuetude, by inward reception, by neologism. The above is but the skeleton of one of the most brilliant, powerful, and timely essays of our time.

NEW EDITIONS

To the Temple Edition of the novels of Walter Scott, imported by Messrs. Charles Scribner's Sons, have been added *Rob Roy*, *The Antiquary*, and *The Black Dwarf;* to their edition of Charles Dickens they have added *Little Dorrit* in two volumes, and *The Christmas Books* in one volume; and to the Centenary Edition of Thomas Carlyle they have added the third and fourth volumes of the *History of Frederick the Great*. The same publishers also import in the Muses Library the *Poetry of Samuel Taylor Coleridge*, edited by Richard Garnett, with a long and interesting introduction. Mr. Garnett calls attention to the fact that the book purports to contain not the poems but the poetry of Coleridge; in other words, the editor has exercised his taste and has endeavored to bring together those works of Coleridge which he thinks represent the poet's genius at its best, omitting those pieces of verse which have no literary or poetic value. A few pages of notes at the end of the volume elucidate the obscure references or difficult passages.

To its admirable series of one-volume editions of the standard poets the Macmillan Company has now added *The Works of Geoffrey Chaucer*, edited by Mr. Alfred W. Pollard, with the aid of three associates. Both the prose and verse are printed from clear type in double columns, and the entire body of Chaucer's verse is brought within seven hundred and fifty pages.

NOVELS AND TALES

The Man Who Outlived Himself is the strange title given to a new book by the author of "A Fool's Errand," Mr. Albion W. Tourgée. This is the story of a man who enters Wall Street and finds that to prevent the loss of what he has invested in stocks he must turn everything he possesses into money for margins. The sense of defeat makes him desperate, and results in a period of entire forgetfulness lasting ten years. When memory fully returns, he resolves to remain in oblivion. His purpose is defeated by friendship and love. This story gives the title to the book, which contains two other stories. (Fords,

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Howard & Hulbert, New York.) The plots of all are unusual, and the author's interest and belief in his characters invest them with interest and vitality.

Mr. Bret Harte's *Tales of Trail and Town* comprise half a dozen or so short stories which represent quite fairly the author's quality and method. They are all readable; two or three have positive interest of character and passion, combined with an equally definite weak point in construction; two, at least, have the raciness and zest of the best of Mr. Harte's earlier stories of the Far West. Houghton, Mifflin & Co., Boston.)

Whether White or Black, a Man, by Edna Smith Davis, is a plea for better recognition of the rights of the negro, for warmer sympathy for the race, for less of social ostracism and restraint. Many of the incidents are true, and the characters are sketched from life. With all deference to the purpose and earnestness of the author, it must be noted that as fiction the book is crude in the extreme. (The F. H. Revell Company, New York.)——Anything about Cuba may be considered as having timeliness just now. *Carita*, by Louis Pendleton, is a somewhat superromantic tale of Cuban life, with interspersed descriptions of bull-fights, hurricanes, and plantation life. (Lamson, Wolffe & Co., Boston.)

"The Greatest of These" is, in length as well as title, the greatest of the stories of transatlantic travel included in Mr. Henry B. Fuller's *From the Other Side*, but it must be said that in interest it is the least. Equally true is it, in our opinion, that the least of the stories in length, "Pasquale's Picture," is the greatest in interest and picturesque effect. Much of Mr. Fuller's work here is, like his "Chevalier of Pensieri-Vani," somewhat overmannered and blurred in effect. (Houghton, Mifflin & Co., Boston.)

The Sundering Flood, by the late William Morris, is quite typical of his peculiar genius. The poetic prose, with its continual suggestion of "The Earthly Paradise," "Jason," "Guenevere," and "Sigurd"—that prose which made its first no able effect along with some verse in "The House of the Wolfings" and its last in "The Well at the World's End" and in "The Water of the Wondrous Isles"—finds its onward flow undisturbed through the three hundred and seventy pages of the present story. "The Sundering Flood" will add to Mr. Morris's reputation; its altogether charming and engaging style emphasizes his devotion to beauty of form in everything, and his special desire adequately to reproduce the archaic and antique. Let him who would tarry awhile in the childhood of the world read this book about men who tended their flocks and followed the chase. He will know afresh the naïve folk whom we love in King Arthur's Round Table, and in all that bright clan whose deeds shine from afar because in that old day men living close to nature partook of her directness and simplicity. A delightfully quaint map shows us the wanderings of Elfhild and Osberne. (Longmans, Green & Co., New York.)

A Russian novel of the time of the serfs, when the power of ownership made the Jew the victim of personal spite and the object of revenge, has been written by Rachel Penn, entitled *A Son of Israel*. (The J. B. Lippincott Company, Philadelphia.) The writer's sympathy with the Jews and their sufferings in Russia has resulted in depicting them in this novel as perfect men and women; their sufferings are represented as being accepted in a spirit of martyrdom that eliminates the human in them, and this mars to just that degree the artistic quality of the story. The Russian hero is the other extreme, and is so inhuman as to become unreal. The situations are dramatic, and the story holds the attention in spite of what the reader recognizes as the unnatural development of characters.

SOCIAL AND ECONOMIC TOPICS

A Quaker Experiment in Government, by President Isaac Sharpless, of Haverford College, is an important and most interesting contribution to colonial history. In the faith of those who established the colony of Pennsylvania, and with constant reference to the records of their yearly meetings, as well as to the distinctively political public records, President Sharpless follows the "holy experiment" from the political persecutions which occasioned it to the general resignation of the Quakers in the Pennsylvania Assembly at the beginning of the French and Indian War. Those who distrust the acceptance of the Sermon on the Mount as a guide in public affairs will find in this volume reason to distrust their distrust, and those who have faith in this guidance will find reason for strengthened faith. The loyalty which generous treatment won from the Indians was itself a complete vindication of the practical value of the policy inaugurated, and, as President

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Sharpless urges, the final abandonment of this policy was not due to the failure of peace to promote peace, but to the failure to keep mercy and peace joined together. "The breakdown of Quaker policy in 1756," concludes President Sharpless, "was very largely due to the injection into the political situation of the non-Quaker management of the Proprietors. As long as exact justice prevailed, peace existed; and this is the lesson of Pennsylvania." (A. J. Ferris, Philadelphia.)

Reflections on the Formation and the Distribution of Riches, by M. Turgot, is another admirable addition to the series of economic classics which is being issued by the Macmillans under the editorship of Professor Ashley. The translator of the present volume has endeavored to follow the original text of Turgot, as distinguished from the amplified text of Turgot's first editor, Du Pont de Nemour, and has also endeavored to reproduce Turgot's clear, direct, and rugged style. The work is most satisfactorily performed.

Open Mints and Free Banking, by William Brough, is a sincere attempt to find a compromise upon which the monometallists and the National bimetallists can unite. Mr. Brough proposes that all present debts be made payable exclusively in gold, but that for the future both gold dollars and silver dollars be freely coined, and each be used without any attempt to keep their value the same. To the first of these propositions a good many National bimetallists would assent, but to the second no international bimetallist ever would. The fact that Mr. Brough rejects the whole principle of international bimetallism, and does not even believe that all the nations of the earth could fix the relative values of gold and silver by creating an almost infinite demand for either at the price agreed upon, makes it difficult for him to act as arbiter in the pending conflict. (G. P. Putnam's Sons, New York.)

The Science of Political Economy, by Henry George, is in reality a treatise on the philosophy of political economy, and the history of that philosophy. Book I. treats of the meaning of the terms used in political economy; Book II., of the "nature of wealth;" Books III. and IV., of the production of wealth and its distribution; and Book V., of money. In Book V. Mr. George advocates government paper money, but not bimetallism. Indeed, he seems almost to reject the bimetallist principle that the value of money is determined by the law of supply and demand. We reserve critical notice for a later issue. (Doubleday & McClure Company, New York.)

John Wesley as a Social Reformer, by D. D. Thompson, is a profoundly interesting book. Not only social reformers in the Methodist Church, but men in every Church who believe that love to God must manifest itself in love toward the least of his children, will find it a source of inspiration. No one who reads its hundred short pages can fail to understand why J. R. Green should say in his "History of the English People" that "the Methodists themselves were the least result of the Methodist revival," and that "the noblest result was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation, of the profligate and the poor." Wesley's life, even more than his sermons, impelled his followers to become like the primitive Christians in the matter of charity. Wesley himself gave his entire income, over and above necessary living expenses. This practice began while he was at Oxford. One year he had an income of thirty pounds. "He lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away thirty-two. The next year he received ninety pounds, and gave away sixty-two." In his later life, when the sale of his books brought him over $5,000 a year, he continued his early practice. His influence, however, by no means stopped with charity. In temperance reform, as every one knows, he was the great pioneer, and on the question of slavery it was his influence which placed the Methodists, along with the Quakers, as the vanguard in the work for the abolition of slavery. To this day in England the Methodist Church seems to have retained its leadership in reforms affecting the lives of the poor. Mr. Thompson notes that of the five Members of Parliament representing the miners, four have been or are Methodist local preachers, while the leaders of several other labor unions, notably Joseph Arch, the organizer of the Agricultural Laborers' Union, have been trained, both as speakers and organizers, in the Methodist Church. Mr Thompson does not claim for his Church any leadership at all in the orderly labor movement in America, and, indeed, points out that two of the Anarchist and Atheist leaders, including Fielding, of Chicago, have been Methodist local preachers or teachers

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in Methodist Sunday-schools. Their subsequent bitterness toward the Church he attributes to the fact that the wrongs of their class received so little sympathy from the ministers with whom they were brought in contact. (Eaton & Mains, New York.)

The New Philosophy of Money, by Alfred Westrup, is an impassioned volume by a philosophical Anarchist, who proposes to do away with government control of the volume of the currency, and establish a mutual credit system, through which everybody with property may borrow without interest as much paper money as he has property. The first difficulty with this plan is that the value of money is governed by the law of supply and demand, and a system by which the supply of money might be increased forty-fold would greatly lessen the value of money. The second difficulty is of a similar character. Under the present system the man who lends $1,000 on the house of his neighbor receives in the form of interest the equivalent of the rental of $1,000 worth of property. In all respects the $1,000 worth of money and the $1,000 worth of property are equally valuable. Under the proposed system, however, the $1,000 worth of property would continue to yield the same rental, while $1,000 in money would cease to yield any interest at all. Obviously, this money would rapidly depreciate in value. (F. E. Leonard, Minneapolis, Minn.)

HISTORY

To the patriotic societies the country is indebted at the present time for the large and excellent contribution to the historical literature of this country. We learned long ago that history was more than the record of battles or dates of settlement; that history, in truth, is a complete record of the lives of the people, the influences that make events, the sentiment that evolves laws, and the moral stamina that has made this country the Republic that it is. Among the many valuable contributions to this department of historic knowledge is *Men, Women, and Manners in Colonial Times*, by Sydney George Fisher. (The J. B. Lippincott Company, Philadelphia.) This is the history of the evolution of the homes in colonial times, of the kind of education given to the men and women of this period, and the results on individual characters of the social and educational environment. The book is illustrated with photogravures and decorations by Edward Stratton Holloway. The photogravures show the historic homes in this country.

The series of colonial monographs by Blanche McManus (E. R. Herrick & Co., New York), is deservedly popular. The latest addition, *How the Dutch Came to Manhattan*, is brief, concise, and interesting. The author of this series has succeeded in extracting in their entity the leading events in each epoch of the Nation's infancy, and placing them boldly against a background in which the results are outlined. The illustrations by the author are not illustrations of facts, but were intended doubtless for ornamentation—to give an artistic quality. The results are too often caricature, notably those on pages 56 and 78.

Mr. R. W. Frazer has published, through Messrs. Charles Scribner's Sons, a volume of great value and importance. In *A Literary History of India* we have not only discussions as to the literatures of the Brahmans and the Buddhists, but also the author's views on their educational and political influences. The work will receive more extended notice at a later date.

Mr. Charles M. Snyder has written and half a dozen artists have illustrated *A Comic History of Greece*. They have all labored faithfully and hard at being funny. Comic histories are usually dreary and dispiriting things; this seems to us more so than most of its class. (The J. B. Lippincott Company, Philadelphia.)

EDUCATION

The author of *The Children of the Future*, Nora Archibald Smith, has made a most valuable contribution to the educational literature of the time. This book should be in the possession of every mother of growing children. It is the interpretation of the spiritual side of the kindergarten. It is not in any sense a technical book, neither is it a philosophical treatise; it is a book on child-culture, written by a woman of special training, wide experience, broad sympathies, and, above all, a lover of children. Some of the chapters in the book are familiar to our readers, who will welcome them in this permanent form, expanded and brought into relation with the whole subject of child-culture. (Houghton, Mifflin & Co., Boston.)

A book on *Household Sewing, with Home Dressmaking*, is a valuable addition to the home library. It is a clear and most explicit explanation of plain sewing; of the funda-

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mental principles of dressmaking; how to use patterns, how to put the several parts together, with a scientific explanation in popular terms of the several weaves of cotton and wool dress materials. The author of this valuable book of the Domestic Science Manuals (Longmans, Green & Co., New York), is Bertha Banner, a training teacher in the Liverpool Technical College for Women.

Professor A. G. Compton, under the title *Some Common Errors of Speech*, talks in an interesting way about many misused phrases and words, and some tricks of speech to be avoided. (G. P. Putnam's Sons, New York.)

One of the best books imaginable either for children or "grown-uppers" is that entitled *Stories from the Classic Literature of Many Nations*. The stories have been edited by Bertha Palmer, and the volume is published by the Macmillan Company, New York. The selections are entirely characteristic of the early or classic period of the national literatures represented; for instance, from the Hebrew we have the story of Joseph from the Bible, and "The Rabbi and the Diadem" from the Talmud; from the Greek we have Hector and Achilles from the Iliad, the story of the Sirens from the Odyssey, and Perdiccas and his brothers from Herodotus; from the Italian we have the last voyage of Ulysses from Dante, the story of Griselda from Boccaccio, and Astolpho's journey to the moon from Aristo. Such a book will indeed rouse the interest of children, and of their elders as well, in the vast story-life of the world. The editor's knowledge and skill are shown not only in her happy selections but also in the short yet extremely informative introductions to the tales representing a particular literature.

Dr. Wilhelm Bernhardt has edited Herr Rudolf Baumbach's *Nicotiana und andere Erzählungen*, and has thereby done a good service to those who want fairly easy reading in German. We might add that he has also done a service to those of us who welcome every appearance of the non-morbid in literature. (D. C. Heath & Co., Boston.)

MISCELLANEOUS

The thirteenth number of that valuable publication, *Hazell's Annual*, has just appeared. Its special features are the new Grecian boundary, the West African situation, and such colonial subjects as Australian Federation and the West India Commission. From a British standpoint this annual is a model of its kind. (Charles Scribner's Sons, New York.)

The fourth edition has appeared of Baedeker's *Egypt*. It comprises in its scope the regions previously treated in the separate volumes entitled "Lower Egypt" and "Upper Egypt." The text has been much curtailed, but the volume is perhaps better adapted to the needs of the ordinary traveler than were the other two. Extra-ordinary travelers will, anyway, fortify themselves with the works of Miss Edwards, Dr. Lane-Poole, Professor Ebers, M. Maspero, and the rest. (Charles Scribner's Sons, New York.)

The second series of the English edition of the *Letters of Victor Hugo* has now appeared. Like the first series, so this additional correspondence seems fairly well translated. The letters written to his family, his friends, his critics, are sometimes exaggerated, sometimes too wordy, but are always brilliant and always honest. Perhaps the most interesting are those describing the exiles' experiences in Brussels and the later life in Guernsey. (Houghton, Mifflin & Co., Boston)

It is not often that a book of travels is so admirably adapted to entertain and inform in equal degree as is Mrs. Alec Tweedie's *Through Finland in Carts*. The book is well written, well illustrated, and well indexed. Local customs, native traditions, history, literature, religion, folk-lore—all are treated incidentally, but with very considerable thoroughness. The author, usually in company with several friends, traveled leisurely here and there, and used her eyes and questioning powers with assiduity. She writes in an easy and pleasant style, and her subject has the very great merit of being unhackneyed, as she went far from the usual track of the globe-trotting tourist. (The Macmillan Company, New York.)

Literary Notes

—Mr. Gilbert Parker is the latest novelist to be honored by the promised appearance of a uniform edition.

—In the same week with Mr. Meredith's another well-known writer had his birthday—the author of "Self-Help," Mr. Samuel Smiles, who is now eighty-six years old.

—On the ground that most of the censured works are of an undesirable or immoral character, the Vatican has protested against the proposal of the Italian Government to form a

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special library of all the books placed by papal order in the Index Expurgatorius.

—Mrs. E. S. Willard, the wife of the well-known English actor, is just putting forth her first endeavor in serious fiction. Her novel is called "A Son of Israel."

—Professor Charles G.-D. Roberts, whose "Forge in the Forest" was so well received, is now putting the finishing touches to a new novel, "A Sister to Evangeline," the second book of the trilogy of which the "Forge" was the first. The principal *dramatis personæ* will be continued throughout the series.

—The "Illustrated London News" announces that in October next Messrs. Hodder & Stoughton will publish the first number of a new religious periodical under the title of "Ian Maclaren's Magazine." It will be edited by the Rev. Dr. John Watson (Ian Maclaren) and Dr. Robertson Nicoll.

—"The late Frederick Tennyson," says the London "Chronicle," "bore enough resemblance in face and dress to the Laureate to make many a passer-by look hard at him as he walked in the neighborhood of the house in Holland Villas Road where he has just died. Of the eight Tennyson brothers, he ranked as the eldest, the real first-born, George, having died in earliest infancy."

—We have already noted the fact that the memorial to "Lewis Carroll," the author of "Alice in Wonderland" and other delightful books, is to take the form of a hospital for sick children in London. Nothing could be more fitting and appropriate to Mr. Dodgson's memory. Those of our readers who wish to join in this memorial may obtain particulars about the undertaking by writing to the Macmillan Company, of this city. This firm has consented to receive subscriptions on this side of the water, and we hope that the response will be liberal and general.

—Father Barabasz, of Bal imore, who recently visited his countryman, Henryk Sienkiewicz, says in the Baltimore "Sun" that the Polish novelist is very simple in his manners, and is rather silent when in society, but he is a good listener to a good story. He is of medium size, rather dark, and is inclined to baldness, with a hint of gray over the temples. The name is pronounced Chen-kay-veetch, with the accent on the second syllable, and the ch pronounced as in child. His home is now at Warsaw, though much of his time is spent in traveling and in getting material for his literary work. He has been married twice. The death of his first wife occurred when he was writing "Pan Michael," and its somber tone is traced back to that event.

—M. René Doumic, one of the editors of the "Revue des Deux Mondes," is now delivering a course of lectures at Harvard. The English titles of M. Doumic's books are two series of "Studies in French Literature," "Portraits of Authors," "Writers of To-Day," "The Younger Writers," "From Scribe to Ibsen." M. Doumic has also been a frequent contributor to such papers as the "Français," the "Correspondant," the "Gaulois," the "Revue Bleue," and the "Journal des Débats."

—The seventieth birthday of Henrik Ibsen is to be celebrated with as great distinction as that of George Meredith. An address has been prepared and signed by the principal literary men of Norway, Sweden, and Denmark—Björnson, Lie, Lange, Holger, Drachmann, Brandes, and the rest. In Berlin as well as in Christiania there will be festival performances of some of the Ibsen plays; those selected for the German capital are "Brand," "Emperor and Galilean," and "Peer Gynt," the last named with Grieg's music.

Books Received

For the week ending March 18

AMERICAN BOOK CO., NEW YORK
Overton, Frank, M.D. Applied Physiology. 80 cts.

RICHARD G. BADGER & CO., BOSTON
Nissen, Hartvig. Rational Home Gymnastics. $1.

EATON & MAINS, NEW YORK
Clark, Felicia B. Schwester Anna. 90 cts.

HARPER & BROS., NEW YORK
Lummis, Charles F. The Awakening of a Nation: Mexico of To-Day. $2.50.
Russell, Henry B. International Monetary Conferences.
Zangwill, I. Dreamers of the Ghetto. $1.50.
Wells, H. G. The War of the Worlds. $1.50.
Chapin, Anna Alice. Wonder Tales from Wagner. $1.25.
Robertson, Morgan. Spun-Yarn. $1.25.

ISBISTER & CO., LTD., LONDON
Macmillan, Hugh, D.D. The Spring of the Day.

THE KNICKERBOCKER PRESS, NEW YORK
Miller, Freeman E. Songs from the Southwest Country. $1.50.

A. C. M'CLURG & CO., CHICAGO
Lloyd, Alfred H. Dynamic Idealism. $1.

FLEMING H. REVELL CO., NEW YORK
Plass, Rev. Norman. Buds that Bloom on Bonnier Banks. 30 cts.

CHARLES SCRIBNER'S SONS, NEW YORK
Saint-Amand, Imbert de. Napoleon III. and His Court. Translated by Elizabeth G. Martin. $1.50.
Jordan, Elizabeth G. Tales of the City Room. $1.

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The Religious World

Lay Representation in General Conferences

The returns from the Methodist Conferences thus far held promise the adoption of the constitutional amendment providing that laymen shall hereafter have equal representation with clergymen in the General Conferences of the denomination. Twelve annual conferences which two years ago voted 769 to 200 against this amendment have this year voted 660 to 319 in its favor. It is true that the majority so far recorded is barely two to one, while the Constitution of the Methodist Church requires that those who favor a change must outnumber those who oppose it by three to one before the change takes place. Yet the fact that the Conferences which have thus far voted were all opposed to the change last year, and three of them—the Upper Mississippi, the Florida, and the Virginia—were unanimously opposed to it, indicates that the sentiment of the Church has set in the direction of equal representation for the two orders. The vote of the Conferences does not of itself effect the change, but if the Conferences vote three to one in its favor there is little doubt that the next General Conference will ratify their action by the necessary two-thirds vote. Everywhere in this country the sentiment is so strong that the will of the majority ought not to be overruled by the will of the minority, that when once a majority has come to favor a reform many members of the minority are willing to relinquish their opposition.

Mr. Moody in New York

The meetings of Mr. Moody in New York have been thronged from their beginning. The great building in which they are being held accommodates thousands, and the evangelist has been preaching with all his old-time fervor and earnestness. He is assisted by a large number of ministers and evangelists, and the crowds in the vicinity of the Palace in which the meetings are held show that those who imagine that Christianity is dying out are very poorly informed as to facts. There is nothing new in Mr. Moody's methods. He preaches in the same direct, simple, earnest way as of old. He emphasizes the necessity of a moral life as evidence of a spiritual change. He commends himself not so much by his eloquence as by his absorbing moral earnestness, and by the impression that he always leaves of a man who lives near to God and has no object in life but to help others to realize that they are his children.

A Royal Evangelist

While New York is being stirred by the earnest appeals of Mr. Moody, Prince Oscar Bernadotte, second son of the King of Sweden, is conducting a series of evangelistic services in the city of Copenhagen. It is said that these meetings are moving the city as it has seldom if ever been moved before. It will be remembered that the Prince startled his country and surprised the world a few years ago by marrying a maid of honor at the court. He first met her in a hospital ward where she was visiting the sick. His father, the King, made no objection to the marriage, but stipulated that, in accordance with the law, the Prince should first sign letters renouncing all right to succession to the throne and resigning his title of Royal Highness. Since 1888 he and his wife have been recognized as among the noblest Christian workers in the country, and during the last two years he has devoted himself quite largely to evangelistic work. It is said that he has a marvelous acquaintance with the Scriptures, and that he reads them with extraordinary dramatic power. Efforts are being made to induce him and his wife to continue their work in other countries. Whether they will do so remains to be seen, but, with perfect modesty and intense and unquestioned earnestness, they seem to be reaching multitudes in their own country who before have been untouched by the Gospel message.

George Müller

A remarkable and unique figure in the philanthropic world for many years has been that of the venerable philanthropist whose great Orphanages at Bristol, England, have long been famous. Any visitor to Bristol will easily find them, as they are the most prominent institution in that city so largely devoted to public and private charity. The work of Mr. Müller has been widely known as a work

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of faith. He never made any direct appeals for help, but trusted entirely to prayer for the supply of his needs. Of his earnestness and sincerity there can be no doubt. He lived to the advanced age of ninety-two. In his early years he was a student in the German universities, and had been trained for a military life. Later he became one of the most consecrated of Christian workers. He preached in many lands, and always a gospel of faith and consecration. His monumental work, however, is the Orphanage at Bristol, where upwards of $7,000,000 has been expended, and where thousands of orphaned children have been trained for good and useful lives. Many of our readers will remember Mr. Müller's visit to this country when he was probably between seventy and eighty years of age. His preaching was simple, direct, and intensely earnest. But his great work was in the line of philanthropy, and in that he has been surpassed by few men of our time.

Dr. Watson's "Heresy"

Some months since we took pains to inquire as to the exact condition of the attempts to bring the Rev. John Watson, D.D., of Liverpool, to trial for heresy. The statement which we published then was absolutely reliable. The reports which are now appearing concerning the case are only what were to be expected. The prosecutor, the Rev. Kennedy Moore, D.D., is now trying to induce the Liverpool Synod to take the matter into consideration. We shall keep our readers informed concerning this case. There is no doubt in our minds that it will, after the various appeals, result in the complete vindication of Dr. Watson. If he were a minister in some parts of the United States, the result might be different; but when Dr. J. Monro Gibson can say that the doctrinal lines between Methodism and Presbyterianism are obliterated, there need be little fear that a man like Dr. Watson will be convicted of heresy by the Presbyterians of England.

Dr. George F. Verbeck

It is a long way from England to Japan, but the difference is not greater than the contrast between George Müller and Dr. George F. Verbeck, who has just died in Japan. He was one of the pioneers of American missions in that Empire, having gone out in the service of the Reformed Dutch Church in the year 1859. That was almost at the opening of Japan to international intercourse. In order to understand what Dr. Verbeck has helped to accomplish, we must remember that for two hundred years before Commodore Perry opened its ports Japan had been isolated from the world. Perhaps there has never been in history an instance of more complete seclusion. Two hundred years ago there were more nominal Christians in Japan than to-day. They were all the fruit of Roman Catholic missions. With terrible cruelty they were blotted out, and all intercourse with the nations from which they came was prohibited. The result was what might have been expected. The nation that isolates itself ceases to progress. Not until Commodore Perry opened its gates were the people aware of their possibilities. From that moment, however, began one of the most amazing stories in modern history. Now Japan is recognized as one of the Great Powers. All that distinguishes civilized nations is there found. She has the telegraph and the telephone, an efficient postal service; in the towns newspapers greet the traveler on almost every corner; her educational system is unsurpassed, and she is enjoying the fruits of civilization. Nearly every branch of progress was first started by the missionaries. They were the first physicians scientifically trained; they introduced trained nurses; they began a system of education; they laid the foundations of what is best in the new order. Among those missionaries few, if any, have been more honored than Dr. Verbeck. The Government recognized his great ability and noble scholarship. It asked his aid in organizing a National University, and made him President of the University in Tokyo. To the day of his death, we believe, he was in the employ of the Government, although he never ceased to be active in missionary work. He was a fine example of the missionary as a pioneer of civilization.

John Wesley's House

The Wesleyans of England, who correspond to the Methodist Episcopal Church of the United States, have just been dedicating Wesley's House in London. Since the death of Wesley in 1791, it has been a ministerial residence. It is now to be used as a connectional center and Museum and Home for Christian Workers. At the dedication men eminent both in the Church and State took part. Probably the most notable of all the meetings was that at which congratula-

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tions were received from representatives of other Churches. Dr. J. Monro Gibson, of the St. Johnswood Presbyterian Church, made a noble address, in which he said that old controversies were dead, and that Presbyterians and Methodists should draw closer together. They were at one in doctrine and in charity, and virtually one in polity, and, taking the world around, they had the largest membership of the reformed Churches. He asked, "Why not, therefore, celebrate the beginning of the next century by union, and then invite our Episcopalian and our Congregational friends to join with us?" This question was received with an outburst of unanimous and long-continued applause. Surely the world is advancing when so eminent a Presbyterian can say that the doctrinal lines between Methodism and Presbyterianism have disappeared. Another notable address was that of Dean Farrar, of Canterbury, who represented the Anglican communion. He said he did not know, nor did he much care, what ecclesiastical critics would think and say of his appearing and speaking in that chapel. He recognized that there had been errors on both sides which had led to division between the Established Church and the Wesleyans; but there ought in the future to be unity if not uniformity, spiritual love, a holy freedom for all, and not the hard inflexibility of ecclesiastical dictation. At a luncheon a notable address was delivered by Sir H. H. Fowler, one of the most eminent statesmen of Great Britain, who is himself a Methodist, and the son of a Methodist minister. One remark which he made was quite significant because of his prominence as a Liberal politician. He said: "Methodism must never become political. If it does, its strength and glory will depart. I am a strong party man, but I don't want Methodism to become a party church."

The Death of Thomas Walker

Probably few Americans have ever heard of Thomas Walker, but at a critical time he was one of the best friends that this country ever had, and it is well that his name should be known and remembered by loyal Americans. For many years Thomas Walker was editor of the London "Daily News," and while editor of that paper was the constant and uncompromising advocate of the Union in the dark days of our Civil War. When even Mr. Gladstone faltered, Mr. Walker, with the great influence at his command, kept the sympathies of the paper which he edited on the side of union and freedom. He was an earnest and always consistent Nonconformist, and a deacon in the Kensington Congregational Church, London, of which the Rev. C. Silvester Horne is pastor. Few men in Nonconformist circles in Great Britain were more widely esteemed or more tenderly loved. Although considerably over eighty years of age, he continued his active Christian work even to the last. A year ago last summer the writer had the privilege of making his acquaintance. Few public men of our time have been more spiritual and more rationally Christian than Mr. Walker. He was much interested in all that concerned the welfare of the American people. His questions were those of an enthusiastic friend; his criticisms those of one who tenderly loved. He had in his possession articles and letters written at the time of our Civil War by distinguished English statesmen which he graciously read to his visitor. They showed how at least one of the most widely honored statesmen of the world began by sympathizing with the Confederacy and ended by being so heartily ashamed of his course that he tried to entirely explain it away. The editor of a great London daily may have a wide influence in the cause of righteousness and religion.

St. John's Church, Dresden

There is perhaps no more interesting or effective church work abroad than that of St. John's Church, Dresden. The church building is a fine specimen of Gothic architecture, located on one of the most commanding sites in the city. Adjoining the church is a rectory, so constructed that it admirably serves the double purpose of a parish house and pastor's residence. When the present rector, the Rev. Taliafero F. Caskey, took charge of the parish, a small congregation worshiped in the hall of the Stock Exchange. Before the winter was over the hall was crowded and ten thousand dollars raised for a new church. The second winter realized an equal amount. The church was then built, and after two years consecrated free of debt. Cost of lot and church amounted to about $50,000. In his administration of the parish the rector knew no church lines. The best men were called to seats in the vestry. At one time five denominations were represented in the ruling body. Christian unity is not only preached, it is practiced. The Holy

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Communion is never celebrated without a cordial invitation to all Christians to participate. No one who has worshiped for a while in St. John's can forget the sense of unity in Christ which pervades the congregation. But a great danger threatens this notable work. Through a technicality of Saxon law, a mortgage cannot be placed on the rectory and parish house; a debt which was contracted on the supposition that it had ten years to run must be paid at once. The amount has been reduced to about $6,000. If this sum be not raised, the whole property may be sold at any moment. Concerning this crisis a former Senior Warden writes: "I consider that the church of Dresden is a most important and honorable representative of the American people in Europe. Mr. Caskey has done it all, under the most trying circumstances at times. Never has he faltered or lost courage. The Church owes him a lasting debt of gratitude, as well as the American Nation. The failure of that church would be a National disgrace." The Treasurer of the church is Frederic C. Fairbanks, Esq., 76 Schnorrstrasse, Dresden.

Christian Education at the South

A conference of persons interested in Christian education at the South, among both whites and blacks, and especially among the lower classes, is to be held at Capon Springs, West Virginia, during several days, the last in June and first in July. The arrangements are in the hands of representative men of different denominations and of several States. Among those whose names appear on the provisional committee are the Rt. Rev. Dr. Dudley, the Bishop of Kentucky, President Frissell, of Hampton, President Dreher, of Roanoke College, the Rev. A. B. Hunter, of Raleigh, N. C., and the Rev. Edward Abbott, D.D., of Cambridge, Mass. As we understand, this movement is something along the line of the conferences which have hitherto been held at Atlanta and Tuskegee. Its object will be to study the problem as it exists in a different locality, but practically among the same classes of people.

Dr. Stimson in New York

The first annual report of the Manhattan Congregational Church of New York has made its appearance. The church is under the ministry of the Rev. Henry A. Stimson, D.D. The report altogether is of great interest, and shows that the young society is already vigorous and active. The total amount raised for all purposes during the year was about $18,000, of which $5,300 were for benevolences—surely a good showing for the first year. The report indicates Dr. Stimson's great power as an organizer Few churches are more carefully administered. The membership has now risen to two hundred and eight, ninety-three new members having been received during the past year. One interesting feature is the prominence given to the missionary work. Among the officers of the church are mentioned the Rev. and Mrs. Frederick B. Bridgman as missionaries of the church in South Africa. The connection between the church and its foreign missionaries is a happy one, a benefit to the church and an inspiration to the workers on the foreign field. The services are still held in Leslie Hall, at Eighty-third Street and the Boulevard. It is to be hoped that those interested in this work will rally to Dr. Stimson and help in what must be the next great step of the church—the erection of a suitable edifice for its permanent home.

The Church Congress

The Episcopal Church Congress, which was to have met in New Orleans in November and was postponed on account of the presence of yellow fever in that charming city, will hold its sessions in Pittsfield, Mass., June 7 to June 10, inclusive. A more delightful place of meeting could not have been found, nor a more delightful time; and it ought to be added that no more genial host could have been selected than the Rev. Dr. W. W. Newton. The programme of the meeting will be announced later.

Notes

On Thursday evening, the 7th of March, the National Temperance Society dedicated its new rooms at Nos. 3 and 5 West Eighteenth Street, in New York. A large reading-room and library are connected with the rooms, which are intended to be in every sense headquarters for all interested in temperance work.

Commander Ballington Booth, of the Volunteers of America, has appointed Colonel J. G. Hallimond, who is well known in religious circles as a successful Christian worker, and Mr. Harper G. Smyth, the talented Gospel soloist, as Volunteer Evangelists. They will, in accordance with the Volunteers' Constitution, work in cooperation with the pastors of evangelical churches. Any one requiring their services at summer camp-meetings, or in evangelistic services next fall or winter, can apply to Commander Booth, 34 Union Square, New York City.

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Correspondence

A Card

To the Editors of The Outlook:

During the epidemic of smallpox which is now raging through this mountain region, attention to preventive measures has overshadowed all other duties, and I regret to say that my correspondence with the readers of The Outlook who have so freely contributed to our reading-room and to individual miners had necessarily accumulated unanswered, when by the destruction of my office and residence by fire on the 8th inst. all was lost—not a single letter even on my file saved. Will friends who desire answers to communications kindly send me names and addresses?

While my own papers and library were entirely lost, I am glad to say that most of these contributions had been removed to another building. J. P. BARNUM,

Surgeon Main Jellico Mountain Coal Company.
Kensee, Ky.

A Glimpse of Mr. Bryce

To the Editors of The Outlook:

I read with much interest your review of Poultney Bigelow's and James Bryce's books on South Africa in The Outlook of March 5. In speaking of the latter's work you declare that the distinctive value of Mr. Bryce's volume lies in its presentation of the nature-conditions which have affected South African life. I remember reading recently a similar observation in another review of this book, and it calls to mind a little incident I witnessed last August in Canada, a mere trifle in itself, but one that gave me a glimpse of Mr. Bryce's lively curiosity in whatever is new to him, and the marvelous alertness of his powers of observation.

It was the week following the adjournment of the meeting of the British Association in Toronto, where he had delivered an address on Protection. While I was at a wharf-landing on Lake Joseph, in the Muskoka region of Ontario, one morning, getting some provisions from the supply-boat, a small steam launch came puffing up and stopped alongside, and among the first to spring aboard was the author of "The American Commonwealth." I easily recognized him, as he was known to be spending a few days on a neighboring islet, and I had heard him speak in Argyleshire during the general election of '95. Although Mr. Bryce is in his sixtieth year, he is a man of wonderful physical activity, and steps about with the agility of a boy of ten. As a mountain-climber I was aware that he had, many years ago, broken records in different parts of the world, and I was not, therefore, astonished to find him so vigorous on his feet; but what surprised me was the interest he took in everything around him.

A supply-boat on the smaller Canadian lakes is a curious little craft, being practically a floating general store, with accommodation on the upper deck for a number of excursionists, who appear to the spectators on the wharf-landings to be continually engaged in eating dinner. As soon as the boats touched, Mr. Bryce leaped on deck and began to take in with his eye every object on board. Darting hither and thither, he reminded me very forcibly of the description he gave of his friend John Richard Green, a short time after the historian's death, in "Macmillan's Magazine." In speaking of the way Green explored a foreign town about which he intended to write, Mr. Bryce said that he moved through the streets like a dog trying to find a scent. In the same manner did he himself scamper over the boat, peering keenly into this corner and then into that, the important-looking little engine, that kept up a rumbling growl altogether out of proportion to its size and power, holding his attention for a moment, while he seemed to enjoy the absurdity of the thing. Then, jumping upon the landing, he glanced rapidly over the bank, his trained eye picking out here and there in the wild bush the more valuable botanical specimens. These he hastily gathered until the whistle of his boat called him aboard. I am sure that no more than two minutes elapsed between the moment the launch stopped until it started again, and yet in that short space of time Mr. Bryce saw probably more than an ordinary observer would discover in an hour. As the launch steamed away I heard him questioning the man at the wheel on the various specimens he held in his hand, asking what this or that was called in Canada, and then giving the name by which it was known in England. In striking contrast to this eager interest in everything that fell under his eye was the attitude of two or three athletic young men in his party, whose only concern on board the

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supply-boat was the purchase of a few packages of cigarettes.

After this accidental meeting with its author in such an out-of-the-way part of the world, I think I read "Impressions of South Africa" with more intelligence than I would otherwise have done, as I could realize much better how the writer obtained the enormous amount of information he has packed into its five hundred pages.

J. C. MOFFET.

Louisville, Ky.

A Suggestion

To the Editors of The Outlook:

In The Outlook for February 26 a suggestion is made, in answer to "Subscriber," about the study of Herbert Spencer's works. I have been a student for forty-six years, a preacher for thirty-seven years. Four years ago a prominent minister, in a sermon before an audience in which were a number of ministers, referred to Herbert Spencer's "First Principles," and advised the ministers to own the book and study it. This was my first knowledge of the book. From the study of it I reached, for the first time, any satisfactory results in the study of metaphysical subjects. Spencer taught me to think for myself, and to be willing to abide by my own deductions and conclusions. Previously, my effort, as I discovered, had been to compel myself to accept deductions and reach conclusions which had been formulated by others. Since becoming acquainted with Spencer a new world of thought and action has been opened around me. God is greater to me than ever before; with increasing interest and much more fruitful results, I study the life and words of Jesus, and now, as never before, what I speak in the pulpit is finding its way to the hearts of the people.

PUPIL.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Will you have the kindness to tell me (and it seems to me that there must be others who will want to know too) what you think about boys playing marbles for "keeps," as they call it? I have forbidden my boy, who is ten years old, from playing in that way, though it seems that it deprives him from playing at all, as that is the only way that the boys do play. My own opinion is that there is danger of its leading to gambling as the boys grow older.

J. M. K.

You are quite right in thinking that it "leads to gambling." Playing marbles for "keeps" differs from playing cards for stakes in depending less on the element of chance. But the one leads naturally to the other. There is special need at present to discourage everything that promotes the gambling habit. A wise parent will oppose the simplest beginnings of this as resolutely as the beginnings of tippling.

What are we to learn from the following Scriptures: 1 John ii., 2; Rom. iii., 25, 26; Matt. xxvi., 28; Heb. ix., 22? What is a propitiation? Why necessary? Or did the writers only think it necessary? In general, what should we teach concerning the Atonement? Is it a fundamental of our religion, or borrowed?

P. M. S.

A cloud of false inferences has proceeded from the misconception of the word "propitiation." We must connect it with the idea, not of a wrathful God, but of a wrathful conscience—the divine element within us. Conscience is wrathful because of sin. Conscience is appeased only when sin is adequately condemned and repented of. This comes to pass in faith's moral fellowship with Christ. He is called our "propitiation" because his revelation of the love of God enables conscience to discharge its guilty burden and be at peace. For a discussion of the whole subject, including the texts referred to, see "The Divine Satisfaction: A Review of What Should and Should Not be Thought about the Atonement" (Whittaker, New York, 40 cents).

Was Christ's blood shed to "wash away the sin of the world," or was it the natural result of the world's refusal to accept his "religion of love," partly through misunderstanding?

J. M. C.

That it was the latter does not make it any less efficacious for the former, since that which is natural is not without a spiritual value, and this value, in a world whose final cause is spiritual, must be regarded as designed in the natural. See answer to preceding query.

If a gentleman dictated a letter to his stenographer, stating that certain goods had been shipped that morning, when he and the stenographer also knew at the time that they would not go forward until the next day, would the stenographer be guilty of a lie if she wrote the letter?

A stenographer, like a typesetter, has no moral responsibility for the contents of the letter written or the article printed. It would

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be impossible to conduct business if the merchant could not write a letter, or the editor an editorial, unless the composition accorded with the conscience of the clerk in the one case and the compositor in the other. If, however, either the stenographer or the typesetter becomes convinced that the general employment is immoral, or the employer himself one under whom employment becomes necessarily degrading to character, resignation should instantly follow.

Could you give the following information: 1. The Epistle to Philemon: where is found the most ancient MS.? Is it disconnected from other Epistles? When was it discovered? In what language was it written? When received as canonical? 2. Who is the author of the painting which is said to resemble at one angle a thunder-storm cloud, but at a nearer one the cloud is seen to be composed of angels?

J. W. C.

1. The Apostolic Epistles, and this among them, do not occur in separate form, but as constituent parts of the New Testament, whose most ancient MSS. are the Sinaitic, now at St. Petersburg, and the Vatican, at Rome. Written in Greek, like the rest, this Epistle was recognized in the second century as canonical. 2. Referred to any one who knows.

Was the seventh verse of the fifth chapter of 1st John written by St. John, or has it been added to this Epistle since his day? And is it rejected by all impartial scholars of all denominations?

E. S. B.

The words omitted in the Revised Version are not found in any independent Greek MS. or any independent Greek writer. Originally a gloss or comment added by some interpreter, they first appear in Latin, quoted as part of the Epistle, about A.D. 490. They first appear in Greek in a Greek version of the acts of the Lateran Council of 1215. They are unanimously rejected by modern scholars.

1. Why did Lamb call his essays the "Essays of Elia"? 2. How can you distinguish a photogravure from other illustrations? I have numerous illustrated books, and I don't know whether the pictures are woodcuts, engravings, photogravures, or etchings.

W. P. B.

1. Lamb's first essay signed "Elia" was on the South Sea House, and it is said that he took his pseudonym from the name of an inmate of that House. 2. It is impossible to give brief rules for this. Get some friend who knows to *show* you the difference.

Have you other works that treat theology and evolution as Dr. Abbott does? I would like to know of some works that could be relied on. I will be thankful if you will kindly favor me with the works and names of a few authors.

W. S.

See Professor Bascom's "The New Theology;" Dr. Gordon's "The New Theodicy;" Professor Le Conte's "Evolution in Relation to Religious Thought."

Would you be kind enough to give me the names of a few books on "Revelation," suitable for a minister who wishes to preach a course of sermons on that book?

GREGORY.

There is nothing that we regard as satisfactory, though Milligan is as good as there is. For a general view see Farrar's "Early Days of Christianity;" also a section of about 150 pages in Briggs's "Messiah of the Apostles."

Can any of your readers tell me from what poems the following quotations come:

1. "Ours is their wedding garment, ours their shroud."

2. "Not all your piety nor wit
Can lure it back to cancel half a line,
Nor all your tears wash out one word of it."

3. "In a more sacred or sequestered bower—
Nor nymph nor fauns haunted."

4. "Air doux et tendre
Jadis aimé."

5. "Le pauvre en sa cabane où le chaume le couvre
Est sujet á ses lois;
Et la garde qui veille aux barrières du Louvre
N'en défend point nos rois."

C. B. L.

2. This is from Fitzgerald's "Omar Khayyám."

"E. W. P." asks regarding the author of certain lines quoted by Mr. Crawford in "Casa Braccio." The lines are from an old ballad, "A Lyke-Wake Dirge," "an old song, fit to be sung in watching the dead." They are to be found in "The Ballad Book," edited by Wm. Allingham, published by the Macmillan Company in the Golden Treasury Series. I inclose a copy of the lines.

A. J. W.

If "E. W. P." will send address, we will forward the poem.

Your correspondent "E. W. P.," whose letter is printed in your issue of March 12, inquires concerning "A Lyke Wake Dirge." It was first published, I think, by Sir Walter Scott in his "Border Minstrelsy" (Vol. II., p. 357), from which work it is copied in Tomson's "Ballads of the North Countrie" (p. 95). The first stanza, which is identical with the last, is as follows:

"This ae nighte, this ae nighte,
Every nighte and alle,
Fire, and sleet, and candle lighte,
And Christe receive thye saule."

The ballad, with slight changes in spelling, may also be found in J. G. Holland's "Illustrated

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Library of Favorite Song" (p. 616). The most important variation is in the first stanza:

"This ae nighte, this ae nighte,
Everie nighte and alle,
Fire, and selte, and candle-lighte;
And Christe receive thy saule!"

I do not know whether "selte" is good Scotch or not, but it is evidently not a misprint for "slete," as it reappears in the last stanza. The authorship of the dirge is not known. It is quite probable that Scott himself recast it from some old folk-song. F.

In answer to question of "E. W. I.," I have the lines,

"Not all who seem to fail have failed indeed,
Not all who fail have therefore work'd in vain,
For all our acts to many issues lead;
And out of earnest purpose pure and plain
The Lord will fashion in his own good time,"

etc., etc., over the name of Matthew Fortesque Brickdale. C. B.

"J. A. L." will find the passage he quotes in Whittier's "Snowbound," in the description of the elder sister. E. W. P.

About People

—Sir Henry Bessemer, who has just died, deserves to rank among the great inventors of our time. Only after many and discouraging failures, extending over many years, did he bring to a real success his notion that pig iron could be converted into steel by blowing a blast of air through the iron when in a state of fusion. The invention revolutionized the world's trade.

—Mr. Charles H. Haswell, the first engineer to be appointed in our navy, is now over eighty years old. He has just volunteered for shore duty, in case of war, and, despite his age, would volunteer for duty on a battleship did not his physical strength convince him that more active men were needed for such posts. Mr. Haswell retired as Engineer-in-chief twenty years ago.

—"O'Higgins" seems a queer name for a Chilian war-ship, says the New York "Times," but the man thus honored was a native of the Southern republic, and a fighter for it as well. His father, Ambrose O'Higgins, was born in Ireland in 1730, but while still a youth found it convenient, for one or another of the reasons so numerous in that period, to go abroad. He settled in Spain, grew rich, bought or earned a title, and finally betook himself to Chili. His son, Bernardo, became a revolutionary leader, won Chili's independence in the great battle of Maipu, and from 1818 to 1823 ruled the country as Director, which meant Dictator. He ruled very well, they say—well for South America, that is.

—Last week Captain Alfred G. Mahan was the speaker at one of the Lenten services at the Church of the Holy Trinity, Brooklyn. This was one of his utterances: "Let me briefly say—to define my position at once clearly—that my experience of life is that of one who has based his practice upon the full intellectual acceptance of the Christian faith as explicitly set forth in the historic creeds—the Apostles' and the Nicene Creeds. In those and in the Word of God I have found and find, not merely comfort and strength, but intense intellectual satisfaction."

—Here is a story at his own expense that Consul-General Fitzhugh Lee is fond of telling: "We had surrendered at Appomattox, and I was riding slowly across the desolate country toward my home. My heart was heavy, my thoughts were sad. Rounding a curve in the road, I saw an old man plowing close to the fence. As I approached him, he eagerly inquired of the news at the front. 'It is bad, very bad,' I replied; 'General Lee has surrendered.' 'What is that you're sayin'?' almost screamed the old fellow. 'General Lee has surrendered, and all is over.' For fully a minute he regarded me, and then said with great contempt: 'That's all you know about it. That little upstart of a no-'count Fitz Lee mout have surrendered, but Uncle Robert? No, siree, never! Gee up, Bess.'"

Good Deeds

Miss Helen Gould has just given twenty thousand dollars to Rutgers College as a memorial to her parents.

The Boston "Transcript" says: "M. Maurice de Mauny-Talvande, who is to marry the Hon. Mary Agnes Byng, maid of honor to Queen Victoria, is well known in Boston, where he gave lectures in French, in several drawing-rooms, two years ago. That he belongs to one of the oldest families of France, which is as poor as it is old, was one of his own readiest acknowledgments. The devotion with which M. Mauny-Talvande worked for the purpose of establishing the philanthropy of boys' clubs in France was highly appreciated here, where he has many friends."

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For the Little People

The Lost Hat

By Mary Van Derburgh

"My doll's hat is lost," said Eleanor White,
As she ran indoors one day.
They looked in the house, the yard, and the barn,
But never a trace found they.
She called the cook, and the nursery-maid, and servants of all degree,
But none of them found Araminta's hat, and Eleanor sighed, "Ah me!"

But little bright eyes looked down from above,
Surprised at the terrible fuss,
And Mrs. Rob. Redbreast said to her mate,
"They never once thought of us!"
No wonder the cook, and the nursery-maid, and servants of all degree
Have never found the hat that was lost, since they didn't look in the tree!

Harebells

By Mrs. S. E. Jelliffe

Do you suppose the fairies have wedding-bells that ring on midsummer nights? Or do you think this slender chime of bells swings in the breeze of dawn to warn them to fly home before the world wakes? It might be worth while to get up early some morning and listen.

At all events, it is one of the loveliest sights of a summer day to see these slim spires springing out of clefts in the rocks, or making a grassy hillside blue with their bright bells. They are called in song the "Bluebells of Scotland," and we call them Harebells without rhyme or reason, though their prettiest name is their Latin one, *Campanula*.

The angle at which each flower is hung on its stem seems the embodiment of grace, but it is for the very practical purpose of keeping the pollen dry; the closed buds stand upright. The pollen is the power of the plant, without which it cannot ripen the tiny seeds which lie like pearls in the green part that serves as a handle for the bell, and that afterwards swells into a casket when they are ripe. In the accompanying illustration the small cut marked No. 1 shows a section of the bud, No. 2 a section of the flower.

Open one of the green buds whose edges fit so closely together, and you will see five large, plump stamens crowded around a short, club-shaped pistil. There is no hint of the purple bell and its triple clapper; but some morning a bud will unclasp its edges, and swell in colored folds, and then, parting into five lobes, will hang on its stem, a little perfect bell, ready to ring out the news to the insects that the honey-feast is ready and the pollen-bags are full.

For the stamens develop first, and split up the sides, and as the insects approach to stick their greedy tongues in the nectar, they drop their golden powder all over them. While they are emptying, the pistil begins to grow long, but still tightly closed, until the stamens lie curled up and useless at its base; then it parts and curves out into three tongues which are sticky on the inside. Soon a bee or fly that has been making the round of all the bells arrives for just one sip more; tumbling into the heart of the flower, he cannot help but leave some of the pollen from his wings on the waiting stigma. This is all the blossom wants. It has received the magic touch that will ripen its seeds. The bell folds up into a little withered fragment, and another higher on the stalk takes its turn.

But why not ripen its seeds with its own pollen? It could perhaps do so, were it the only harebell within miles; but it has learned, as have most flowers, that its seeds will ripen better by using the pollen from the harebell over the way. And so through July and August it keeps open house, with nectar always on tap, and bells well tipped down in case a shower should come up and any winged folk want shelter; and the happy insects, thinking that the harebell swings for their own sweet pleasure, carry the home-made pollen away and bring the neighbor's pollen back, until every blossom on the hillside is busy seed-making.

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The Gift of a Grandmother

The story is told of the generosity of an orphan boy in one of the asylums. He was greatly envied by the other boys because he had a grandma who came to see him, and whom he visited occasionally. This grandma was like the grandma in story-books. She could do many things that no one else could do. She could cut marvelous things out of paper; make delicious small cakes, just the size for small boys; and she could tell stories. She not only could do these things, but she did them. Whenever this small boy came back from his visits, he was the hero for days of all the little people who did not visit that big and wonderful world outside the fence of the asylum. For had this fortunate boy not seen most astonishing things? He rode on the trolley-cars; he made visits to big stores; he heard bands play; and once he went to the circus, and once he saw the big ocean, and had a ride on the merry-go-round, not with a crowd of boys in a procession, but just with grandmother. Perhaps the thing that made him the most popular boy was his ability to repeat the wonderful stories his grandmother told him. He would sit in the center of a group and repeat these stories over and over again. No matter how interesting the story, the most interesting thing in the story was the grandmother who knew so much and could do so many things. One day the small boy sat with five little boys telling his never-failing story of this grandmother, his wonderful possession. "I wish I had a grandma," said the smallest boy. "You can have part of mine," said the fortunate possessor of a grandmother; easily declared, but how delivered was the problem that confronted the giver and receiver. The look of longing in the faces of the other small boys made grandmother's boy, with an inclusive wave of his hand, say: "All of you can have a part. She likes boys." A great wave of happiness moved each small boy nearer to this generous giver.

"How can we belong to her?" at last one small boy asked, despairingly.

"Why, some day we'll slip out and go to her," was the reply, with absolute trust in his ability to carry out his plan.

And he did. No one knows how it was accomplished, but one day, on the top floor of a tall tenement, five small boys, very tired but very happy, stood outside of grandmother's door. Suddenly a whirlwind threw itself on grandma, sewing by the window, saying:

"These are all your boys! I brought them. Tell us a story. Here are your scissors, and —and—" looking about, "get that paper over there."

Grandma kissed the tired boy who clung to her, looked at the other tired boys, and kissed each of them. They knew then that they belonged to her, and they clung to her, every step she took while washing each face and combing each boy's hair.

"You like boys, don't you?" asked grandma's boy, puzzled by the expression in grandma's face.

"Very much, dear. I'm glad you all came right here," said grandma, patting his head.

When they were all clean and tidy, grandma told them to sit on the floor until she came back.

They saw her go to a brown teapot and take out some money.

Grandma's boy gave a triumphant glance at the newly adopted boys, saying:

"What did I tell you? Isn't she wonderful!"

Grandma left them, and came back with several parcels. A supper of crackers, milk, and oranges came first; then followed the story-telling and the wonderful paper-cutting. Never had grandma been so successful, and never had five small boys been happier. Grandma herself was startled, so happy was she, when a knock at the door called out her "Come in," and one of the teachers from the asylum walked gently in.

Five little boys awoke from a beautiful dream. They knew at once what must follow.

The toys were packed; each boy had an orange, and the little procession started back comforted and enriched far beyond their dreams by grandma's kisses, and her promise that each boy would be hers, and all could call her grandma, and that she would tell a story when she came to the asylum on visiting days.

If grandma was too poor to take care of one little boy whom she loved dearly, she could not take care of five. She knew how frightened the people at the asylum would be when the boys were missed, so she sent word to them where the boys were when she went out.

True to her promise, whenever she visits the asylum she asks for each boy, and each boy receives a remembrance to keep when she leaves. If to her dearest boy the gift is more than to the others, there is no jealousy, for they know

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that his is the greatest love and the greatest claim. Why, it is to be rich, when you belong to nobody, to have even a fifth part in a loving, gentle, tender grandmother.

The Home Club

A New Club

Among the latest additions to the club world are the Don't Worry Clubs. The London "Standard," in commenting on the establishment of this last club idea, asks why it is necessary to join a club in order to acquire the habit of not worrying. Probably many Americans would also ask the same question; but if joining a club will develop that habit of mind which makes the folly of worrying apparent to the individual member, we cannot have too many of these clubs. We have been told by the authorities that worry has killed more people than work. Certainly many faces that ought to look young are lined and seamed, not by the hard blows of fate, but by the senseless habit of worrying. Unfortunately, this habit is sometimes acquired in school. The projector of these clubs lays the right stress on health, and accepts what most of us have accepted, that sound health is one of the surest preventives of the worrying habit. Probably the second habit against which the mass of American women have to contend is the habit of hurry, which is the twin sister of worry. As one woman graphically put it recently, she always felt as if some one had hold of her at the back of the neck and was pushing her right along.

Every mother should watch carefully her young children. The other day a woman said (a woman of rare intelligence and sympathy, with her face expressing the inward tumult), "What am I to do with my little girl, who is only eight years old, and worrying so much about her school work that she does not sleep? If I take her out of school, she worries the more." Surely that civilization is abnormal which makes life a burden to an eight-year-old child. As one looked in the face of this mother one could not help but feel that her habit of worrying had either descended to her child, or that she had created in her home that atmosphere of unrest and apprehension which affected her child. "Bear ye one another's burdens, and so fulfill the law of God," did not mean that all sense of rest, of trust, of patience, should be submerged in the effort of carrying either one's own or one's neighbor's burdens, even though that neighbor be one's own child. Equally strong words have been said on the beauty of trust, and none of us should forget the lesson of the sparrow.

Teachers' Records

We recently referred in these columns to an address given by Superintendent Gilbert, of Newark, on the desirability of a teacher keeping a record of every child in her class, which may pass on with every child when promoted to the next teacher. Reference to this address of Dr. Gilbert's brought a communication from the Principal of one of the schools of Santiago, Cal., inclosing a blank which he designed to accomplish this very purpose. He calls it a New Term Promotion Blank. For the February promotions it is intended that the blank shall follow the child who is promoted into another room, but in June, when the school closes, the promotion blank, fully made out, must be handed in with the teacher's reports at the office of the Principal. When the pupil passes to the High School and Commercial School, the Principals are expected to fill out a blank for the enlightenment of the new teacher. The blank considers, naturally, the name and age, the age being taken from the commencement of the school year, September 1; it records the grade from which the child is promoted and the grade to which it is promoted, the number of books read by the child, and the record it makes in each study. The child's powers of perception, imagination, memory, reason, and application are recorded by the teacher, with any defects of sight and hearing that may have been detected; a record of the health and something as to the temperament are also given. There is a blank space for remarks, so that the teacher may give such further information as her study of the child has given her opportunity to discover. The designer of these promotion blanks states that "the record is intended as an aid to thought and study of the individual, not as a substitute for either." Explicit directions are given for keeping records. These blanks have the approval of Dr. Nicholas Murray

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Butler, Dr. G. Stanley Hall, Dr. Gilbert, and other leading educators of the country.

Women's Work in the Interest of the State

At the General Federation of Women's Clubs in Louisville, held in May, 1896, a resolution was passed that the General Federation of Women's Clubs and individual clubs should take up the study of forest conditions and resources. In no State have there been more active efforts to carry out the spirit of this resolution than in New Jersey. Its Federated Clubs have issued a bibliography of works on forestry, village improvement, and landscape gardening, with special reference to that State. They have also developed a traveling library intended to introduce the study of forestry in schools, or homes, or in clubs, as fast as they can arouse the interest of the people. This traveling library contains State and National papers on the subject of forestry, selected articles from periodicals, pamphlets issued by the Government, foreign periodicals dealing with the subject of forestry and village improvements, and reports of park boards and village improvement and tree-planting associations.

The report of the Committee on Forestry and Protection of the Palisades of the New Jersey State Federation of Women's Clubs is very interesting. Among the many wise suggestions embodied in this report is one advising the endowment of a forestry scholarship, which the committee believes would lead to the endowment of a chair of forestry. With a broadness of mind which does credit to its intelligence, the Committee considers the question of forestry as related to the entire Nation, especially to the reservations recently established by the Government. This body of women endeavored to secure the appointment of a State Forestry Commission. The bill met with unanimous favor in the Legislature, but was vetoed by the Governor.

Domestic Science

Miss Helen Kinne, head of the Domestic Science Department of the Teachers' College, New York, recently delivered a lecture before the Household Economic Association of that city on Domestic Science in the Schools. Miss Kinne defined domestic science as teaching of the selection of food, its preparation, the relation of food to the body, and home sanitation. She deplored the fact that this interpretation of domestic science was not accepted in the elementary schools. The fundamental error in these schools, she probably would admit, was due to the misconception of the general public as to what domestic science is. Miss Kinne stated that the ultimate aim of the advocates of the introduction of domestic science in the common schools will become an accomplished fact; that is, that from the elementary classes to the graduating class a continuous and complete system of instruction in home-keeping will be established; that all modern sciences will be taught in their relation to the home problems. Departments of domestic science, Miss Kinne pointed out, exist in all the agricultural colleges, especially in the West, and she regretted that such departments are not found in all women's colleges.

A Ladder to Health

Last week a reception to the friends of the New York Cooking-School took place in its rooms, 105 East Twenty-second Street. This cooking-school is an illustration of what can be done in providing for the needs of the public in this direction.

Women and young girls of the wealthy classes form cooking-classes for which they pay fifteen dollars for twelve lessons. These classes of eight or ten are groups of friends, who are invited by the leader of the groups to join the classes—the hours being arranged to suit the convenience of each group. The materials cost about five dollars for each member of the groups. The profits of these classes support classes for school-children and for working-girls, at reduced rates. There are nurses' and deaconesses' classes. The rooms of the school are lessons in perfect kitchen equipment, and the thoroughness of the method has made this school one of the most successful in the country.

This newly aroused interest in cooking, the discovery of the relations between good cooking and brains, will do much to place mistress and maid on a better level of mutual interest and understanding. Admitting that this is a fad with many, it is a fad that adds to knowledge understanding; and these two are the basis of good housekeeping. One gentleman, whose interest in education makes him a careful thinker, said, commenting on the work being done in this cooking-school, "It promises well for the digestions of the future." If for the digestions, then the morals; for hunger and bad cooking have been contributors to the world's number of criminals.

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The Outlook

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ON Monday morning of this week President McKinley sent to Congress the full text of the report of the Court of Inquiry into the Maine disaster, together with the voluminous evidence taken by the Court. With it he sent a brief Message recapitulating the well-known facts about the visit of the Maine to Havana, the story of the disaster as it reached Washington, the organization of the Court of Inquiry, and its proceedings. The President also includes in his Message a succinct statement of the findings of the Court of Inquiry, which we quote in full:

When the Maine arrived at Havana, she was conducted by the regular Government pilot to buoy No. 4, to which she was moored in from five to six fathoms of water.

The state of discipline on board, and the condition of her magazines, boilers, coal-bunkers, and storage compartments, are passed in review, with the conclusion that excellent order prevailed and that no indication of any cause for an internal explosion existed in any quarter.

At 8 o'clock on the evening of February 15 everything had been reported secure and all was quiet. At 9:40 o'clock the vessel was suddenly destroyed.

There were two distinct explosions, with a brief interval between them. The first lifted the forward part of the ship very perceptibly; the second, which was more open, prolonged, and of greater volume, is attributed by the Court to the partial explosion of two or more of the forward magazines.

The evidence of the divers establishes that the after part of the ship was practically intact, and sank in that condition a very few minutes after the explosion. The forward part was completely demolished.

Upon the evidence of a concurrent external cause the finding of the Court is as follows:

At frame 17 the outer shell of the ship, from a point eleven and one-half feet from the middle line of the ship and six feet above the keel when in its normal position, has been forced up so as to be now about four feet above the surface of the water; therefore about thirty-four feet above where it would be had the ship sunk uninjured.

The outside bottom plating is bent into a reversed V-shape, the after wing of which, about fifteen feet broad and thirty-two feet in length (from frame 17 to frame 25), is doubled back upon itself against the continuation of the same plating extending forward.

At frame 18 the vertical keel is broken in two and the flat keel bent into an angle similar to the angle formed by the outside bottom plates. This break is now about six feet below the surface of the water and about thirty feet above its normal position.

In the opinion of the Court, this effect could have been produced only by the explosion of a mine situated under the bottom of the ship, at about frame 18, and somewhat on the port side of the ship.

The conclusions of the Court are:

That the loss of the Maine was not in any respect due to fault or negligence on the part of any of the officers or members of her crew.

That the ship was destroyed by the explosion of a submarine mine, which caused the partial explosion of two or more of her forward magazines; and,

That no evidence has been obtainable fixing the responsibility for the destruction of the Maine upon any person or persons.

A noteworthy passage in the Message is that in which the President says: "The appalling calamity fell upon the people of our country with crushing force, and for a brief time an intense excitement prevailed, which in a community less just and self-controlled than ours might have led to hasty acts of blind resentment. This spirit, however, soon gave way to the calmer processes of reason and to the resolve to investigate the facts and await material proof before forming a judgment as to the cause, the responsibility, and, if the facts warranted, the remedy due. This course necessarily recommended itself from the outset to the Executive, for only in the light of a dispassionately ascertained certainty could he determine the nature and measure of his full duty in the matter." Both branches of Congress immediately referred the Message to the Committees on Foreign Affairs without debate.

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The President has acquainted the Spanish Government with the findings of the Maine

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Court of Inquiry, and is awaiting a reply from Madrid, which in his Message he promises to communicate at once to Congress on its receipt. He has refrained from making an immediate demand for indemnity, rightly desiring to hear first what Spain may see fit to answer to our presentation of facts. It is understood that the report of the Spanish Board of Inquiry, not yet officially made public, will insist that the destruction of the Maine was from internal accident. Spanish papers indicate that if the United States claims reparation or indemnity, Spain will propose arbitration of all questions involved in the Maine disaster. Señor Castelar is quoted as saying, "I do not believe war possible." While President McKinley has earnestly deprecated any exhibition of passion or hasty resort to war on account of the Maine disaster, he has shown firmness of conviction that the present Cuban situation could not longer continue unchanged. Relief for the starving thousands must be had at once, and the war in Cuba must be carried on in accordance with civilized methods, or must be brought to an end. This, it is believed, will be the purport of a second Message from the President to Congress, which will probably be sent in within a week. In it the condition of the non-combatants in Cuba will be stated, and proven by official reports, and Congress will be asked for an appropriation of a large sum to be used for their relief. It is thought that Spain will interpose no objection to the sending of supplies. Active negotiations have been going on between Madrid and Washington, and the probability of a peaceful settlement of the question is increasing. It is rumored that a main feature of the plan now proposed is an armistice for the summer between the Spanish and Cuban forces, during which Spain and the United States should join in relieving the distress of the reconcentrados and should agree on a method of securing satisfactory Cuban autonomy. The Cuban Junta in the United States, however, declare that the insurgents will not accept an armistice or anything but absolute independence.

The entire country is with the President in his belief that if we are to intervene in Cuban affairs it must be for the cause of humanity, not for political or commercial reasons, least of all for extension of our territory. Senator Proctor's statement, summarized last week in The Outlook, has been confirmed by similar statements from Senator Thurston and Senator Gallinger; both addresses were too rhetorically and emotionally expressed, as compared with Senator Proctor's admirably judicial statement, but all agree in the main points. Senator Thurston urged immediate forcible intervention for the independence of Cuba, and added, "I would oppose annexation with my latest breath." During the week the army and navy have been further strengthened, and put in a condition of readiness for possible war, in many ways and with incessant activity. A dozen or more yachts and tugs have been bought, and are rapidly being fitted out as torpedo-destroyers and dispatch-boats. Captain William T. Sampson has been made Commander-in-Chief of the North Atlantic station, and his squadron, now at Key West, has been increased by new arrivals; Admiral Sicard, whom Captain Sampson succeeds in command, has been given leave of absence on account of ill health. A flying squadron has been formed, with its present rendezvous at Hampton Roads, and Commander W. S. Schley has been put in command. Negotiations still continue abroad for the purchase of new war-ships.

We shall no longer have a "white squadron." It has been decided to paint our navy vessels in their war colors, gray for battleships, cruisers, and gunboats, and dull green for torpedo-boats. Guns, ammunition, and stores have been got in readiness in great quantities. Coast defenses have been strengthened, and everything is ready for the movement of troops now in the West to the Atlantic coast at a moment's notice. The Dry Tortugas station is being fortified. In every way the Administration, while still believing a peaceful solution of the Cuban problem possible, has evinced a determination to be fully prepared for war, if war is forced upon it. Spain has shown equal activity; the sailing of her flotilla of torpedo-boats and torpedo-boat destroyers from the Canary Islands to Porto Rico, while not properly a subject for remonstrance by the United States, is an indication of an intention to strengthen her naval power of defense against the United States. The election in Spain has resulted, as was anticipated, in a sweeping victory for the Liberals and Sagasta. Rioting by Socialists occurred in some provinces. It is believed that the Government will have a

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majority of over two to one in the Chamber of Deputies.

The Naval Appropriation Bill, to be acted upon by the House of Representatives, provides for over thirty-six millions, the largest amount ever devoted to the needs of our Government ships and sailors. The bill authorizes the construction of three new battle-ships, each designed to carry the heaviest armor and most powerful ordnance, with a displacement of about eleven thousand tons. The cost will be about three million dollars each. More important is the authorization of six torpedo-boats and six torpedo-boat destroyers. A Spanish torpedo flotilla of exactly this number is even now on its way across the ocean from Spain with warlike intent. We have hardly any vessels of a like class to oppose it, and whatever defense we may have in ships of another class, the present "scare" will not have been in vain if it keep our navy in future supplied with the most serviceable of all fighting boats. The bill also provides for one gunboat to be constructed on the Great Lakes. Contracts for the construction of the new vessels are to be made within sixty days after the approval of the act. The number of enlisted men is increased by 1,750, and the number of apprentices by 250. For ordnance, yards, and docks extraordinarily liberal appropriations are made; it seems a pity, however, to build wooden dry-docks instead of those of stone, concrete, or steel. It is also a pity that a day's delay in the passage of the bill should have occurred through the filibustering of the minority. This is the more regrettable since members were unanimous in favoring the passage of the bill substantially in the form in which it was reported from committee. Besides this, the navy's needs are patent and pressing; there should be no loss of time in putting the bill's provisions into effect. If we had adopted this liberal measure a year or two ago, we should now not be fearful lest a little flotilla of torpedo-boats and destroyers be too much for the splendid ships at Key West.

The launching last week of two great battle-ships, the Kearsarge and the Kentucky, marks a distinct advance on vessels of the Indiana type, just as that type marked an advance on what had preceded. The main feature of the new ships is the superimposing of turrets in which eight-inch rifles are set upon turrets which carry thirteen-inch rifles. The advantages of elevation above the water-line, of weight-saving, and of concentration of fire are as manifest as is the great economy in the distribution of machinery necessary to turn the turrets. The ships are protected with sixteen and one-half inch side armor, and carry fifteen-inch turret armor. They will be driven by twin screws, and the engines are of ten thousand horse-power. They are sixteen-knot boats. The full supply of coal for each battle-ship is no less than twelve hundred tons; at a cruising speed of ten knots this would enable the boats to steam over six thousand miles, and at thirteen knots nearly four thousand. Both the Kearsarge and the Kentucky were launched with their military masts in position, it being the first time in history that battle-ships have gone down the ways with their military masts aboard. The vessels are to be completed in January, 1899, but in an emergency they can be placed in commission six months hence. It is to be noted that these ships, with a displacement of over eleven thousand five hundred tons each, draw only twenty-three and one-half feet of water. They are thus really coast defenders as well as sea-goers. The cost of each vessel will be $2,250,000; the complement of each will be five hundred and twenty persons—officers, seamen, and marines. Better battle-ships there may be in the future; for the present the Kearsarge and Kentucky express the "latest thing" in floating forts.

A long and thorough article in "Harper's Weekly" brings out the financial conditions now confronting the Spanish Government. Put briefly, the situation is this: Taxation, which before the war was reckoned to consume one-fifth of the total income of the people, is being increased by every profligate expedient known to bankrupting finance. Confessing the corruption or incapacity of her own officials, the Government has carried further the costly policy of turning over to private monopolies the collection of various taxes. The old tobacco monopoly has been renewed at a higher rental, and monopolies have been created to deal in petroleum and explosives. Still further, the Government has asked permission to turn over to private companies for twenty-five years the State lottery, and for fifteen years a monopoly in the sale of salt. The four per cent. bonds

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of the Government, which three years ago sold at 80, have fallen to 51, and the Government, in its straits to borrow, has pledged its customs revenues, increased the privileges of the State bank, and offered the railroads subsidies and an extension of privileges till 1980 for assistance in raising loans. The debts nominally resting upon Spain have not been greatly increased, because the war loans figure as the Cuban debt; but the "home" debt alone amounts to $1,300,000,000, or $400 for every family in a poverty-stricken nation. The Cuban debt is relatively far more serious. Already it amounts to over $300,000,000, and is charged against an island with less than 300,000 families. Inasmuch as the Spanish West Indies, like the British, had been almost ruined by the fall of sugar before the insurrection began, it is probable that all the property in Cuba after three years of war—lands, houses, railroads, everything—would not now discharge the debt which the island would be required to carry if Spain is victorious. The crushing weight of this prospective load is one of the factors which make submission seem worse than death to patriotic Cubans. Therefore the war goes on, adding over a hundred millions a year to the debt nominally of Cuba, but really of Spain. The possession of Cuba by Spain is almost as intolerable a burden to the oppressor as to the oppressed.

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March reports of the business world are of peculiar interest during these times of storm and stress. As has been before noted in these columns, the stock and bond market reflects the Spanish "scare" more quickly than do other departments of business. In stocks the weakness has extended to the high-priced as well as to the low-priced securities. It must not be forgotten that the destructive rate-war among transcontinental companies has also helped to disorganize the market. Yet railway earnings are a fifth larger than in March, 1897, while east-bound tonnage from Chicago has been twice as great as in that month. The decline of over a hundred points in Standard Oil stock has been the most noticeable of all changes. Bonds sympathized with the movement in stocks, Governments having been notably weak. The new fours are now quoted at 118, a decline of over ten points since the destruction of the Maine. While rates for call money are still in the neighborhood of two per cent., the market for time money naturally shows smaller offerings. Men wish to have their loans where they may be easily got at. The publication of the President's Message was followed by an immediate and decided rise in stocks. The total imported and engaged gold since the end of February aggregates over thirty millions, an amount hardly equaled by any corresponding period. Meanwhile, compared with March, 1897, exports have been two-fifths larger; imports one-twelfth larger. Wheat and flour exports continue twice as large as those of last year. Prices are slightly lower, also for corn, the exports of which are not quite as great as a year ago. Cotton exports are on a large scale, and the price is about the same. The price of print cloths, however, has declined to the lowest quotation on record. Sales of wool have been only a quarter of those during March, 1897, and prices are yielding. Turning to the iron and steel industries, we find them more overwhelmingly employed than ever, and yet prices are advancing. In this connection it is interesting to read an article in the London "Statist" predicting a pig-iron famine in the United Kingdom before the end of the year. General business for the month has been decidedly encouraging. We have but to consider the fact that bank clearings outside New York were nearly seven per cent. larger than in 1892, the year of greatest prosperity hitherto. Failures are not only one-third less in number than for the corresponding period a year ago, but are actually less than half the number of those for the same month of 1892.

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The sub-committee appointed by the House Committee on Banking and Currency has reported "a bill to provide for strengthening the public credit, for the relief of the United States Treasury, and for the amendment of the laws relating to the National bank associations." The provisions of this bill are substantially as follows:

1. United States notes, when redeemed in gold, to be retired. Retirement, however, to be gradual. No express provision for bonds or taxes to provide for retirement.

2. All outstanding United States notes to be collected by the banks and deposited at the Treasury, the banks receiving in exchange an equal amount of "National reserve notes," and the privilege of issuing another equal amount of currency notes secured by their general assets.

3. These additional currency notes secured by the general assets of the banks are to be practically untaxed up to 60 per cent. of the receiving banks' capital. Issues in excess of 60 per cent.

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of the banks' capital are to be taxed 2 per cent., and issues in excess of 80 per cent. of the banks' capital are to be taxed 6 per cent. These provisions are to secure elasticity.

4. The whole responsibility of redeeming United States notes in gold is to be imposed upon the banks, but the Government, by this same act, undertakes to redeem standard silver dollars in gold.

It may be assumed that this bill represents the policy of the Republican party, as represented in the House, and probably as represented by the Administration. It plants the country absolutely on a gold basis; it looks for the eventual redemption of all paper and all silver in gold; and it transfers the issuing of paper from the Government to the banks. This last provision involves the substitution of an interest-bearing debt payable to the banks at a fixed date in the future, and represented by bonds, for a non-interest-bearing debt payable directly to the people, on demand, and represented by notes. Our objections to this feature have often been given in these columns, and need not be repeated.

The Constitutional Convention in Louisiana seems to have decided to limit the suffrage in the following way: Voters must hereafter be able to read and write unless they own $300 worth of property, or belong to the families of men who were voters in 1867. The intelligence qualification alone, as has been said, would make the white voters outnumber negro voters almost three to one in the State at large. But this did not satisfy the enemies of manhood rights for the negro. They pointed out that in some counties of the State the negroes able to read and write would outnumber the whites possessing the same qualification, and they wished to deprive the poorer race of all representation. The property qualification was therefore added to enfranchise illiterate whites, relatively few illiterate negroes possessing the $300 specified. But even this provision left many native white voters without the suffrage, and therefore it was added that every person who had a right to vote before the adoption of the Amendment enfranchising the negroes should retain the right, and transmit it to his sons and grandsons. To the credit of the Convention, a strong minority protested against this proposition as a manifest violation of the Amendment it sought to evade. To deny the suffrage to families which did not possess it in 1867 was plainly to abridge the rights of citizens "on account of race, color, or previous condition of servitude." United States Senators Caffery and McEnery both declared against the proposition as unconstitutional, and enough newspapers took the same position to raise hope that the proposal would be rejected. But the latest report is that three-fifths of the Convention support it. If the document adopted by the Convention had to be submitted to the voters for ratification, there would be little doubt of the rejection of the whole scheme; but as the Convention has power to establish a new Constitution, the Federal Courts furnish the only hope of redress for this manifest injustice. If money can be raised to bring the matter before them, they should also be asked to decide whether the Congressional representation of States disfranchising great classes should not be thereby proportionately cut down.

In the current "Atlantic" Professor Henry C. Adams, the statistician of the Inter-State Commerce Commission, presents a dispassionate review of the "Decade of Federal Regulation" since the passing of the Inter-State Commerce Act. Professor Adams, after showing the necessity of legislative control of railways—because their charges cannot be well regulated by competition—states frankly that the control thus far exercised has failed to accomplish its purpose. There is, he says, practically as much discrimination in rates between shippers as there was before the Inter-State Commerce Act was passed, and the public has almost as little protection against unreasonable rates. This outcome of an Act decried by the railroads as radical in the extreme is attributed by Professor Adams to the decisions of the courts reducing the supposed powers of the Commission, and to the failure of Congress to pass supplementary legislation restoring to the Commission the powers denied it. The most important decisions whose injurious effects Congress has failed to provide against are, says Professor Adams, the Kentucky and Indiana Bridge case and the Social Circle case. In the first of these cases the Court held that not only questions of law but questions of fact passed upon by the Commission might be reviewed by the courts. This decision, says Professor Adams, defeats the purpose of the Inter-State Commerce Act, by making it impossible for the shipper to secure speedy relief from injustice. The knowledge that the courts may

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go all over the facts of a case, after the Commission has rendered its decision, enables the railroads to disregard the Commission's investigation, and makes it seem useless for shippers to appeal to the Commission. In the Social Circle case the Court seems to hold that while the Commission, with the approval of the Court, may decide a certain rate to be unreasonable, it has not power to decide what rate is reasonable. Professor Adams makes no arraignment of the courts, but he seems to agree with the statement of the Commission in its recent report that "the discoveries and decisions of the courts giving to the Act an interpretation contrary to the general understanding of its scope and purposes" have made the Inter-State Commerce statute amount to about this: "If any citizen of the United States feels that this law should be obeyed, he may apply to the Circuit Court, and if that Court is of the opinion that it ought to have been enacted in the first instance, it may enforce it." Professor Adams says that it may be true that there is no middle ground between complete private control of railways and complete public control, but that American experience certainly does not prove it, as the American statute, in the form proposed by its advocates, has not been in force. If Federal regulation is to have a fair trial, Congress must restore to the Commission the powers originally designed for it.

The People's Bank of Philadelphia suspended last week under circumstances which throw into high relief the charges brought by Mr. Wanamaker concerning the maladministration of State funds. On Wednesday the cashier of the bank committed suicide, and the day following it was learned that this act was precipitated by the failure of a company to which his bank had loaned over $600,000 upon securities practically worthless. This enormous loss was of primary public importance because the bank has for years been known as the "political bank," and has carried large amounts of State funds. When it closed its doors last week, $500,000 out of $1,200,000 of deposits belonged to the State. This makes the second time within a few months that State funds have been tied up by the failure of a favored bank—the other case, of course, being that of the Chestnut Street National Bank, in which prominent politicians were also interested. Apparently the banks favored with large and continuous deposits of State funds without interest are those in which deposits are peculiarly insecure. The corrupting influence of the whole system of managing Pennsylvania funds seems to infect the institutions receiving the favors of the politicians as much as the politicians who grant these favors to build up their own power at the public expense. Another incident in Philadelphia last week, which emphasizes the need of a public uprising for reform, was the public confession of a member of the City Council, before the committee investigating the water-works scandal, that he had not only been offered, but had accepted, payment for his vote for the Schuylkill Valley Water Company ordinance. This member charged still others with receiving bribes, and seemed to confirm the charge that bribery was the rule instead of the exception.

A majority and a minority report have been presented to the New York State Legislature by the Civil Service Commissioners. The majority report supports the Black Civil Service Law, believing that it needs only more time to prove its greater efficiency and practicability, to prove its advance over all previous laws. The minority report condemns the law in its workings, pointing out that it attacks the fundamental principle of the whole theory of civil service by giving the controlling power to the appointing officer; that six months is all the time necessary to judge of its results, and that these are such as to demonstrate that the ends of civil service laws are defeated by the administration to the letter of the Black Civil Service Law.

The report of Secretary George McAneny, of the New York Civil Service Reform Association, has to do wholly with the working of the Civil Service rules under the Black Civil Service Act, which went into effect on May 15, 1897. The present law, the report states, wherever it has been permitted to go into full operation, has affected the competitive system radically, and has defeated its essential purposes. The report states that the discouragements that a candidate without political "pull" has to meet to secure an appointment have proved in fact to be almost prohibitory. A candidate may succeed in his "merit" examination, but his standing may be entirely reversed by the rating against

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him for "fitness." If he passes in his "merit" examination, he must appear personally before each appointing officer whenever a new vacancy occurs, and he may be called upon (and has been in some cases) twenty times, and yet may not secure an appointment. The second prohibitory impediment in the administration of the Black Civil Service Law is that when the prepared list contains no name satisfactory to the appointing powers, a new examination may be demanded. This method of administering the law now in effect in New York has resulted in a gradual falling off in the number of applicants for places in the civil service of the State. The first call was for one clerk; one hundred and forty-seven notices were sent; sixty-one whose names appeared on the "merit" list appeared at Albany to be examined by the Railroad Commissioner for "fitness." The Prison Department wanted a clerk. Sixty-three men in the "merit" list responded to this call. Thirteen of these sixty-three passed for "fitness," and the fifty-second man on the list was appointed. To the third call fourteen responded. One of these passed, and he was the hundred and twelfth man on the list of one hundred and forty-seven. Seventy-seven women stenographers passed the "merit" examination. Calls for stenographers were sent out for the "fitness" examinations. At the first call twenty-six appeared; at the second, five; at the third, two; at the fourth, five; and at the final call, three. A new merit list with thirty-six names was made out, and the first call on these thirty-six candidates brought but three. In New York and Brooklyn the heads of the Departments with few exceptions have left both examinations to the municipal Civil Service Commission. Where this has not been done "politics" has had its perfect work.

In the investigations made through the State the revelations have been very serious. The Superintendent of the entire Middle Division of the canals, appointed by Mr. Aldridge, is an active local politician. The man had conducted a faro bank in Utica. He had served a term in the penitentiary, had been fined for petty larceny, but was a success in certain kinds of politics. This man, without any technical training or experience, was placed in charge of the most extensive operations about to be undertaken in his Division, and his appointment carried with it the authority to select a large number of subordinates for places not under civil service control. Among these appointees were two persons who had served terms of imprisonment, one at Sing Sing and the other in a local penitentiary; an ex-letter-carrier who had been discharged from the Government's service for drunkenness; two men who were proprietors of liquor-saloons, and still, while in the service of the State, gave part of their time to their private business; two who were proprietors of grocery-stores, and one who served as reservoir attender, occupied a house kept by the State, rented his rooms to boarders, and conducted a bar-room. In the office of the Superintendent of Insurance under the full operation of the Black Civil Service Law there are fifteen confidential examiners. In 1896 there were two. Thirteen of the fifteen have been appointed to this office since last July.

Boston has presented a bill to the Legislature that has several strong features to recommend it. It substitutes for the present School Committee a Board consisting of twelve members—nine elected by the inhabitants of the city, and three to be appointed by the Mayor. All the members of the Board must be inhabitants of the city, and are to serve without compensation. The bill provides that this Board shall have the entire supervision and direction of the schools of the city, elect a superintendent, and a business agent, organize a school faculty, and appoint visitors; it shall estimate and determine the amount of money needed for the proper support of the schools, and shall certify this amount to the City Council, the Council to levy and collect this amount within the specified limit of taxation of one per cent. of the total assessed valuation of the city for the current year. The officers elected by the Board hold office during good behavior, and cannot be removed without a two-thirds vote of all the members of the School Board. The appointment, promotion, and dismissal of the teachers are vested in the superintendent, and his decision is final unless vetoed by a three-fourths vote of the entire Board. He decides upon the courses of study, and chooses all text-books and teaching apparatus, after consultation with the inspectors and the school faculty. The school faculty for which the bill provides is to consist of the superintendent as president *ex officio*, the inspect-

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ors, and not less than thirty members who shall be elected by teachers from their own number. As far as possible, all grades of instruction in the public schools will be represented in this faculty, which is to consider all educational matters, including discipline and sanitation, and may report to the Board. The bill further provides for the appointment of twenty visitors at large, and not more than three local visitors in each school district, who serve without pay. These visitors may be called upon to report by the superintendent, and they may report to the Board on matters within the scope of their duties. The two strong features of the bill are the eliminating of the time-limit from the office of superintendent, and the recognition of the teachers in a school faculty. Latest advices indicate that the bill will not pass this Legislature, but will come before the next; that it will be one of the many matters that will be brought before the Expert Committee on Charters which the Municipal League of Boston hope will be appointed by this Legislature.

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At the last monthly conference held under the auspices of the Charity Organization Society in New York, "The Settlement: its Effect in the Neighborhood and on the Residents," was the subject presented. Bishop Potter spoke on the "Settlement Idea." He defined it as "the reaction against mechanicalization in administration of charity," and this probably is as accurate a definition as can be made. The Settlement is the nineteenth-century interpretation of Christ's definition of brotherhood, following, as the Bishop declared, that transcending phrase, "And the Word was made flesh, and dwelt among us." The Settlement can teach just as much religion as there is in it; it will teach no more, and it can teach no less. Mr. J. B. Reynolds, the Head of the University Settlement, spoke of its neighborhood influences, making his first subject the ethical exchange between the people of the neighborhood and the residents, and the effect of the character of the neighborhood on the residents. Frequently, he said, characters were met that compelled reverence from those who saw a magnificent expression of the ideal in men and women whose mental and physical environment limited growth as the world measures opportunity. The Settlement must stand, in its workers, for the highest things in life. Concessions to the prejudices of the neighborhood indicate a weakness which has a most disastrous effect alike on the people of the neighborhood and on the workers. The Settlement in its relation to women and children was discussed by Miss Mary M. Kingsbury, the Head of the College Settlement, who defined the ways and the methods through which the Settlement made possible the development of latent aspirations, of latent gifts, of genius that is only waiting for opportunity. She pointed out that opportunities for education offered to adults will rarely be accepted; for them the social opportunities are the touchstones of the Settlement. In a cosmopolitan city the Settlement must be a factor in the elevation of the people. It is also a unifying force; it is the common ground of meeting for all denominations and all political affiliations; its doors stand open, or should stand open, to every shade of opinion; and this gives the true Settlement worker the opportunity for unprejudiced, sympathetic observation of the whole region. The Settlement in no sense takes the place of the church; it works with the church, and for the elevation of the people.

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We referred two weeks ago to a bill before the New York State Legislature which had been drawn by the State Board of Charities, one which did not meet the approval of many of the organizations doing philanthropic and charitable work throughout the State, the chief objection being that it delegated too great powers to the State Board of Charities and might result in unpremeditated acts of injustice. The opposition to the bill resulted in the bringing about of a conference between the several charitable and philanthropic organizations interested, with the result of the drafting of an entirely new bill, which might well be accepted as a model by other States. The bill referred to in the first place defines the term "destitute child" as meaning an abandoned orphan, or a destitute minor under the age of sixteen years who is an inmate of a public or private charitable institution, or is maintained by, or dependent upon, public or organized charity; and the term "place out" is defined as the placing of that child in a family other than that of a relative within the second degree, for the purpose of providing a home for such a child. No person can receive such a child, nor can a corporation other than a charitable or philan-

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thropic one place out such a child, after this act becomes a law, unless a license shall have been given by the State Board of Charities. No child can be placed in a family residing outside of the State by a local officer charged with the relief of the poor. To the State Board of Charities is given the power to issue licenses to persons or corporations whom they deem proper to undertake the care of destitute children. The Board also has the power to revoke such license, but the right of the licensee is protected in that he has the right to be heard before the Board, and a final appeal to the Judge of the Supreme Court of the judicial district in which the licensee resides. No license is to be granted to any person until six months after the application has been made. Section Four provides for a complete record of the child from the time it is placed under the care of the State or local charitable institution. The oversight of the child becomes the duty of the State Board of Charities, and it exercises this right of oversight by appointing duly authorized inspectors, whose business it shall be to visit the families or corporations holding licenses from the Board. Any member of the Board, or an officer, may also visit licensees. The religion of the child is also protected, as the Board, when practicable, is to place the child with individuals of like religious faith as the parents of the child. The willful violation of the provisions of this act is to constitute a misdemeanor, and, upon conviction, a fine of not less than $50 and not more than $250 may be imposed. The date when this act is to take effect is June 1, 1898. The bill is an admirable one, the result of the composite experience of many organizations. There is every reason to believe that it will become a law, as the abuse of the "placing out" system, both in this and other States, has become a serious offense against the best sentiment of thoughtful people intelligent on this subject.

A correspondent in the "Evening Post" gives an account both of the settlement and development of the Annette Islands under Mr. William Duncan, and the attempt in Congress to rob him and his wards of their well-earned territory. The story of Mr. Duncan's work in Canada among the Metlakahtlans has been told heretofore in the columns of The Outlook. These Indians, civilized by Mr. Duncan's labors, were driven out from Canada, according to the "Evening Post" correspondent, partly by the narrowness of an Anglican bishop, partly by the weakness, not to say iniquity, of Canadian law. Under Mr. Cleveland's administration the Annette Islands (Alaska) were given to Mr. Duncan and his wards. Forbidden to take with them the buildings which they had erected on British Columbian soil, they built up a new settlement, with church, town hall, school, shops, sawmill, soap-factory, tramway, and a prosperous and efficient fishery. "Its carpenters, shoemakers, weavers, etc., supply the wants of the people; its woodcarvers, silversmiths, printers, and photographers do creditable work, and in all these employments everything (in reason) used, from a clapboard to a salmon-can, is the handiwork of the Indians." It is a self-governing community, peaceful, civilized, industrious, and adding to the wealth and prosperity of this borderland; and now it is proposed, by a bill introduced by Mr. Elkins in the Senate, and in the House by Mr. Dovener, to take this land from them and throw it open for general occupation. That the policy of land in severalty is the one policy for us generally to pursue in dealing with Indian tribes, The Outlook has long maintained; but to use this policy as a pretext for the purpose of breaking up a peaceful, industrious, and civilized community, and to take from them without compensation the land which by their industry they have made valuable, seems to us to add the offense of hypocrisy to the crime of robbery. If the statement in the "Evening Post" is trustworthy, all friends of justice and humanity in the Senate and the House should vote against this measure.

Events are moving rapidly in the Far East, and an acute phase of the problem is at hand. That the actual partition of China has begun there is small reason to doubt. Germany holds Kiao-Chau, with rights to build railroads and other concessions; Russia has practically annexed Manchuria and the Liao-Tung Peninsula, on which Port Arthur furnishes her with the long-desired open-water terminus of the Trans-Siberian Railroad; France has her eye upon the island of Hai-Nan, and demands, as was reported last week, the appointment of a Frenchman to control the Imperial revenue service. Japan has as yet laid her hand on no Chinese territory, but it is reported that

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Russia is to give her a free hand in Korea. If England is to take a slice of territory, it will be in the Yang-Tse Valley. So far England has stood for the integrity of China and freedom of trade in all the Chinese ports. She will either have to back up her position on these two points with some show of force, or she will have to retreat from it, for Russia is apparently determined, so far as she is concerned, to make neither concession. The integrity of China is probably as much a thing of the past as the so-called integrity of the Turkish Empire, and it is very doubtful whether it would be worth England's while to fight for it; it is not a vital question to her. Freedom of trade, as has been pointed out repeatedly, is a vital question, and on that point she may well make a great stake.

The establishment of Russia at Port Arthur and Talien-Wan finally and definitely antagonizes the English policy of preserving the integrity of China, and is a blow to Lord Palmerston's prestige as a diplomatist. The question of the open trade is still a matter of negotiation. The British control sixty-five per cent. of the Chinese foreign trade, while the Russians control about five per cent. To keep this trade supremacy is essential to the prosperity and therefore to the life of the British Empire. That is the practical question which the English Ministry is facing. The "Daily News" declares that to preserve this supremacy three things are necessary: free trade in China, predominance of British influence, and maintenance of the balance of naval power in the Pacific. The negotiations now being conducted at St. Petersburg will probably soon determine the question of open trade in China. The building up of a great Russian military station at Port Arthur would threaten the naval supremacy of England, and is therefore one of the points at issue. It looks as if, under the best conditions, England would be forced to accept the disintegration of China, and to console herself by taking what she considers her share of the country. If she succeeds in maintaining free trade to the world, she will have done all that could be expected of her.

In this connection the recent speech of Lord Roberts in the House of Lords is of unusual interest, for Lord Roberts carries the highest authority as a representative of the aggressive policy in India—what is known in England as the forward policy. It was a brief speech, as might have been anticipated from one whose business has been to deal in arms, not words; it was free from detail; it was dispassionate and calm, after the manner of the best Parliament speeches; but its drift was unmistakable. Lord Roberts urged, in brief, that sooner or later England and Russia must fight in the Far East; that England is bound, both by treaty and policy, to defend Afghanistan against Russian encroachments; that this will be impossible so long as 200,000 armed tribesmen resist the English approach to Afghanistan; and that, therefore, those tribesmen must be subjugated. In Lord Roberts's opinion, the way to subjugate them is to establish a central cantonment among the different tribes; to make arrangements with each tribe separately; to put them under a general ruler who shall govern with as little interference as possible, but who shall hold them in control, and who shall bring them in large numbers into the English army. When this is accomplished, the English railroad can be carried to Kandahar, and Afghanistan can be protected without the danger of an uprising in the rear of the English troops. The speech made a deep impression on the House, but the objections to the policy outlined by Lord Roberts are many, and they are being urged with great force both in Parliament and out of it.

England has been very much disturbed during the past week by the very serious reports respecting the health of Mr. Gladstone and of Lord Salisbury. Unhappily, in the case of Mr. Gladstone, these reports are confirmed by later and more exact statements. There seems to be no question that the great statesman is the victim of a disease which is likely to be fatal, and which is likely also to be extremely painful. He has urgently requested that the details of that disease shall not be discussed by the press, and his wish ought to be sacredly respected. Although out of public life, and with his work entirely behind him, so long as he lives Mr. Gladstone will be the foremost figure in England. He has named Mr. John Morley as his literary executor. The reports of Lord Salisbury's retirement on account of ill health are apparently premature. He has been seeking rest and change on the Continent, and has made some recovery of strength. In case of

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his retirement the Duke of Devonshire would probably succeed him as Premier, and Mr. Balfour as Secretary of Foreign Affairs. His retirement does not appear, however, at this writing to be a matter of the near future.

Mr. Rhodes, in a recent interview, has announced his return to active participation in politics as the leader of the aggressive and progressive party, which means practically active antagonism to the Bund, which Mr. Rhodes says is against progress, unity, and equality. He frankly admits that former plans for organizing Southern Africa have been wrecked by the mistakes of President Kruger and himself, but declares that he hopes for better results in the future. Sir Alfred Milner, the High Commissioner in South Africa, in a recent speech declared that there was no cause for the uneasiness of the Dutch in the colony. So far as that uneasiness was due to the belief that Great Britain was intending to destroy the independence of the Transvaal, Great Britain, Sir Alfred declared, wants only a minimum of control as regards external relations, "distinctly reserved solely in the interests of the future tranquillity of South Africa." It is not the aggressiveness of the Imperial Government which keeps up the spirit of unrest; it is the retrogressiveness of the Transvaal and its suspicion of English intentions. These are frank words, and they would carry a great deal of weight if people, both in the Transvaal and out of it, could rid their minds of the suspicion that Mr. Rhodes's policy is by no means really considerate of other people's interest or that it is one of definite non-intervention.

Among the deaths of the week must be recorded those of Mr. James Payn, the well-known English minor novelist and versatile writer of literary gossip and reminiscence, and of Mr. Anton Seidl, the great musical conductor. Mr. Seidl has been identified with the history of musical production in this country for the past ten years. He assisted Wagner in the production of his Nibelungen Tetralogy, and was for three years the Director of the Leipsic Opera-House. Mr. Seidl came to America in 1888, and had charge of the first production in this country of several of Wagner's greatest operas. He died suddenly in New York last Monday night.

The Maine Report

The report of the Commission in the case of the Maine makes three points clear to all Americans: 1. That the officers and men of the Maine were not guilty of any neglect; that there was no lack of official discipline—as has been charged by certain newspaper correspondents. 2. That the wreck of the Maine was due primarily to an explosion from without, not to an accidental explosion of magazines within. 3. That the person or persons who caused the explosion are to the Commission wholly unknown. There is no suggestion in the Commission's report of any judgment whether or not the Spanish Government failed to exercise such care for the protection of the Maine while in a Spanish harbor as is due from a host to a guest under such circumstances. The Commission does not even affirm that the explosion was caused with criminal intent; but its report leaves to the public only one alternative. Either the Maine was directed by harbor officials, with culpable carelessness, to be anchored over a mine, which was then, also by culpable carelessness, exploded, or the explosion was caused by some irresponsible criminals, as yet unknown.

Americans will accept and ought to accept this judgment of the Commission as conclusive. The high character of the Commissioners, the abundant evidence that they have felt the responsibility of the occasion, the thoroughness of their investigation, the unmistakable care to keep themselves aloof from any possible influence of public opinion, and the judicial temper displayed in the report itself, all combine to give to their conclusions the weight of a final judgment. This weight attaches equally to all their conclusions, and to their silence as well as to their speech; to their exoneration of the officers and men of the Maine, to their judgment that the disaster was due to external cause, to their declaration that the authors are wholly unknown, and to their refusal to accuse the Spanish Government, directly or indirectly, of participation in the crime, or even of culpable negligence. This report is not to be accepted in part and rejected in part.

The facts as reported by the Commission do not constitute a cause of war. They justify our demand that Spain employ vigorous measures to bring the criminal or criminals to justice. They may justify a demand on Spain for damages for the injury to prop-

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erty—the loss of life can never be compensated in damages. The refusal of Spain to accede to either demand might perhaps, in certain exigencies, be a cause of war. But the destruction of the Maine, by some person or persons unknown, in a Spanish harbor, is not of itself a cause of war. It would be no satisfaction to honorable natures to destroy property of innocent Spaniards by bombarding Havana, because the property of the American Nation has been destroyed in Havana Harbor. It would be no satisfaction to honorable natures to destroy the lives of Spaniards by the official action of America, because the lives of Americans may have been destroyed by the criminal action of irresponsible and unknown criminals.

Moreover, it must be remembered that a Spanish Commission has, there is reason to believe, reported to its Government that the Maine was destroyed, not by assault from without, but by accidental explosion from within. This will not, and ought not to, cast any doubt in the minds of Americans upon the conclusions of the American Commission. But we must remember that some of the reasons which call on Americans loyally to support the finding of their Commissioners call on Spaniards loyally to support the finding of theirs. Americans will entertain no doubt about the conclusions of their representatives; none the less is it true that an issue of fact is raised by the findings of the two Commissions, and a question of international law as to the responsibility of Spain based on the determination of that issue of fact. Questions of fact and questions of law never can be determined by war. If war were declared and Spain were victorious, the victory would not determine that the Maine was blown up by an accident; if we were victorious, it would not determine that the Maine was blown up by design. On the contrary, if an independent and impartial tribunal, hearing all the evidence which has led the two Commissions to their conflicting conclusions, were to decide—as we have no doubt it would, such is our confidence in our own Commission—that the Maine was blown up by an assailant, and were it to add, as not impossibly it might, that Spanish officials were guilty of culpable neglect, then, in the judgment of the civilized world and in the history of the future, the responsibility for this crime would be determined, as far as it ever can be by human wisdom.

The Cuban question, then, remains unchanged by this report. The report may increase the perils of war, but it adds no reason for war. The issues raised between us and Spain by the destruction of the Maine are to be settled by pacific, not by warlike, measures. The larger question, Ought we to interfere to put a stop to the present barbaric warfare in Cuba? addresses itself as before to the American people. That is a question which cannot be settled by arbitration. The question, What does duty demand of us? cannot be settled *for* us; it must be settled *by* us. And if it is settled by the American conscience in the affirmative, it will remain for us to make that interference in the form least humiliating to Spain, and then for Spain to determine whether that interference shall cause war or not. If war must come, let it be a war for humanity, not for revenge or even for retribution.

Achan

The Old Testament story of Achan has a special point for the American people at this critical moment. The people of Israel thought themselves appointed by Jehovah as the executioners of his judgment to overturn a people whose government was cruel and rapacious, whose religion was superstitious, and whose social life was licentious. In their campaign against this people one of their number turned robber. His booty was found in his possession and he was put to death, and with him his family, either because in those days the doctrine of attainder was carried out with more remorseless logic than in later times, or because his family were participators with him in the crime.

We think the story of Achan contains a lesson for the American people in the present juncture. The conviction is forcing itself upon the conscience of the American people that they have no right to stand idly by and see the horrible tragedy go on in Cuba, which Senator Proctor so graphically described. They are slowly and reluctantly coming to the conviction that they are required by honor and conscience to interfere, in the interests of liberty, humanity, and justice. It is for the pulpit to bring such influences to bear as will make, if not impossible, at all events wholly disreputable in public esteem, the sin of Achan. Let not a war undertaken in the interests of humanity degenerate into a war for the gratification of revenge, for the acquisi-

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tion of territory, for the aggrandizement of the Nation, or for the mere wanton display of strength. Let every expression, in press or on the forum, which looks in this direction receive the sharp and instant rebuke of all teachers of morality and religion, and of all honorable men. If war must come—and let us still hope that the cause of humanity and justice may be served without war—let it be only under the impelling power of conscience, uncorrupted by pride or covetousness. Let the spirit of Abraham Lincoln be in our hearts, and the motto of Abraham Lincoln guide our actions: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the Nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

A Lenten Thought

Sin and Calvary

The tragedy on Mount Calvary set before the world the radical conflict between the love of God and the evil that is in man. That conflict is irrepressible, and will never be terminated by any kind of compromise. It is a fight to the death; for holiness and sin cannot finally exist together in the universe. Sin is not immaturity; it is positive, active, venomous. It destroys the soul which surrenders to it; it has marked the upward path of the race through history with brutality, lust, and infamy; on the first Good Friday it slew the divinest man who has ever appeared among men. If it could have destroyed the God in him, its work would have been complete; but in its supreme victory sin met with its final defeat. Against God, and against man committing himself to God, it is powerless. On Calvary its mask was torn off, and there it stands forever in the searching light of that divine sacrifice. It wears a thousand pleasant disguises; it has a thousand attractive forms; it takes to itself a thousand noble names, and calls itself instinct, liberty, art, and beauty; but under all these masks and stolen names it is vulgar, brutal, murderous. It defiles the sacredness of liberty when it deceives men by taking on the largeness of freedom; it destroys art when it hypocritically assumes to give it breadth and charm; it mocks at beauty by the cheap counterfeit which it offers in place of the reality; and, while pretending to multiply the sources of pleasure, dries it up at the springs. Let no one be deceived; sin is not only morally hideous, it is socially degrading. A "fast" society is also a vulgar society; for sin destroys refinement and culture as truly as it devours purity, honesty, and truthfulness. It lives upon the dullness and folly of men; upon their blindness and stupidity. With the cheapest tinsel it persuades some men that it is art; with the most vulgar tawdriness it makes others believe that it is beauty. Every sane man, when he frees himself from the illusion which sin throws over its victims, knows that he has been not only a transgressor but a fool; and if he is honest with himself, he humiliates himself for the offense of the mind as well as of the spirit. And all attempts to conceal the real nature of sin or to minimize its results by giving it philosophical names and explaining it as a necessary element in immature humanity are sophistries and illusions. There are aspects of the mystery of sin which we do not see as yet, but so far as sin touches men and women it is always and everywhere unmitigated evil; it corrupts, defiles, degrades, and destroys. It is a thing not only to be fought, but to be hated with a relentless and righteous hatred. When men are tempted to make terms with it, let them look at Calvary.

Women and Public Education

That women can affect legislation positively without the ballot has been proved beyond question. Notably is this true in educational matters. In no community has a group of women made a constructive study of the conditions of the schools of the community without accomplishing something; and this under conditions that have been accepted as unchangeable. For instance, the passage of the bill abolishing the trustee system in the city of New York was due wholly to the public sentiment awakened by the Public Education Association of that city. The reform measures made possible by the passage of that bill must always be credited to the women of the city. The Civic Club of Philadelphia, the Brookline Association, the federated clubs of Illinois, and many other local and

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town organizations show the value of woman's interest and activity in favor of better schools and better systems of education.

The more intelligent any body of women whose love of their country and its institutions leads them to become interested in the public schools may be, the more reverently they approach this whole problem of education. When the problem centers on the public school, the first impulse is to shrink from it because of its magnitude and a consciousness of a lack of that kind of training which fits one to estimate the work from the educator's standpoint. This training requires study of methods and systems, comparisons between different kinds of schools, as well as different administrations as revealed in different cities, and a close, sympathetic observation of the schools in one's own locality. Not only the schools, but the community which patronizes them, are factors in the solution of this problem. Every intelligent woman can understand the physical conditions that govern the life of teacher and pupil when she has trained her powers of observation, and by study has acquired a standard. Overcrowded rooms; lack of proper light and air; improper seating of children; the adaptation of the school furniture to the needs of the children; the quality of the books used—all these matters are within the compass of the judgment of any woman of intelligence. Recently a group of women in a city in which the condition of the public schools had not been a matter of public interest decided to study the group of schools in the school district in which they lived, and the schools on the immediate borders attended by some of the children of this district. The facts gleaned as to the physical side were, in some instances, startling. One building was promptly condemned. Four class-rooms, occupied on an average by 120 children, were lighted through corridors; there were no closets for clothing, which was hung in a corridor without any provision for heating. In another school, in three class-rooms designed to seat 140 children, 176 were seated. Fifty per cent. of the children in these class-rooms could not touch their heels to the floor when seated; the desks were three inches too high. The blackboards were forty inches from the floor; they should be twenty-five inches from the floor.

When this group met to compare the results of their observations, they recognized first of all the great disadvantages under which teachers labored; the spirit of devotion to their profession and to the interests of the children, and the inherent spirit of maternity shown by the attitude of most of the teachers toward the children under their care. This group of women soon saw that much of the philanthropic and charitable work which consumed so much of their time, their thought, and their money, was necessitated by the quality of education and the physical environment of the children of the poor in the school buildings; that wisdom and intelligence both demand that the schools be made the first object of care; that this attitude of mind on the part of the public would mean the beginning of a preventive work which would steadily lessen the need of philanthropic work.

The solution of the educational problem in any community must be a matter of evolution, not revolution. Women are the leisure class, and should make it their first public concern to know the exact conditions controlling the life of every child in the community, but more especially the lives of the children whose parents, through ignorance or indifference, take no thought of the influences that make or mar the characters of their children. Comparatively few men can take time for observing the schools. To the women is given this opportunity to bear their share of the public burden in the care of the children, where intelligence may be used in the prevention of those evils which threaten us. Education is the natural province of woman to-day, and her duty to the community, next to the condition of her home, is to secure sound and wholesome conditions for the children in our schools.

Work and Culture

Liberation

Work is the most continuous and comprehensive form of action; that form which calls into play and presses into steady service the greatest number of gifts, skills, and powers. Into true work, therefore, a man pours his nature without measure or stint; and in that process he comes swiftly or slowly to a clear realization of himself. Work sets him face to face with himself. So long as he is getting ready to work he cannot measure his power, nor take full account of his resources of skill, intelligence, and moral endurance; but when he has closed with his

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task and put his entire force into the doing of it, he comes to an understanding not only of but with himself. Under the testing process of actual contact with materials and obstacles his strength and his weakness are revealed to him; he learns what lies within his power and what lies beyond it; he takes accurate account of his moral force, and measures himself with some degree of accuracy against a given task or undertaking; he discovers his capacity for growth, and begins to see, through the mist of the future, how far he is likely to go along the road he has chosen. He discerns his lack of skill in various directions, and knows how to secure what he needs; in countless ways he measures himself and comes to know himself.

For work speedily turns inward power into outward achievement, and so makes it possible to take accurate account of what has hitherto lain wholly within the realm of the potential. In a very deep and true sense an artist faces his own soul when he looks at his finished work. He sees a bit of himself in every book, painting, statue, or other product of his energy and skill. What was once concealed in the mystery of his own nature is set in clear light in the work of his hands; the reality or unreality of his aspirations is finally settled; the question of the possession of original power or of mere facility is answered. The worker is no longer an unknown force; he has been developed, revealed, measured, and tested.

In this process one of his highest gains is the liberation of his inward power and the attainment of self-knowledge and self-mastery. No man is free until he knows himself, and whatever helps a man to come to clear understanding of himself helps him to attain freedom. A man does not command his resources of physical strength until he has so trained and developed his body that each part supplements every other part and bears the strain with equal power of resistance. When every part has been developed to its highest point of efficiency, and the whole body answers the command of the will with that completeness of strength which has its source in harmony of parts through unity of development, the man has come into full possession of his physical resources. In like manner, a man comes into complete mastery of himself when, through self-knowledge, he presses every force and faculty into activity, and through activity secures for each its ultimate perfection of power and action.

When every force within has been developed to its highest efficiency, complete liberation has been effected. The perfectly developed and trained man would have the poise and peace which come from the harmonious expression of the soul through every form of activity, and the freedom which is the result of complete command of all one's resources and the power to use them at will. This ultimate stage of power and freedom has, perhaps, never been attained by any worker under the conditions of this present life; but in the exact degree in which the worker approaches this ideal does he secure his own freedom. The untrained man, whose sole resource is some kind of unskilled labor, is in bondage to the time and place in which and at which he finds himself, and the opportunities and rewards close at hand; the trained man has the freedom of the whole world of work. Michael Angelo receives commissions from princes and popes; Velasquez paints with kings looking over his shoulder; Tesla can choose the place where he will work; Mr. Gladstone would have found fame and fortune at the end of almost any road he chose to take. In the case of each of these great workers inward power was matured and harmonized by outward work, and through work each achieved freedom.

No man is free until he can dispose of himself; until he is sought after instead of seeking; until, in the noblest sense of the words, he commands his own price in the world. There are men in every generation who push this self-development and self-mastery so far, and who obtain such a large degree of freedom in consequence, that the keys of all doors are open to them. We call such men masters, not to suggest subjection to them, but as an instinctive recognition of the fact that they have secured emancipation from the limitations from which most men never escape. In a world given over to apprenticeship these heroic spirits have attained the degree of mastership. They have not been carried to commanding positions by happy tides of favorable circumstance; they have not stumbled into greatness; they have attained what they have secured and they hold it by virtue of superior intelligence, skill, and power. They possess more freedom than their fellows because they have worked with finer insight, with steadier persistence, and with more passionate enthusiasm. They are masters because they are free; but their freedom was bought with a great price.

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Mother and Child

A Divine Parable

BEFORE the Dresden Madonna all heads are instantly uncovered; in that presence universal human instinct recognizes not only a work of genius, but the holiest and highest mystery of life. The immortal mother with her immortal child in her arms seems, on that beautiful canvas, to show forth, as in a parable, the infinite love brooding over and encircling the finite life. In the human life of God there is nothing so wonderful as its complete union with man in all his experiences. From the manger to the tomb God walked with men, and sounded all the depths of their suffering and compassed all the possibilities of their growth. He was a son, a brother, and a friend, as well as a teacher and a leader. As a little child he lay in a human mother's arms, and she protected and cherished him as if she were God and he a helpless human child.

Painters have poured out their genius in the endeavor to picture that marvelous cherishing of the Divine by the Human; but the mystery and the wonder of it are beyond the language of any art. It has often been said reverently that in the Trinity the divine need of an object of love and of the fellowship of love is revealed; may it not be said that in the immortal brooding of the human mother over the divine child God's need of man is disclosed as in a parable? The spiritual meaning of motherhood grows more clear as men grow wiser in knowledge and in experience; the hour of birth is the most wonderful moment in man's history; the love of the mother is the purest feeling which he knows; the brooding of the mother over the child is the deepest image he has for God's care of man. Is there not, however, in this immortal parable of mother and child a still deeper meaning?

When Christ was born of a human mother, lived in a human family, bore a man's burdens, did a man's work and died a man's death, he so blended the divine and the human that they are henceforth indivisible. Men knew before that they were the sons of God, but they did not know that they were as necessary to the fullness of his life and satisfaction of his love as are children to human parents in a human household. There can be no home without children; there may be love and purity and peace in the house; but if there are no shouts of joy, no sound of eager feet, no hourly need of protection and care and guidance, no constant interchange of love and service, there can be no home. To a God whose name is Love could there be a Heaven without the companionship of children? Could the divine nature express itself if there were not children upon whom the wealth of its infinite tenderness could be poured? Could Love reign alone in a silent universe?—love that cannot be born until there is some one whom it can seek and by whom it can be returned?

The fullness of life is in the pouring out of love in all manner of service, and the joy of life is in the returning tide of love, rising silently about the solitary spirit and as silently stealing into the innermost channels of its being. Could God be God if this interchange, which robs human life of its loneliness and gives it immortal beauty, were denied him? Does not he need us as we need him, and in this deep necessity does not the divine become more wonderful and mysterious and the human more holy? The divine child encircled by the arms of the human mother is a picture upon which men may well look with uncovered heads; for it is the parable of the deepest and most beautiful of all the truths about this divinely ordered life of ours. The human child who seeks the ultimate truth and the inward peace must say with St. Augustine, "Thou hast made me for thyself, and I am restless till I rest in thee;" and in the heart of the Divine Father must there not be an answering cry, "I have made thee for myself, and I cannot rest until thou rest in me"?

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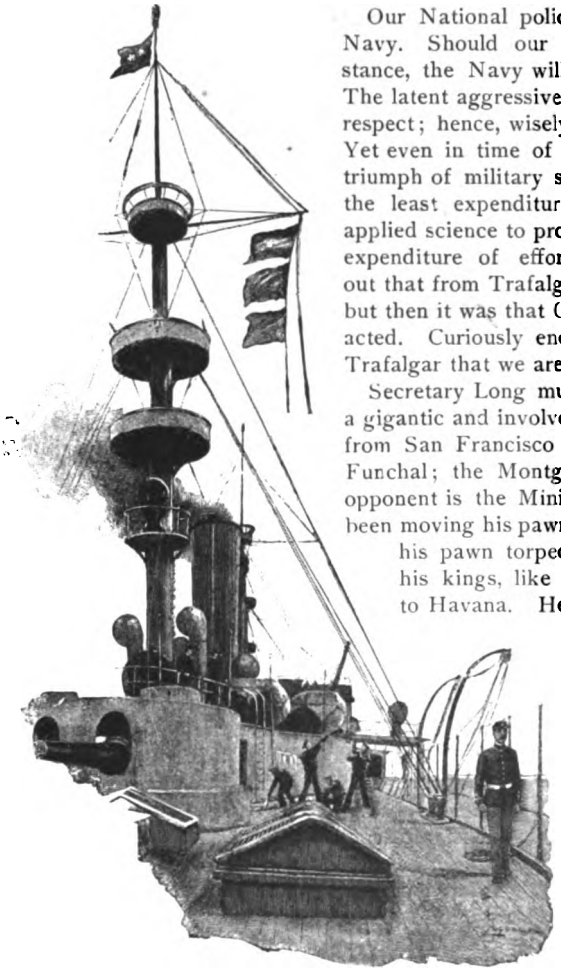
The Naval Defenses of the Nation

By Elbert F. Baldwin



SIGNALS ALOFT

Drawn by Mr. R. F. Zogbaum. Reproduced from "All Hands." Copyright, 1897, by Harper & Brothers.

Our National police force consists of the Army and the Navy. Should our peace be disturbed from Spain, for instance, the Navy will have the brunt of the policing to do. The latent aggressive strength of our Navy wins for it a real respect; hence, wisely directed, it makes for peace, not war. Yet even in time of war, as Captain Mahan says, the greatest triumph of military science is to win with the least fighting, the least expenditure of life—just as it is the triumph of applied science to produce the greatest results with the least expenditure of effort. This distinguished authority points out that from Trafalgar to 1815 there was no great naval battle, but then it was that Great Britain's sea power most decisively acted. Curiously enough, it is against the power possessing Trafalgar that we are now arming ourselves.

Secretary Long must feel nowadays as if he were playing a gigantic and involved game of chess. He moves the Oregon from San Francisco to Callao; the Helena from Lisbon to Funchal; the Montgomery from Key West to Havana. His opponent is the Minister of Marine at Madrid. He, too, has been moving his pawns and kings about. He has been sending his pawn torpedo-boats from Cadiz to the Canaries, and his kings, like the Vizcaya, to New York, and thence to Havana. He has some splendid pieces in reserve—the Cristobal Colon, the Maria Teresa, and others. So has Secretary Long in the battle-ships Massachusetts, Indiana, Iowa; in the cruisers Columbia, Minneapolis, New York, Brooklyn.

Strange to say, in this international game of chess it is the pawns that just now seem to count for the most. Of course the mighty battle-ships—the kings—make the greatest impression. They are magnificent floating forts; they cost three or four million dollars apiece; they spout forth fire and destruction with terrible effect. But they also do other things. In three minutes' time they may turn tail and dive to the bottom of the sea, there to remain, as in the case of the British Victoria, rammed by the Camperdown in the Mediterranean a few years ago. Or, as we have had recent and sad cause to know, there may be an explosion, whether from without or within, and in an instant hundreds of men and millions of money are lost.

Men are slow to believe that the idea of bigness as connected with fighting boats should be abandoned, and hence we have battle-ship after battle-ship constructed at enormous cost. Yet there has been no proof that these huge vessels may not be as dangerous to the home government as to the enemy's. At best they are smoldering volcanoes. The only naval contest of recent date in which battle-ships were engaged was that of the Yalu in the Chino-Japanese War, when the Japanese showed that their lighter cruisers were more to be relied on than were the heavy Chinese craft. Despite this, it has been said in defense of the great war-ships that the Japanese owed their victory the

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ENTRANCE TO BROOKLYN NAVY-YARD

rather to their better manning and discipline. Of course it is true that the navy must depend not so much on the gun as on the man behind it.

We have four three-million-dollar battleships afloat—the Oregon, Indiana, Massachusetts, and Iowa; five of even greater cost are in process of construction. We had two of less displacement, armament, and cost than any of the above; one of these lies at the bottom of Havana Harbor.

Our armored cruisers are the three-million-dollar Brooklyn and New York. Our protected cruisers are the nearly three-million-dollar Minneapolis and Columbia, the nearly two-million-dollar Olympia, the million-dollar Newark, Philadelphia, San Francisco, Baltimore, Charleston, Cincinnati, Raleigh, and the less-cost Chicago, Atlanta, Boston, Detroit, Marblehead, and Montgomery. Our cruiser list is thus an imposing one. It is now reinforced by the recent emergency purchase of two good ships, the Amazonas and the Almirante Abrouall, which had just been built in England for the Brazilian navy. They are protected cruisers, like our Raleigh and Cincinnati; that is to say, they are not heavily armored. They have no barbettes or gun-carriages which can be raised and lowered, permitting discharges from bulwarks instead of from portholes. They will be a welcome addition to our fleet, but there was not so much need of increasing it in this respect as of preventing Spain from increasing hers.

In gunboats we have the Concord, Yorktown, Bennington, Annapolis, Newport, Petrel, Princeton, Vicksburg, Marietta, Wheeling, Nashville, Bancroft, Castine, Machias, Helena, Wilmington. Perhaps there is no better-known fighting craft than the ordinary gunboat.

Ever since our Civil War other engines of destruction, the monitors, have kept a marked and increasingly important place in our naval armament. No occurrence of that war has been more vividly in the minds of Americans than the fight between the Merrimac and the Monitor. Bravery was as surely displayed by Paul Jones and his men in the Revolution, by Perry and his men in the War of 1812; but here was equal bravery united with a contest of machines, which thrilled the world. From the date of that battle naval defense has been revolutionized. The frigate departed; the turret came. There is, nevertheless, a difference of opinion regarding monitors. Some contend that they are too slow, and cannot make quick movements from one port to another. On the other hand, it is claimed, in the first place, that the monitor presents greater invulnerability with less proportional weight than any other kind of boat, for most of it is below the water-line; secondly, that it can fire its guns in rough weather more accurately than can any other type of ship, for its gun platform is steadiest; lastly, that the loss of a monitor would be a slight thing compared to the loss of a battle-ship. The work of monitors is to guard the entrances to harbors and to act as battle-ship helpers. In the present juncture the modern boats of this class—the Puritan, Amphitrite, Miantonomoh, Monadnock, Terror—will have the assistance of thirteen old-

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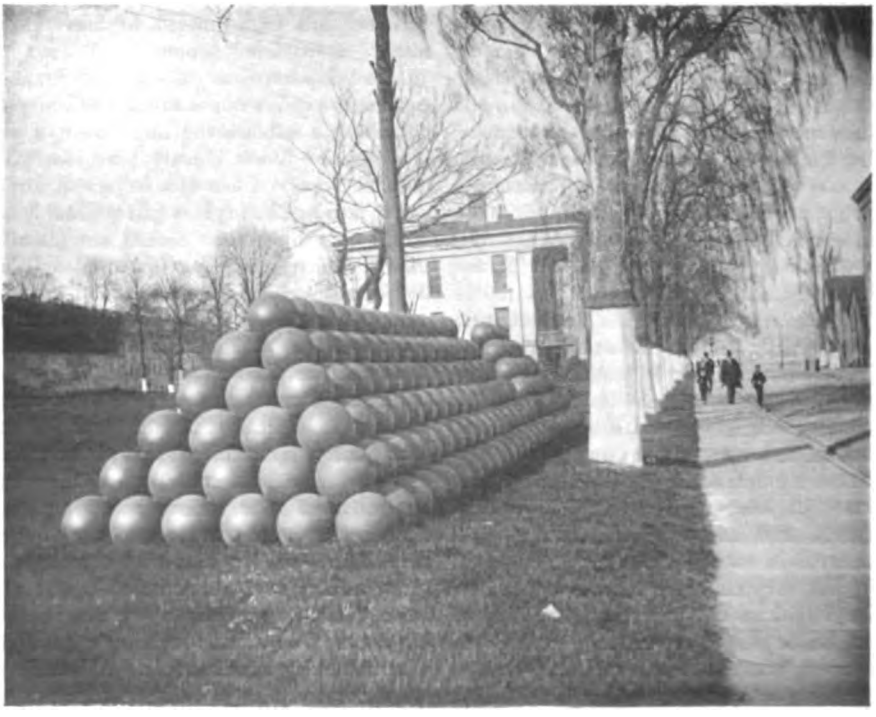
fashioned, single-turreted monitors. Thirty years and more have passed since the famous trial of Ericsson's invention. No naval notion has since so astonished the world, but our Yankee ingenuity still finds play, and our Yankee persistence induces the Government to experiment with dynamite cruisers like the Vesuvius and with submarine diving-boats like the Holland and the Plunger.

The Ericsson and Cushing, with their twenty-four and twenty-two knot speed, are torpedo-boats of which any nation might be proud, but it must be acknowledged with chagrin that our navy is weakest in torpedo-boats and in torpedo-boat destroyers. Our number of battle-ships is out of all proportion, or rather our total of torpedo craft is under all proportion. Mr. Herreshoff, the blind torpedo-boat and yacht builder, proposes to duplicate the Gwin and the Talbot in three months' time, though it took nearly four times as long to build the first two. Their patterns being at hand, new boats could more quickly be put together.

To make up for a still more glaring deficiency in our torpedo flotilla, the Navy Department has been taking account of swift and well-built private yachts. The first one to be converted into a torpedo-boat destroyer may be the yacht Mayflower, built by the late Ogden Goelet. The Mayflower may be fitted with torpedo-tubes, and in addition to her small battery already on board there will be placed in position some rapid-firing rifles. This is only the beginning, however. The Mayflower is not a fast boat, that is, as speed is considered nowadays in torpedo vessels, and our Government is endeavoring to obtain some swifter craft abroad. Up to the present we have not had one torpedo-boat destroyer—let alone a flotilla of them. Several destroyers are now in process of construction at the Thornycroft works in England, and the company has offered to sell the complete detailed working drawings of the ships, but our Government would prefer to buy the ships themselves. It is, indeed, reported that some have already been secured elsewhere.

To sum up, in terms of tonnage, our naval force consists of eleven ships of the first rank—that is to say, of five thousand tons and over. Of the second rank (between three thousand and five thousand tons), we have seventeen. Of ships of the third rank (between one thousand and three thousand tons), we have no less than forty-two. Of ships of the fourth rank (between five hundred and one thousand tons), we have only seven. The



BROOKLYN NAVY-YARD: MAIN STREET, SHOWING COMMANDANT'S OFFICE

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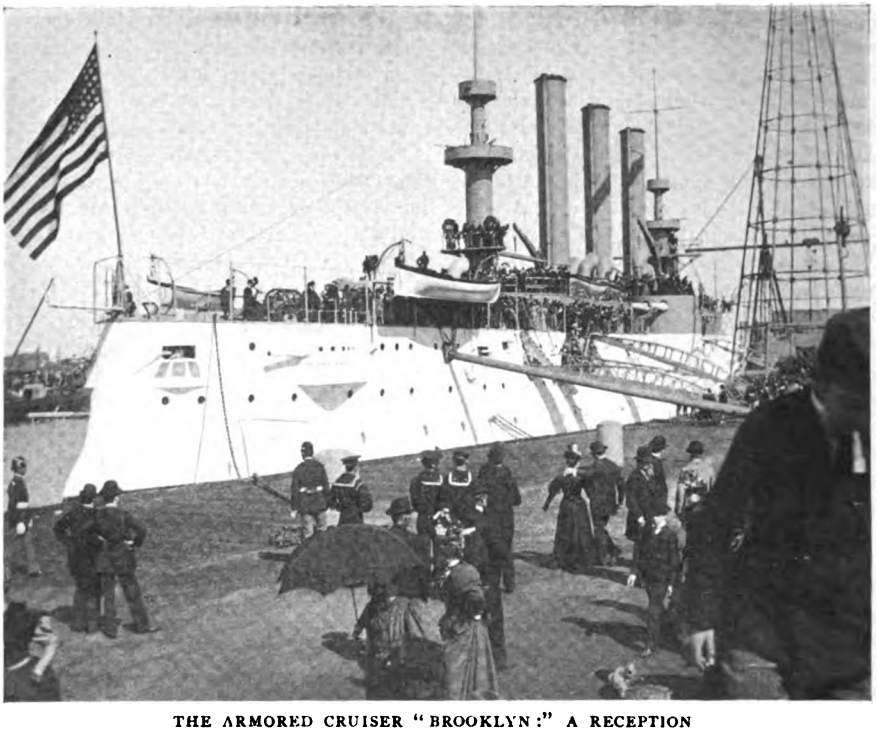

THE ARMORED CRUISER "BROOKLYN:" A RECEPTION

total number of our ships is seventy-seven, about one-third of this number being armored. Above fifty ships are now in commission and ready for service.

The disposition of our fleet has been in Atlantic and Pacific, European and Asiatic squadrons. The last-named squadron will probably remain at Hong-Kong, ready to move on the Philippines in case of trouble with Spain. We have no longer a European squadron; it has lately consisted of three boats in Lisbon Harbor. To order them home was a wise thing, for in case of war, Spain might easily have bottled them up there. Two of the boats, the Helena and the Bancroft, were not heavily armed; the other—the San Francisco—is a cruiser of considerable importance. She is at present transferring her crew in England to the new Brazilian cruiser Amazonas, now ours. The Oregon's departure leaves the defense of the Pacific coast in the care of the Charleston, Philadelphia, Monterey, and Monadnock. This seems sufficient, as in any conflict with Spain not a ship in her navy could be spared for service on the Pacific. The fact that the Oregon must needs be moved around from San Francisco to the West Indies is certainly reason enough why the Nicaragua Canal should be built. It is a military as well as a commercial necessity. Two months spent in doing what two weeks would accomplish is galling in the extreme to a high-spirited, businesslike, and rather "up-to-date" people.

Most important of all at any time, but especially now, is our Atlantic coast defense, and of that defense the large fleet of ships now at Key West is truly "the observed of all observers." Even with its lack of torpedo craft the assemblage is a formidable one. At all events, Admiral Sicard commands an unprecedented gathering of American ships. They consist, first, of the so-called coast-line and ocean-going battle-ships Indiana and Iowa, built so as to allow access to as large a number of harbors as possible, yet also built for distant service, since each vessel's bunkers hold many hundred tons of coal, thus giving opportunity for an extraordinarily long cruise without recoaling. These boats are provided with variously sized guns, including the largest made, and are equipped with the thickest nickel-steel armor. Such guns and armor are remarkable not alone from a naval standpoint; we are reminded by them also of our country's prodigious manufacturing development. A decade ago we were producing nothing in armor exceed-

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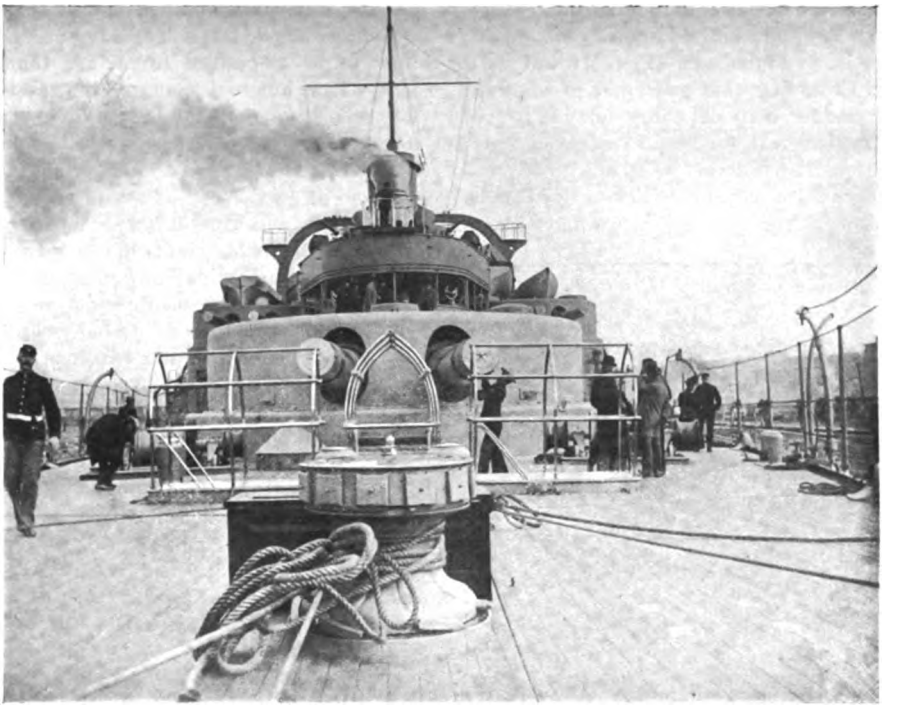

DECK OF BATTLE-SHIP "MASSACHUSETTS"

ing five inches, or in guns above eight inches. Still, as we are reminded, a battle is won by the weight of metal landed, not by the weight thrown. Next come the cruisers New York, Montgomery, and Detroit. Then there are the gunboats Annapolis and Nashville, while four more are cruising about the Caribbean Sea. After these the ram Katahdin should be mentioned. As the name indicates, the use of this boat is to launch herself against the hull of her foe. Then come the representatives of our monitor, torpedo, and dispatch boat service.

In the more northern fleets the ships which first interest one are the armored cruiser Brooklyn, and the protected cruisers, the twenty-three-knot Minneapolis and the twenty-two-knot Columbia. The latter mount eleven guns each. Then there is the slower Cincinnati, also of eleven guns. Following these comes the Marblehead cruiser class, then follow gunboats like the Machias, and then the monitors: the Puritan, mounting twelve-inch guns; the Miantonomoh, Terror, and Amphitrite, with ten-inch guns; lastly, the torpedo-boats. In case of war the Brooklyn, Minneapolis, and Columbia would probably form the nucleus of a flying squadron.

It is a satisfaction to add that the House Committee on Naval Affairs has authorized the building of three new battle-ships At the same time it has agreed on a maximum price of four hundred dollars a ton for armor-plate. Three new torpedo-boats and three torpedo-boat destroyers are also authorized, and an appropriation set aside for the establishment of a Government smokeless powder factory. Five new dry-docks have been authorized. A greater dry-dock is about being built at Newport News. This mammoth dock will be capable of receiving two of our largest war-ships at one time. It will cost over a million dollars. The present dock at Newport News is now the largest in American waters, but lacks a few feet of being able to receive our present first-class battle-ships.

For the auxiliary fleet about two hundred vessels are now actually available, although it is said that the original list offered included nearly one thousand names. These range from the American Line steamers of eleven thousand tonnage down to steam yachts and ocean-going scout-tugs. On the St. Louis and St. Paul of the American Line there would be placed eight six-inch guns each; on the other boats, taken from the Southern Pacific Company, the Ward, Plant, and Old Dominion Lines and other companies. the

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guns would be fewer in number and smaller in size. An important addition to the auxiliary fleet is an ambulance ship. It will fly the Red Cross flag as a guarantee of neutrality. A cause for National congratulation is found in the fact that our Naval Ordnance Bureau declares its readiness to arm with the most modern rifles and ammunition twelve auxiliary cruisers as speedily as they can be secured.

THE TORPEDO-BOAT "STILETTO"

The United States Navy must be first in point of efficiency. Comparing it with Spain's, we find ourselves stronger in battle-ships, protected cruisers, and monitors, Spain being apparently stronger in armored cruisers and torpedo-craft.

The coaling problem has been greatly simplified by the establishment at the Dry Tortugas (islands sixty-odd miles west of Key West) of a fortress and coaling station as a base of naval operations. Not only is the Tortugas station of strategic value in land defense, but its anchorage is well sheltered and ample for a fleet. The navy needs coal there to the amount of twenty-five thousand tons. Five hundred thousand dollars out of the emergency fund of fifty millions unanimously voted by Congress was set aside for enlarging the storage facilities of the Tortugas and of Key West. In case of war with Spain the whole crux of the situation might lie in our ability to coal quickly off the Florida coast, and in Spain's ability or non-ability to coal in the West Indies. It has even been said that if our navy can prevent an opponent from coaling, the army will never be called into action for defense.

The Spanish scare will have had one good effect if it forces us to reorganize the personnel of our navy. As has just been seen, we have ships and machines, armaments and guns. Have we men? For the rank and file the requirements are such that even an emergency enlistment has gone forward only slowly. Yet we must have at least two thousand men immediately available, of this number one-fifth being urgently needed to fill out crews of vessels already in commission.

Turning to the higher grades, we find a seemingly unreasonable length in the course of the Naval Academy—four years at Annapolis and two at sea. The Roosevelt Bill is so called from the Assistant Secretary of the Navy, who presided over the Board which framed it, the naval members being seven line officers and four engineers. By the provisions of this bill, now before Congress, the two years' sea service following graduation is dispensed with. It is also provided that cadet engineers now on cruises, and also those belonging to this year's class, shall receive commissions at once and be assigned to duty as junior engineers. Thus about eighty commissioned officers would be immediately added to the present Engineer Corps. Our Congressmen are therefore likely to have a greater rush of applicants than before; it will be remembered that one naval cadet is allowed for each member of the House of Representatives, one for the

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THE SIGNAL BRIDGE: FOLLOWING MOVEMENTS OF THE FLAGSHIP

Drawn by Mr. R. F. Zogbaum. Reproduced from "All Hands." Copyright, 1897, by Harper & Brothers.

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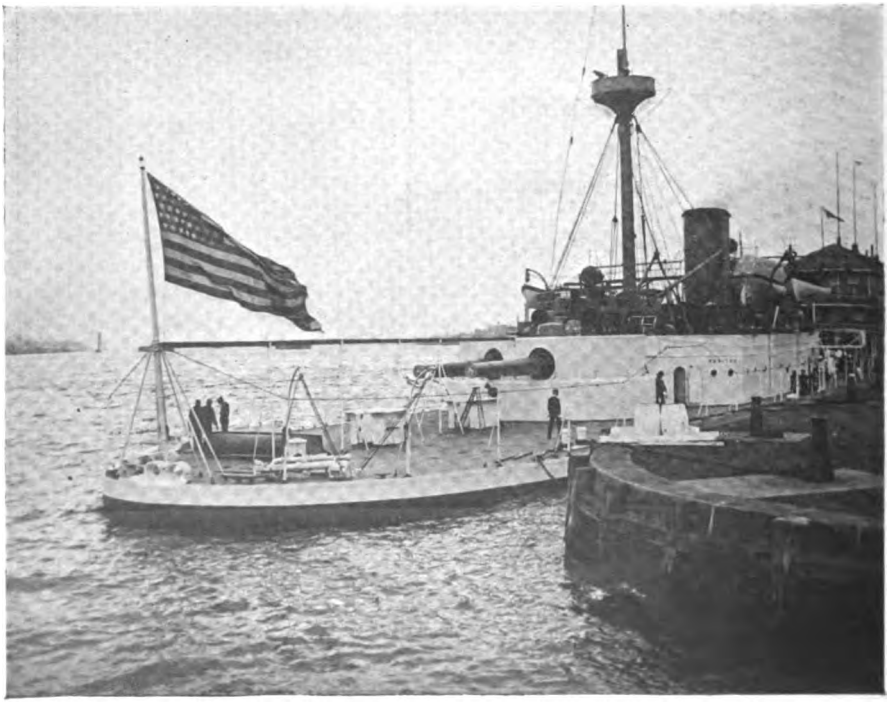
District of Columbia, and ten at large. When the cadet returns to the Academy for final graduation, the district then becomes vacant.

Another untoward feature of the navy has been that the chances of promotion have been dependent upon seniority. This has worked evil in two ways: sometimes officers are too old when their turn at promotion comes, or, on the other hand, have only just had sufficient ripeness of experience to fit them for perfect executive action, when, lo! the age-limit is reached. If the Roosevelt Bill becomes law, there will be a more rapid securing of promotion by the annual compulsory making of vacancies in each class (if they do not occur through natural causes), by a Board of Admirals who shall be empowered to retire such officers as it may choose. This may seem harsh, but the facts remain that the proportion of subordinate officers is too great to permit them all to attain command-rank in time to be of the greatest good.

The Roosevelt Bill will also amalgamate engineers with the line. In consequence of the inadequately manned and hence overworked engineering department, there has long been ill feeling between engineers and line officers. The older engineers should receive line titles, and will, under the new bill. If they so elect, engineers of an intermediate age may pass examinations to be assigned to line work; if they do not so elect, they are put with the first group. The younger among the engineers, however, must in any event qualify for line duties. On the other hand, the line officers must learn how to manage machinery. The provision of the Roosevelt Bill adding to the navy, with warrant rank, one hundred machinists for the engine-room watches is regarded as of signal importance. These machinists will do much work now performed by the engineers. Attention has also been called to the insufficiency of our electrical service as far as men are concerned. If electricity is to decide naval combats, as has been prophesied, our ships surely ought to have skilled service a-plenty from a country which has led the way in electrical inventions and appliances.

These lacks will be made good, and pride will be more than ever justified in that arm of our National defense much in evidence during these days and nights of agitation if not of war. Nevertheless, as Captain Mahan says, if our navy bore any due proportion to the population and wealth of the Nation, there need be no agitation and no war.



AFTER-DECK OF THE MONITOR "PURITAN"

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Easters and Easters

By the Countess Alida von Krockow

THE notion that Americans do not understand how to be merry is accepted so commonly nowadays that we have almost ceased discussing it. Yet the charge must have been met with a good deal of resentment, I fancy, when it was started first. I know that we took our holidays in New York when I was young, as they came round, celebrated them more or less, and thought no more about them. We were content with them and with ourselves. It did not occur to anybody to inquire whether there were better kinds of observances. We were sure in advance that there were not. If we had a creed on the subject, it was made up of two articles, the first of which ran to the effect that we were better than the Roman Catholics, who solemnized Church festivals; while the second embodied the idea that the thriftlessness of foreigners was shown by their indulgence in useless fête-days.

What occurred when poets began to disturb this complacent state of mind—I think it must have been poets, at any rate—by ridiculing as poverty of sentiment what had been assumed as virtuous superiority, I imagine somewhat as follows: The first instinct of good citizens was to ask what the whole matter was about, anyway.

Then they declared, with tempers a good deal ruffled, that if a more glorious holiday existed than the American Fourth of July, they would like to know it; *they* had never heard of it.

The National attitude of mind, in short, was indignant and incredulous.

However, too many Americans had traveled in other lands, with observant senses, not to have been struck by the truth of the novel charge. They had become aware of a great difference between the home manner of marking a festival by a speech and a town procession, or by a sermon and a family dinner, and the whole-souled abandonment of the populations of the Old World to festive periods for days together. And they had to admit the fact.

The difference was, indeed, prodigious. But they also resorted to apology. Americans, they said, are not the only people who have lost the art of being merry. The English likewise took their pleasures staidly.

The whole truth is, the time for folk festivals is past. Men cannot be expected to deliver themselves up to deliriums of ecstasy in the nineteenth century as they did in the Middle Ages. They have not the mediæval superstitions, thriftlessness, and lax morality which make animal jubilation of the old sort possible. Protestantism has sobered mobs. Where festivals are carried on still in a bacchic spirit, civilization is behind the times; and this was the conclusion that sound, matter-of-fact Americans accepted generally.

But as all minds are not matter-of-fact, some individuals remain who nourish an ideal wish to take a part in these Old World festivals. They would give a good deal to feel their pulses beating in harmony with a great joy, and their souls infused by the magic of a jubilant delight that left no room for contemplation. These are the unhappy people who since childhood have not been able "to get out of themselves."

You see their wistful faces in the Carnival crowds at Nice, staring at the kneeling multitudes of a Roman Easter Benediction, and watching the Bairam procession at Constantinople and Beirut. In vain; the spirit of rejoicing passes them by and leaves them unpossessed, do what they may.

They end by reasoning discouragingly that young animal spirits must be the requisite which is needed for the transports of imagination; or, since old men and women, who cannot possess much vitality, seem as pleased as anybody, why, childlike ignorance of mind may be the thing; or a faculty of living in the present moment; or a something—it is hard to define exactly what.

Very few are led behind the scenes where the drama of great folk festivals prepares itself. I never should have been, I am sure, save for the accident of having married, and having lived in the province of North Silesia, so noted for its fêtes.

There my eyes were opened, with the result that, as I had been before one of those same seekers after gayety and joy, I say now, the people is happiest that has no festivals.

Take Easter, for example. We know what

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it means to us. A day of rejoicing by the Christian Church indeed, but practically, in so far as popular celebration is concerned, limited to the decoration of the church altars with floral offerings, and attendance at church service; by many it signifies scarcely more than the flaunting of new spring clothes.

In Silesia Easter is not a term for any one day, but a period of two weeks or more, without any fixed date of commencement.

All you know is that some day, on driving through your village, you observe more life than usual along the highway, and see lads dispersed over the fields cutting twigs of willow; into the old town market-square. and behold its weather-blackened booths and massive archways alive, as it were, with brightest color.

The smart coloring, you see, comes from small twigs painted red and adorned with paper flowers. Every market-woman on the square has bunches of them for sale; they hang among the festoons of sausages in the meat-booths, blossom over the cabbages of the vegetable stands, and peep out of the legs of the boots in the shoe-shops—dozens, hundreds of them.

One woman who has nothing else for sale waves them at the passers-by, crying: "Buy a May-tree! Ho! Wake up! Heigho staves! Heigho staves! A Lattery switch, sir? Here's for you!" Everybody buys one. On the road home you pass families of peasants trapseing along with the gay things. And the gallant-looking branches greet you again at your threshold, this time in the hands of a group of little children, singing. Your cook dispenses cake to them; and later, with all her fellow-servants, sallies forth with the greening boughs.

By Palm Sunday every living soul seems to have got hold of a green twig or two, or to be holding his penny ready in his pocket to purchase one, or his jackknife to cut one for himself.

"Lattery," of course, is a corruption of Latore, the second Sunday before Palm Sunday, the day when the May-trees, I suppose, were originally carried about.

One sees how tattered and faded, almost past recognition, is the garment become that once, no doubt, was a stately robe of ceremony; a symbolism that covered and expressed the high sense of natural human joy in light and color, and that anticipated by procession and rapt parade the coming pageantry of the unfolding year across the earth from the early South to the distant North.

Yet discovery even of these ragged remnants is exhilarating here in the East, where life looks poor enough. The pristine meaning of the May-tree procession remains clear to the people's hearts, one thinks, however it may be to their heads, by the sheer means of a primitive, continued want of heat, and by glad inward stirrings at the prospect of a change. Their low, cold huts are not so different, in truth, from those of their forefathers, who created the first out-of-door rites. And then the fact that this heritage of a childlike and poetic past should have been caught at, when relinquished by their elders, and held by the hands of little children. gives one an insight into the graceful recompense of Nature and life.

By Palm Sunday the sky is lofty, bright, full of scudding white cloudlets in place of the heavy, immovable mist that intrenches itself there all the winter. Underfoot are small puddles and sinks of mud; but the pedestrians who tripped round them carefully yesterday, plash through them in reckless good spirits to-day. It is not always that your countryman goes into the church, even if he comes into the town. But on Palm Sunday he omits his visit to the "Golden Tree Tavern" and comes along to mass with his women folks. The willow sprigs that serve for "palms" are sticking in his and his youngsters' hats. The women hold theirs in the same hand with their prayer-book, which is wrapped up for protection in a linen handkerchief. With the other hand they lift their multitudinous skirts. The damp exhalations of human crowds seem somehow, when mingled with the strong balsam of the smoke of incense, to belong peculiarly to the church, and form the cathedral atmosphere that makes up an insensible part of the sacred impressions which the memory preserves of holidays and mass.

The people, who have scarce standing room, shove closer together as the procession of the priests begins, and sink upon their knees. The countryman, pulling the twig from off his cap, holds it out to be sprinkled with holy water, then makes the sign of the cross over it and his own bosom.

In his thoughts move remembrances, at this moment, of the scene two thousand years ago that took place in the holy city of Jerusalem. But, as he sticks the palm in his hat again, he thinks, too, of all his grandfather

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used to tell him of Miller Hansen's grandfather, of Devil Hansen's buck, and of his own loss of his barns in the summer of '71, when he had drank at the "Golden Tree" on Palm Sunday instead of coming to church to mass; if the fire was not exactly lightning, yet it might have been, he reflects sagely, and therefore he carefully preserves his palms, this time, for they protect against lightning and flood. Meanwhile the procession is disappearing again, in the choir behind the altar—the Archbishop in a purple gown, the priests in red, and the altar-boys in white long surplices.

The Archbishop and priests carry real, tropic palm-leaves, but not always with dignity or solemnity; some of the elder priests shoulder theirs like soldiers with guns off drill.

A curious custom exists in some villages in the mountains, of the sacristan shutting the door before the face of the bishop and beginning a confab with him. But this rough detail, that embodied one of the difficulties made to Christ's entrance into Jerusalem, is expunged from the ceremony of town and city churches.

The countryman, meanwhile, leaves the church with the reflection that it will be well to walk over his fields on Green Thursday afternoon while the holy water is fresh upon him; it makes the meadows green, and protects the crops.

At this same time the children expect the Easter hare in the fields and outlying woods. He has sat in effigy for a long time in the show window of the grocer in the town, and on Green Thursday afternoon they make their first hunt for him and his red-egg nests in his real resorts out-of-doors. There is no end to the wonder of seeing how each and every class of the population, in fact, has found its own way for expressing its satisfaction, its new hopefulness and gladness.

The farmer whose heart is in his fields and cattle turns his thoughts to these, as we have seen. The goodwife, in both country and town, turns hers to baking. The advent of Easter would alone be recognizable in Silesia by the sight of the multitudes of maids and houseboys who hurry along to and from the bakers' with yard-square trays of Streuzel Kuchen—the Easter cake.

Towards evening on the day before Easter Sunday the rustic youths leave off their chore work in court and stable, and, from a custom sanctioned by hoary age, gather dry brushwood in the fields or upon the hill-tops, and set it burning.

A row of fresh aprons on buxom figures turns up before the eyes of the mistress of the manor-house, and the ancient "Please, your Grace, may we now go out to Calvary?" is intoned, and her ladyship answers, "Yes." They mean a neighboring familiar hill by "Calvary," which is either natural or has been thrown up artificially and given this name. Every town possesses one. In old Catholic times it was surmounted by a crucifix, and the devout population of the place crept, with rosary in hand, past the seven "stations" of our Lord's passion, one by one, mumbling countless *aves*, to the awful top. But now the mount is occupied generally by a restaurant, placed in the midst of white birch-trees, with wooden tables and benches around in the open. Hitherwards the maids repair, and hither come lads from field and workshop. They stroll about together, drink coffee, chat, and make the night air ring with laughter.

The townsman sees the moving figures in the white grave on the hill, and the flag once more on the long-closed restaurant, and cries to himself, "'Tis Easter." And by morning all the small world of those parts, the humble, the well-to-do, and the fashionable, are exclaiming the same, and every bell in every steeple, far and near, is ringing in the Easter dawn, and every heart going wild at the sound from joy.

Do you ask me why? The explanation, I think, has been hinted at. It is because all these people have suffered intensely from the gloom and the length of their winter, and Easter signifies release.

You see it is not the possession of anything, but *privation*, which accounts for wild holidays. Great festivals are like works of great art, the product of painful experience. Just as the sadness of poets seeks an outlet in song, so does the misery of peoples in holiday-making.

Out of the depths, O Lord, out of the depths!

This is the essence of festival rejoicing, the cry that vibrates down the years, and, knocking against the breasts of men, moves them to jubilation. Political holidays—the old English Guy Fawkes Day, Sedan Tag in Germany, the September fête of the Italians, and the American Fourth—are they not all alike commemorations of tragic events *which at the same time were deliverances?*

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EAST RIVER AND THE BROOKLYN BRIDGE

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Getting About New York[1]

By Ernest Ingersoll

THE most active of all New York's "activities" is certainly the way we go to and fro upon her streets and up and down therein. Nothing could be found better illustrating the word quoted above than the ceaseless rapid march along Broadway, the morning and evening racing to ferries, the scramble up and down "L" stairways, the athletic scrimmaging at the big bridge, the clever dodging of trolley-cars in Brooklyn, the frantic grip with fingers and toes as you are swung around corners and kicked to goal along a cable-car route by a rib-loosening series of impulses and checks. If these are not activities, what are they?

New York had not always the benefit of these daily gymnastics. Look back three-quarters of a century and you will see pictures of the city in which here and there a great covered vehicle stands drawn up conveniently by the curbstone, a wide door hangs open at the side, and elegant ladies and gentlemen are bowing one another in. Those were leisurely days; but then the newspapers did not contain an almost daily account of persons maimed or killed by public conveyances. When these roomy, low-hung old carriages disappeared, into their place came the rumbling white omnibuses which many of us remember, and all the advantages of the change seem to have been on the side of the owners. They would hold more persons, but they encumbered the roadways, were awkward to climb into and out of, were jolting, noisy, and discomfortable to such a degree that it is marvelous they held their place so long. But regard to comfort in travel, either on the part of traffic agents or by passengers, is a modern idea; at any rate, the lumbering old Broadway stages did not vanish until 1886, when they and the Boodle Aldermen went into limbo together, and the street-car company came in—heir of all the stages.

Meanwhile John Stephenson had caught an idea from his namesake, and laid along the Bowery and Fourth Avenue, in 1831, a line of flat iron straps bolted upon timber to form the first street railway. He placed upon it "an omnibus car, with flanged wheels, and built in three compartments, entered from the side and each holding ten persons, and with seats on the roof for thirty more passengers." This was drawn by horses—how many I do not know—but it proved a failure financially, and nothing more was heard of a tramway until 1845, when the same road was revived with cars of the present form, entered at the ends and having no classified compartments. This succeeded, yet ten years elapsed before the Third Avenue, Sixth Avenue, and other prominent old-time lines were put into operation. The growth of the demand for local transportation was not then at the rate of twenty million fares a year, as it is said to be at present, only half a century later.

The Harlem people in those days had a pleasanter means of going and coming between the city and their suburban homes than this, however, in the steamboats which used to skurry up and down East River—dashing little craft which had amazing power of wriggling through a maze of vessels and avoiding the tidal whirlpools of that vexed waterway. None ever ran on North River, because the population at the upper end of the island on that side has always been too scanty to make it pay; but some day we shall enjoy a line of boats from Staten Island and South Brooklyn to Yonkers, stopping at the various fine landings which will then exist along the North River front, and it will be a delight to travelers.

The building of the elevated roads, however, put an end to the Harlem steamboats, and struck a spur into the hitherto impenetrable hides of the horse-car managers—who needed it! Why is it that working long with horses tends to brutalize a person, making cabmen and truckmen and car-drivers the greatest bullies humanity can show? And why is it that of all enterprises depending upon general public patronage, that of managing street-cars is likely to be the most niggardly and reckless in return for the patron's money? Think of the jolting track, roughly

[1] This article forms one of the series relating to the municipal activities of the new City of New York, which began with ex-Commissioner Sheffield's article on "The New York Fireman" in our March Magazine Number. Articles will follow on the New York Post-Office System, by Mr. A. E. Palmer, on the Police System, by Mr. J. A. Riis, and on the Park System, by ex-Superintendent Samuel Parsons, Jr.

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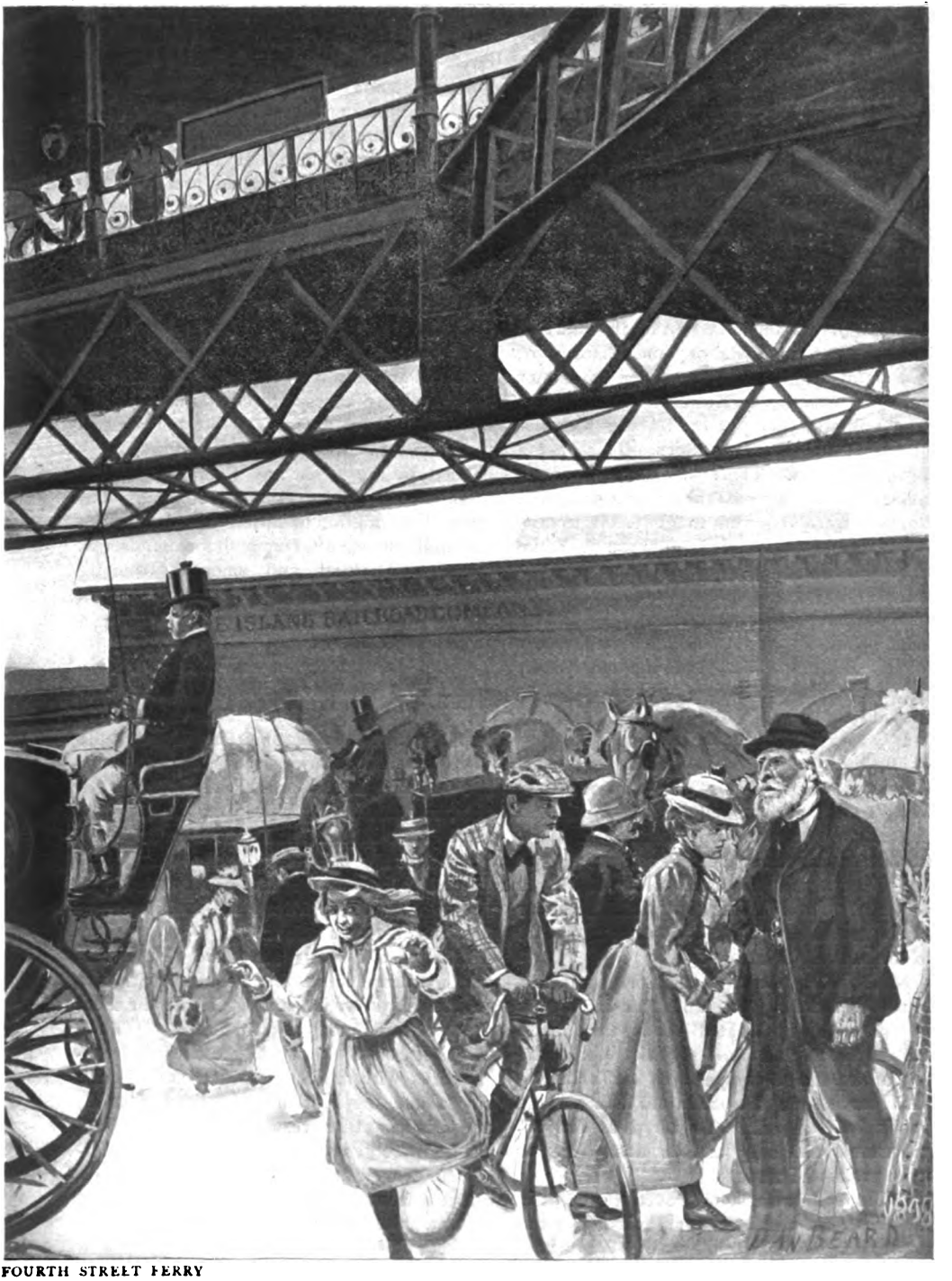

FOURTH STREET FERRY
Outlook by Dan Beard

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built cars, with hard, ill-shaped seats, barbarous decorations, and dirty, ununiformed, and impatient conductors, that used to constitute the street-car service of this and other cities a few years ago! No proper light in the cars at night, so that one could not read, and was in constant danger of thievery—a crime now almost unheard of there; no stoves in winter, notwithstanding that many passengers must ride four or five miles, and the only effort to mitigate the cold a mass of filthy, germ-breeding straw under foot; no open cars in summer; no attempt or care of any kind to give more than the least possible return to an all-suffering public!

The public, accustomed from the start to be subjected to waste of time, discomfort, and maltreatment, never supposed any better way was possible, and rarely "kicked" until the "bobtail" was put on by the Bleecker Street and some other lines. This was a straw too much. There was no conductor to collect fares, assist passengers, or keep order. Patrons were required to go to the trouble (and an immense trouble it often was) to make their own change and put the exact fare in a box, or else be assaulted by the driver—and some of the drivers were absolute ruffians. Nothing could exceed the horror of the one-horse "bobtail" as a civilized conveyance, yet it required years and years of struggle to get rid of it.

It was this callous, robber-like disregard of all the rights, not to say privileges, of the traveling public, whose thoroughfares were being freely appropriated, that did more than anything else to build up Brooklyn and the suburban villages as places of residence; and the withdrawal across the rivers of a large part of the most influential population left the street-car traffic in New York more and more to the uncomplaining poor.

Nevertheless the city grew northward, and in the '70's the cry of "rapid transit" began to arise. Two elevated roads were built, but they soon combined to prevent any danger of expensive competition, and arranged their service on the same old idea of "the public be damned." To all pleas for improvement the only answer was, Give us more parks and streets!

Cable roads were soon proved a success in the West, but the local companies agreed to resist their introduction here. "We control the only spaces in which tracks can be laid," they said. "We are making a broader margin of profit by our slow horses, and ramshackle, unhealthy (but crowded) old cars, than it is probable we could make by faster and cleaner ones with even more business—why change? Discomfort? Retarding the city's development? What of it? We get good dividends!"

In a despairing sort of way, the people still held on to one great street—Broadway. It was wrested from them, but the effort ruined a large circle of politicians, led to a party upheaval, and cost the principal manipulator his life. Ultimately, however, the establishment of the Broadway road, conceived and delivered in corruption as it was, led to improvement. It introduced new capital, new brains, and strong competition. The public was regarded no more philanthropically than before, but actually it was served better. The combination necessary to competition, which has now divided the surface transportation of the city into two opposing coalitions, one headed by the Broadway Company and the other by the Third Avenue Company, has forced the adoption on all the principal routes of rapid movement, commodious, handsome, clean, well-lighted, and smoothly running cars, and has introduced a system of transfer tickets by which a person may now ride almost anywhere in each borough for a single fare—something impossible before. No doubt it is true that in political influence and the power to aggrandize themselves at the public expense these coalitions are capable of greater offense and harm than the indifferent old single companies who robbed the patrons individually instead of the city as a whole; but unquestionably the traveling public has vastly benefited by the change, as often happens in the case of other monopolies whose most insidious self-justification is found in just such a fact.

In only one thing have the people distinctly triumphed in their contest with the soulless indifference and greed of the local transportation companies in this city. They have kept off of the island the overhead trolley wires with which Brooklyn and all the city above the Harlem have been cursed; and this has at last resulted in the introduction, now so generally going on, of the underground electric system of propulsion, which (at least from the passenger's point of view) is now the most thoroughly satisfactory method. All Manhattan seems to have been torn up during the past autumn for the installation of this new motive machinery which will soon be in complete operation from the

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City Hall to the northern limit of the island on Second, Fourth, Sixth, Eighth, and Ninth Avenues; upon the Belt Line, which skirts the city below Fifty-ninth Street, where it crosses and connects the longitudinal lines; and upon two or three cross-town routes. All this is the work of the Metropolitan combination, which proposes later to substitute electric wires for cables in the conduits on Broadway and Columbus and Lexington Avenues. It will not be many years, doubtless, before the completion of tunnels and bridges, and the logical outcome of the tendency toward consolidation and alliance will do away with the changing of cars at the river, so that continuous routes of electric cars will run from, say, Yonkers to the ocean-side resorts, or from White Plains to Jamaica or Fort Hamilton. Nearly 1,000 miles of trolley lines are already operated within the continuous suburban network to be reached by the various ferries and bridges.

This leads to a remark which may be succinctly expressed by the Scotch proverb, "He who goes softly goes safely."

It will seem a truism to every one who considers it for a moment, that in travel, as elsewhere, disadvantage follows advantage as the shadow its object. The natural and primitive method of travel was by walking. When all men trusted only to their legs, none went very fast, but nobody got far ahead of his fellows, and all were as sure as possible of arrival in safety. A man on his own horse gained time, but paid for it by the need of caring for his steed, and subjected himself to the accident of a fall. In his own carriage he gained both speed and comfort at similar risks, which, however, were less than when he intrusted himself, to save expense, to a public coach driven by a stranger. To obtain advantages which seemed profitable, he invented steam railways and placed himself in the hands not only of an unknown "driver," but behind a power as much greater for possible disaster than the four horses of a mail-coach as it was superior to them in energy and rapidity of progress. The old coach was very poorly warmed, but its hot-water cans did not set fire to it when it upset, as did the stoves of railroad cars; and the slow, jigglety old trains of forty years ago did not encoffin their victims in unescapable caskets of plate-glass and mahogany, or shake the very track from under them by their weight and force when an accident happened, as do the palatial but meteoric expresses of to-day. It is possible that statistics—where figures do their most effective lying—may show that the percentage of accidents in travel is decreasing rather than increasing (though a man seems to be killed much deader in a railroad or steamboat accident now than formerly), and yet it remains true that every

FERRYBOATS IN THE ICE

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so-called improvement is accompanied by some new and more deadly peril.

Again and again have I heard strangers entering New York jeer at the horse-cars plodding along our streets; but after a while they begin to understand that New York is not Oshkosh, nor even Cleveland or St. Louis, and to comprehend our compensations. The crowds upon our streets are incomparable. Broadway or Fulton Street may have its equal in a few business thoroughfares elsewhere, but no other city has anything like the ubiquitous moving throngs that characterize the greater part of Manhattan and Brooklyn from morning to midnight. The experiments in the latter borough, in which more than two hundred and fifty fatal accidents are already charged to the trolley-cars, showed that that system could not be tolerated on Manhattan Island. The public streets are the only playgrounds for the city's children. The youngsters, rich and poor alike, must run and romp there or nowhere. Twice each day more than 450,000 children in this city alone are hastening in careless-hearted droves to or from the school-houses, crossing perhaps three or four double railway tracks *en route*, or using the cars themselves with youth's impetuous incaution. Half a million babies and little ones are playing their games every evening as though the street belonged to them, yet it is comparatively rare that one is hurt by a wagon or horse-car. They not only acquire the most marvelous skill in dodging, but the horses themselves avoid the youngsters even when underfoot, and usually a car can be stopped before a person knocked down by its horses is reached by the wheels. The city recoiled from turning upon these crowds the rushing "juggernauts" of the cable and trolley—especially as the latter held an ever-present danger in its electric power. A broken trolley-wire, melting with a sputtering blue flame, coiling, writhing, and lashing about it like a wounded dragon, liable to kill like a bullet any man or beast it touches, is by no means a pleasant thing in a city street; yet the other day a break in Brooklyn caused no less than two and a half miles of live wire to fall into a busy avenue, threatening everybody with death along its whole extent.

And yet one of the greatest difficulties ever met by the American public has been to induce the owners of trolley and cable cars to provide ordinary safeguards against the dangers they present, or to get courts and juries to punish them properly for damages to life and limb. Little is gained by fining or imprisoning an occasional motorman. If it were understood that for every accident where culpability on the part of the company was proven, the General Manager would be held personally responsible, and the limit of pecuniary liability for death were raised from $5,000 to $25,000, with "settlement out of court" forbidden, "accidents" would drop to the minimum of human fallibility inside of a fortnight.

It has been almost impossible to force companies (except on Manhattan Island) to put any—not to say adequate—guards upon the front or over the wheels of their cars, or to moderate their speed at dangerous points. There was no basis in truth, or economy, or good sense in the persistence with which the Broadway Company hurled its heavy cars at full speed around that "dead man's curve" at Fourteenth Street, until it was forced to yield to perhaps the hardest pressure ever brought to bear upon such a matter. Similar battles must probably be fought over the operation of the new sub-electric lines that are fast replacing horse-cars on the principal routes, and which, in attempting to compete with the elevated roads—whose business is already much diminished—will, no doubt, be run at reckless rates of speed.

The arrogance of these local transportation corporations, making their encroachments so prevalent and serious, is due, of course, in the last analysis, to the forbearance of the populace, which, formerly at any rate, would stand anything. Such submissiveness arises partly from the good-natured American indisposition to make trouble for any one; partly from hopelessness of doing anything against the power of corporations intrenched in political strongholds; but mainly from democracy's failing—"What's everybody's business is nobody's."

It is characteristic of the cosmopolitan greatness of this community that it is ever in movement. The daylight does not bring it to an end—indeed, each day's activities begin before those of the previous day have been concluded. There are persons enough whose business or pleasure it is to be awake during all or most of the night to fill another large city. Between Fourteenth Street and Central Park, and again in central Harlem, the streets are thronged and every transportation line is busy till after midnight. The cars of all lines and the boats of nearly all

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MADISON SQUARE: A MOTOR CAB

ferries in this and adjoining cities run all night at short intervals, and are rarely without passengers.

As the theaters close, the streets refill with pedestrians and echo with hurrying carriages, while the cars drift by full of fine clothes and laughing faces. By two o'clock most of the merrymakers have gone, or have been helped, to their beds, and the cars have carried home the thousands of waiters and employees of eating-houses, saloons, drug-stores, candy and cigar stands, and other businesses which keep their doors open till midnight, besides a large contingent of printers. Then comes a lull—the only two hours of the day when the surf-like pulsating roar of the great city is stilled. Sometimes one lying awake at this time will hear clocks strike that he never suspected, or be surprised at the loud whirring of the cable in its slot, or the distinctness of the ferryboat whistles, or the apparent nearness of an elevated train rumbling across his street a couple of squares away. There are always sounds enough, but you can select and recognize them then as it is impossible to do by day.

Perhaps the only stated class of travelers at these, the true midnight hours, from two to four, are the editorial night-men of the newspapers, who are conspicuous upon the elevated trains about 3 A.M., and never lounge down asleep as do most of the other passengers.

As four o'clock approaches travel increases downtownwards. Employees of the mailing departments of the morning newspapers, bakers, marketmen, stable-tenders, drivers of ice-carts, news-wagons, buyers for hotels and restaurants, and many other unfortunates, must up and away to their work at this unholy hour, followed somewhat later by greengrocers, newsdealers, and many more "early birds."

Every few moments the night superintendent at headquarters has been sending out new cars, until by six o'clock the day's average are in commission, and for half an hour before seven o'clock they are loaded with the city's laborers, the pick and shovel men—Italians, Irishmen, and negroes mostly—in rough overalls and massive brogans, spending ten per cent. of their "dollar a day" to get to and from their work. How would their employer feel if it cost him $1,000 a year to travel between his home and his office? Perhaps the experience would suggest to him some means of making it cheaper for his men as well as himself. No mitigation of this hardship has ever been undertaken, either by

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issuing to such men (and a co-ordinate class of women) cheap tickets, or by separate plain cars at a less rate of fare. The latter course would benefit the whole community, especially in the evening, when the ordinary cars on certain lines are apt to be crowded by brawny navvies, their clothes filled with soil and reeking with stale tobacco and perspiration, if with nothing worse. No amount of admiration for a "workingman" makes it pleasant to be crowded against him before he has had an opportunity to wash himself. On the other hand, it would be next to impossible to reserve workmen's cars to those for whom they were intended.

Now every car is in service and every employee is bracing his temper for the morning rush of the tens of thousands hastening to work in two great divisions—the factory people, who must report at seven o'clock, and the clerks, who begin at eight. It is sad enough on a chilly, gray, sloppy, autumn day, and pitiful on a freezing midwinter one (for few are really wisely and sufficiently clothed), but on a bright summer morning it is inspiring and grand to watch this diurnal migration of New York's host of industry. Calculating to a minute the time necessary to make their run, they are surging in compact bands from the ferry-houses and railway stations, pouring out of tenements, hundreds from a single block, tripping down the steps of brownstone boarding-houses and pretentious "flats," turning in streams from the side streets into the main thoroughfares, and there, like a river fed by a freshet from a hundred sources, pouring in a steady, swelling current towards the center of town. They are bright and gay, marching in groups of half a dozen maybe, chattering and swinging their luncheon-baskets, laughing at last night's jollity, planning for to-morrow's fun—a happy crowd, but always hurrying forward, till, one by one, group after group, they disappear into a thousand big doorways, and by the time Broadway is reached the army has melted away.

This host is scarcely out of sight when the ferry-approaches, the central avenues and car-lines, and the elevated trains, begin to be filled with well-fed, well-groomed, prosperous-looking men and natty young business women, very quiet and demure. These are the managers of business and their office aids, bound far down town, where the wholesale houses, institutions, and offices will wait for these aristocrats of wage-earners until nine o'clock.

The same pleasant companions form the first of the "regulars" to begin the homeward tide of travel in the afternoon, when, say at four o'clock, the ladies are all out on shopping or social errands, the beautiful faces of school-girls enliven us, and the citizens as well as the town show themselves to the best advantage. Watching a Madison Avenue or Fifty-eighth Street elevated or Columbus Avenue car at such an hour is often as near being present at a fashionable "afternoon tea" as one outside a parlor well can be.

Five o'clock sets thousands of office-workers free, five-thirty other thousands, and at six the streets are suddenly submerged again by the hordes that advanced upon them in the morning, eagerly hastening homeward. Every sidewalk is full, every elevated platform dangerously crowded, the bridge entrances a seething mass of hungry and tired Brooklynites—25,000 sometimes passing in an hour—all the street-cars jammed with men, women, and children, even to a row standing on the buffer heads outside the rear rail, and every ferryboat is black with "commuters."

Now, the pressure of such a concentrated demand, twice a day, for almost simultaneous carriage is a serious fact. Let a heavy storm or some other mishap impede travel temporarily, and the result shows how narrow a margin is left for exigencies; yet every day enlarges the demand. On Broadway the cars now form an almost unbroken procession from Bowling Green to Madison Square, moving at a snail's pace, seriously impeding all other traffic, and almost preventing crossing the street, though there is a policeman at every street-crossing, and special agents of the company at many points. Elevated trains are packed until not another person can be crowded in, and half the weary travelers must stand, swaying precariously and squeezed and jostled by similar unfortunates, often rude and ill-tempered. Half an hour of this is a poor prelude and a worse ending to a day's labor, yet it seems impossible to avoid it until an underground road is built, for certainly no more cars can be run on the main routes than are now provided during the "rush hours."

Such conditions do not cultivate altruism nor tend to the promotion of courtesy. How foolish, in view of it, is the occasional contention that car companies must provide seats for everybody! With what scorn and indifference would New Yorkers treat the Parisian custom of hanging out a sign "full" and the conductor's polite regret that he

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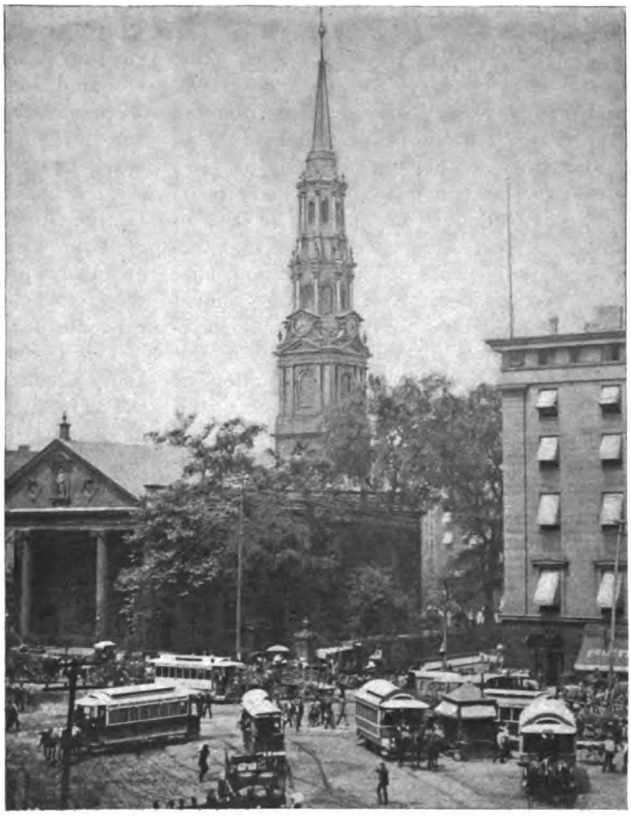
could not permit Monsieur to enter the car! "Rats!" would be the brief and comprehensive rejoinder as the free American swung himself aboard the moving machine.

Though there is little room in "rush" times for courtesy, good-nature remains, and often substantial kindness, to a wonderful degree; no one adds more than he can help to the general misery, but all help make a joke of the common discomfort.

This decay of courtesy in public, especially toward ladies, so often deplored, is the inevitable effect partly of such rushing, partly of the miscellaneous, unclassified nature of our modern traveling public, with whom dress is no longer any sure index to character, and friendliness toward a stranger may lead to unpleasant sequences. Unquestionably the modern assertion of themselves by women has lost to them the sort of deference their grandmothers received. The thanklessness and thoughtlessness of many others have turned the busy and weary as well as selfish men against doing them gratuitous favors. A recent instance in the line of my study may illustrate this growing feeling that consideration ought to be mutual.



IN FRONT OF THE ASTOR HOUSE

Tobacco-smoking is not permitted on street-cars in New York, except in the rear seats of open summer cars. A few years ago the Second Avenue line, which has largely a German patronage, started a few regular closed smoking-cars; and when the Broadway line put on open cars, smoking was permitted anywhere in them. But the smokers got little comfort out of either concession. Women chose these very cars; and since, in a further attempt for the relief of the men who enjoyed their cigars during a long ride, the rear half of the long Broadway car was assigned especially to them, the women have crowded into those seats too, so that it constantly happens that a man cannot find a seat where he may smoke, because of the women there, while plenty of room remains forward, where the dear creatures belong. A man thus crowded out of his privileges comes to believe that courtesy in travel is a rule that ought to work both ways; and the next time some fluffy matinée girl trips smilingly into a crowded car, where he is going home exhausted with a day's anxiety and toil, he hardens his heart and keeps his seat.

Street-cars are not the only means of getting about the city, but they are vastly the most common and useful. Everybody rides in them. It is noted as a sign of the spread of democracy in Great Britain that you may now meet there persons of high degree riding second or even third class on the railways, and even outside a London 'bus. In New York everybody uses street-cars, of course. Mr. J. A. Mitchell wrote a most amusing magazine story not long ago, of a swell dame of Murray Hill, who once, when her carriage broke down, tried the experiment of going home in a cable-car. It was a very funny story, but no such women exist, or so few as to be of no significance, and even this one preferred the car to a cab.

Public carriages and cabs (hacks) have

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always been visible in New York, but never popular. In the old days, nearly every one either had his own carriage or needed none. By the time the stages had been outgrown, tramways furnished a service used from the start by rich and poor alike, and soon ran in all directions. They make nearly as good time as can a carriage in our crowded streets, and at a twentieth of the cost. The fares in public carriages have always been high, because of the expense of living for both man and beast, and because of the large annual bill for repairs due to the execrable pavements that have disgraced the city in the past. Moreover, the police regulation of public carriages has always been lax, and the result is that, as a class, the drivers are so extortionate and ruffianly that most citizens prefer almost any alternative to dealing with them. The result is that their "fares" are mainly persons invited to the ostentatious funerals so dear to our Irish and Italian fellow-citizens of the humbler sort; persons going to occasional social affairs; and to strangers picked up at the steamer-landings and railway stations. Worst of all the hackmen are those highwaymen in all senses of the word, the "night-hawks," who prowl about for reckless revelers and other victims between evening and morning, in violation of all ordinances as to "stands." The extension of asphalt pavements, the introduction of hansom cabs, and the adoption of rubber tires, are mitigating the evils and bringing out a better class of vehicles and drivers, with regularity of tariff, so that now one may be decently carried a fair distance for fifty or even twenty-five cents, plus the always expected tip; and as the railroad companies are starting well-controlled cab-services in connection with their terminals, these facilities will increase. As for the auto-mobile cabs, a few of which are gliding about, no one can say whether they will become popular or not.

Bicycling has small place in New York as a regular mode of business travel, not only because of the prevalent stone paving and dangerously crowded condition of the down-town streets, but because the city nowhere, except on the narrow north, opens easily into pleasant suburbs. For the same reason large numbers of men who own private carriages rarely if ever use them in going to and from their offices on Manhattan Island.

After all, "getting about New York" is practically restricted to walking or else going in elevated or surface cars. The fare is always five cents, and for this, on the island, you may ride on the elevated roads from One Hundred and Seventieth Street and Third Avenue clear around the city to Eighth Avenue and One Hundred and Fifty-fifth Street—nearly twenty miles; or continuously in the surface cars from the Post Office to Fort George (Amsterdam Avenue and Two Hundred and Twelfth Street). By a skillful use of transfer privileges a person might perhaps spend a whole day in tracing interchanging car-routes for one fare up and another back.

This seems a liberal return for the money, and it is as compared with former privileges; but as it has been cut in two by the doubling of distance for a single fare through transfer privileges, and still enables the stocks of the leading surface companies to be held at twice their nominal value, so it might be divided again and yield a fair profit to railway owners on all their actual investment—perhaps even on the large percentage of moisture absorbed by their remarkably hygroscopic stock. No street-car tickets are seen in this city. Cash fares are paid by everybody, including policemen, firemen, and postmen. The gross receipts of the elevated roads for the last fiscal year (1896–7) exceeded $9,000,000, from about 183,000,000 passengers. Those of the Metropolitan Traction Company, owning the Broadway and affiliated lines, were $7,298,263, from 174,416,247 passengers; and those of the Third Avenue combination, $2,628,628, from 62,500,000 fares. About 23,000,000 fares were reported by two companies still maintaining their independence. These figures are for the reporting year 1896, and their totals, nearly 450,000,000, represent the number of persons who paid five cents apiece that year to ride somewhere on Manhattan Island alone. The statistics of local traffic north of the Harlem and on Long and Staten Islands aggregate enough to equal and probably to exceed these amounts, so that it may be safely said that a year's "getting about New York" by street-cars alone and ferries means the expenditure of a thousand million of fares, or $50,000,000.

After all, the best way, when you can, to go about this great and interesting city is to walk. The sidewalks are everywhere good, clean, and broad, and the citizens have learned, what they do not know anywhere else in America, to keep to the right. Follow this rule and you move with a stream and avoid collisions—no more annoying to you

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than to the other man. People walk much faster here than elsewhere, and strangers soon catch the quicker step. They also walk more—far more than do countrymen and villagers. What lady thinks anything of a walk from Madison Square over to Sixth Avenue, down to Fourteenth Street, east to Broadway, and up to Twenty-third Street again?—yet that is a long mile and a quarter. The feeblest "chappie" will walk up the Avenue from Delmonico's to his club, perhaps above Forty-second Street, and never think of it—yet north and south only twenty blocks (or squares) make a mile, and east and west only eight. Brooklyn citizens are noted as pedestrians. Hundreds of business men, even when advanced in years, make a practice of walking home from far down-town after business—many of them doing their five miles every day that weather permits. Broadway and Fifth Avenue. Fulton Street and Clinton Avenue, offer processions of notables to the curious onlooker every pleasant afternoon as the dinner-hour approaches; and the walk home from the theater through the brilliant streets, when weather and distance permit, is a regular part of the evening's enjoyment. On the other hand, the poor are compelled to take many miles of weary tramping, at the expense of hardly afforded time, in order to save carfare. The long and narrow shape of Manhattan Island, where the homes of the wage-earning population form belts along each side, mitigates this hardship in the central borough, but it is a hardship in a great number of cases all the same.

This is the real meaning of the unceasing cry for "rapid transit," the difficulties in attaining which are almost insuperable, because they chiefly arise from personal and corporate selfishness, against which our form of government can make little headway. This, and this only, has delayed for so many years, and is still powerful to balk, the effort to lay a system of underground railway along the length of Manhattan Island. There is no real legal obstruction, capital is obtainable, general sentiment approves, the public need is exceedingly pressing. yet every attempt to carry out a well-matured and perfectly feasible plan is blocked by the pure selfishness, the unpatriotic and short-sighted greed, of the elevated and surface railway corporations, voiced through the most vituperative and unscrupulous yet perhaps the most influential newspaper in the city, which finds invective a better weapon than argument.

Less active opposition but great delay has attended the efforts to connect the separate parts of the newly united city more closely together. Within the past decade only has the Harlem been adequately bridged, and the populous district northward become easily accessible in all its parts. Now lines of trolley and steam cars run to all the outlying districts in that direction, and connect with the local transportation lines of Yonkers, Mount Vernon, and New Rochelle, which are constantly reaching farther and farther toward the villages of Westchester County.

Similarly, greatly improved ferries now make Staten Island pleasantly accessible, and a network of local railways is gradually covering the island. Ferries to Bergen Point and Elizabethport connect these lines with the trolley systems spread all over northern New Jersey; and there is a new ferry across the Narrows. These are not only commercial and social advantages, but a means of pleasurable "getting about," since they permit citizens to take long. interesting suburban journeys at a very small cost, and to become acquainted with the metropolis and its environs in a way heretofore impossible for ordinary folks.

As to the crossing of the East River (no longer separating different municipalities) the need of increased facilities is only made more prominent by the coalition of the several cities into one. The ferries have all they can do, and it is a question whether the present bridge is not already overtaxed as well as overcrowded by the addition of the trolley-cars, which run from the Brooklyn side to its New York end and back again in a continuous procession. Another similar bridge is already begun nearly a mile to the north, but it will not be ready for use until 1901 or 1902 at the earliest. A third great bridge is planned for at Blackwell's Island, but when it will even be begun is uncertain.

Various tunnel projects have been mooted, and some sort of a subway will doubtless be constructed under East River before long. The latest and most plausible proposition is that for a railroad tunnel from the foot of Atlantic Avenue, Brooklyn, to the lower end of Manhattan Island, by which trains of the Long Island Railroad would reach a New York underground terminal. It is promised that it would then be possible to go from the Battery to the eastern boundary of the city (Jamaica) in half an hour.

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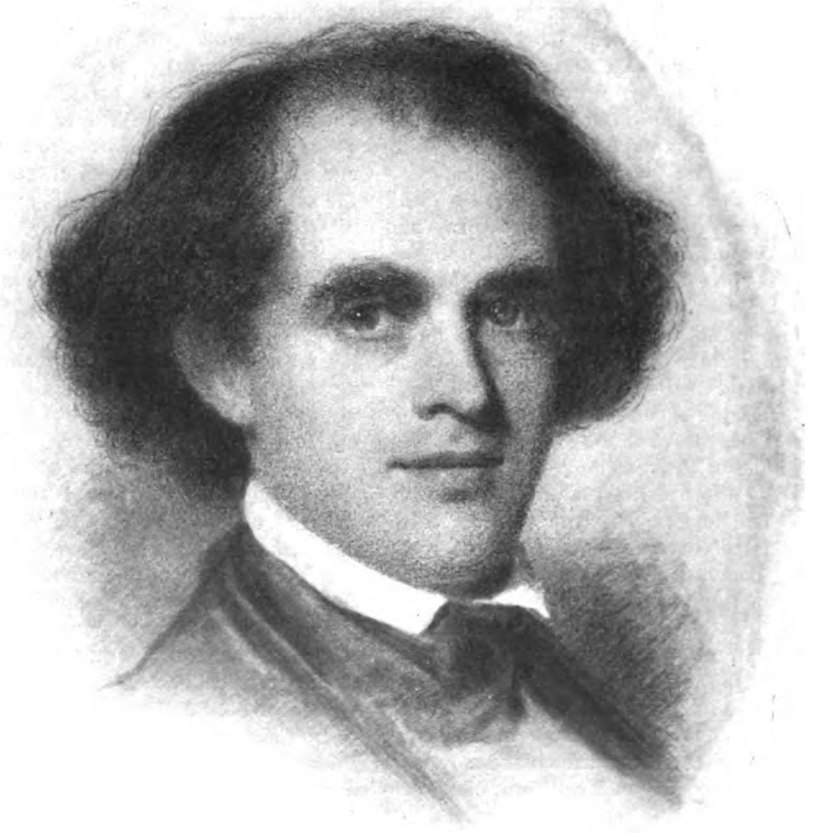

NATHANIEL HAWTHORNE

From a crayon drawing by Eastman Johnson. The picture hangs in Craigie House (Longfellow's), Cambridge.

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James Russell Lowell and His Friends[1]

By Edward Everett Hale

CHAPTER VII.—A MAN OF LETTERS

LOWELL first saw Maria White on the first of December, 1839. At the moment, I suppose, he did not know that it was preordained that they two should be one. Mr. Norton has hunted out an early letter of his which he wrote the day after that meeting: "I went up to Watertown on Saturday with W. A. White, and spent the Sabbath with him. . . . His sister is a very pleasant and pleasing young lady, and knows more poetry than any one I am acquainted with. I mean, she is able to repeat more. She is more familiar, however, with modern poets than with the pure wellsprings of English poesy." The truth is that their union was made in heaven, that it was a perfect marriage, that they belonged together and lived one life. She was exquisitely beautiful; her tastes and habits were perfectly simple; her education, as I look back on what I know of it, seems to me as perfect as any education can be. Her mother was one of the most charming women who ever lived. A cluster of sisters, of all ages down to romping little girls, young women of exquisite sensitiveness and character, and with such a training as such a mother would be sure to give, made the great Watertown house the most homelike of homes. In such a home Lowell found his beautiful wife, and they loved each other from the beginning.

I remember, while I am writing these lines, that all the five young friends to whom I have alluded in our last number entered their names, on graduating, on the books of the Law School. They spent more or less of the next eighteen months at Cambridge. Their intimacy, however, did not spring from this. It might be said, indeed, that they all went to the Law School because they were intimate, rather than that they were intimate because they went to the Law School. Of the five, King only was a professional lawyer through his life. His honored father before him, John Glen King, of the Harvard class of 1807, a learned and scholarly man, had been a distinguished leader at the Essex bar. Story gave most of his life to letters and to art, but his earliest publication is a series of Law Reports, and he afterwards published—in 1844—a book on Contracts. My brother, after he opened his law office, was early turned away from his profession to the management of the "Daily Advertiser;" and White, who died at the age of thirty-six, before any of the rest of them, gave so much of his time to the temperance and anti-slavery reforms, and to political work, that he cannot be spoken of as a practicing lawyer. None of them are now living.

With another classmate Lowell was on the most intimate terms—Dr. George Bailey Loring, since distinguished as a general in the war, and as the head of the Department of Agriculture in Washington. Loring studied medicine at the same time when Lowell went to the Law School; but Lowell frequently visited Loring's beautiful home in Andover, and from school-days forward the similarity of their tastes brought them into almost constant correspondence in matters of literature. Dr. Loring was the son of the minister of Andover, and that gentleman and Lowell's father had been friends. For us now, this has proved singularly fortunate; for Loring carefully preserved all his letters from Lowell, and Mr. Norton has selected from them many for publication, which throw valuable light upon these early days, in which Lowell really revealed everything to this friend. He was always frank to the utmost with his correspondents, and relied upon their discretion. He was never more annoyed than when a correspondent or an interviewer presumed upon this frankness in repeating, or half-repeating, anything, where Lowell had relied on the discretion of a gentleman.

General Loring sympathized entirely with Lowell's growing determination to devote himself to literary work, and this sympathy naturally encouraged him as he broke off, sooner than he perhaps expected, from the practice of law.

Lowell once wrote a funny story which he called "My First Client." I guess that at the bottom it was true. I think that when the painter who had painted his sign came in with his bill, Lowell thought for a moment that he had a client. Out of this he spun an amusing "short story."

[1] Copyright, 1898, by The Outlook Company.

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This little sketch of his has, in itself, given the impression, perhaps, that he cared nothing about the law, and that his LL.B. on the college catalogue and his admission to the Suffolk bar were purely perfunctory. It is true that he never practiced, and that before long he stopped paying office rent, and that his sign was taken down. But it is not true that he threw away the three years when he pretended to be studying for his profession. In those days the Massachusetts custom was that a young lawyer who sought the best studied for a year and a half at Cambridge under Story and Greenleaf, then spent as much time in a lawyer's office, and then entered at the bar after a formal examination. In this way Lowell spent three or four terms at Cambridge, and then he spent as much time in regular attendance in the office of his father's friend and parishioner, the Hon. Charles Greely Loring, for many years a leader at the Boston bar. It is not difficult to trace the results of Lowell's faithful work in these three years in his after writing. Any person makes a great mistake who infers from the *abandon* of some of his literary fun that he did not know how to work, steadily and faithfully, better than the worst Philistine who was ever born.

WILLIAM WETMORE STORY
From a drawing by Mr. Valerian Gribayédoff in 1891.

But the stars in their courses did not propose that he should be a Chief Justice, or a celebrated writer on torts, or that he should make brilliant pleas before a jury. They had other benefits in store for the world.

It is pathetic now to see how little welcome there was then for a young poet, or how little temptation for a literary career. It was thought a marvel that the first "New England Magazine" and the "North American Review" should pay a dollar a page to their writers. In Longfellow's Life, as in Mr. Lowell's early letters, you find notes of the "Knickerbocker," "Godey's" and "Graham," at Philadelphia, and the "Southern Literary," as willing to print what was good, but there is evidence enough that the writers wrote for fame in the intervals spared them from earning their bread and butter. Holmes speaks as if he should have lost caste in his profession in those early days had he been known as a literary man. He even implies that Lowell himself dragged him back to his literary career.

But better times for American letters or for the independent profession of literary men were at hand. "Graham's Magazine" and "Godey's Lady's Book" had achieved what was called a large circulation. Stimulated by their success, two young publishers in Boston, named Bradbury and Soden, determined to try a magazine in New England which should appeal for its support to the supposed literary class of the country, as Blackwood did, and, in America, the "Portfolio," the "Knickerbocker," and the "Literary Messenger." But it was also to print fashion-plates, and so appeal to the women of the country, even if they did not care for literature. So it was to be called "The Boston Miscellany of Literature and Fashion." There were to be forty-six pages of literature, with a good steel engraving, in every number, and two pages of fashion, with a fashion-plate.

My brother was to be responsible for the literature, and somebody, I think, in New York for the fashion, with which the former had nothing to do. I remember he had to explain this to Mrs. Stowe, whom he had asked to contribute. She had declined because she had been shocked by a décolleté figure on one of these plates. Dear Mrs. Stowe, in her English progress ten years afterwards, had an opportunity to reconcile herself with dresses much more pronounced.

The "Atlantic" to-day calls itself a journal of literature, art, science, and politics. It does not undertake to reconcile fashion with literature. If Messrs Bradbury and Soden had been questioned, they would have said, what was true, that there was no class of readers who could sustain creditably a purely literary magazine. The rate at which the poor "Knickerbocker" was expiring was evidence of this. But they would have said that there were a great many factory-girls in the country for whom there was no journal of fashion. They would have said that these girls could be relied upon to float the literary magazine, if in each number there was a love-story which they would be glad to read. And I remember that there was great glee in the counting-room when it was announced that

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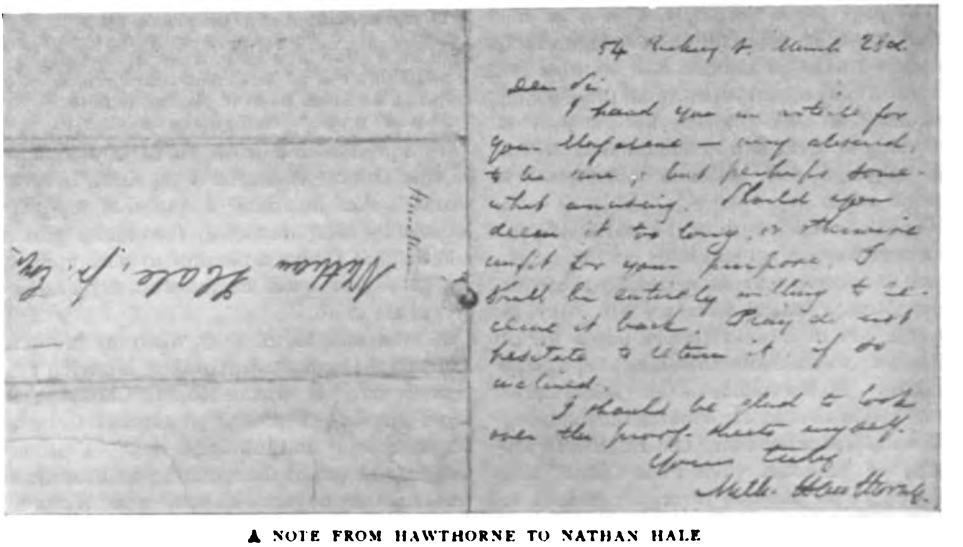
NATHAN HALE
From an old photograph.

a thousand copies of the new magazine had been sold in Lowell.

But my brother was very stiff about concessions to the fashionable side. Two pages might be fashion, and as bad fashion as the publishers wanted. But his forty-six pages were to be the best which he could command. After a few numbers had been issued, he made a negotiation with Duyckinck and "Harry Franco," the editors of the "Arcturus," by which their short-lived magazine was transferred to him. This gave him the help of some of the bright New Yorkers. They sent to him their accumulated manuscripts, and I then saw the handwriting of Elizabeth Barrett—Mrs. Browning—for the first time.

Before the volume was ended, the counting-room forced on my brother one of the sensational stories of J. H. Ingraham, who is, I am afraid, now forgotten. But, with that single exception, he succeeded in keeping his standard high, and I think his two volumes of the "Miscellany" compared very favorably with any of the earlier American magazines. His main reliance was on the two Everetts, Edward and Alexander, his mother, who was their sister, on his old friend and classmate, William W. Story, on Willis, and Lowell, and his own light and ready pen.

Of other writers rising to fame, who were secured for the "Miscellany," was Hawthorne, who, to the great pleasure of all of us, contributed the article "A Virtuoso's Collection." Lowell probably met him for the first time at Elizabeth Peabody's; he soon after married her charming sister. As a *nom de plume* for a great deal of his work, Hawthorne assumed the French translation of his name. His stories in the "Democratic Review" of this time are attributed to Monsieur d'Aubépine. Lowell says of him in his Concord address: "You would think me extravagant, I fear, if I said how highly I rate the genius of Hawthorne in the history of literature. At any rate, Hawthorne taught us one great



A NOTE FROM HAWTHORNE TO NATHAN HALE

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NATHANIEL PARKER WILLIS

From a lithograph reproduction of a drawing by Samuel Lawrence. The portrait is owned by Mr. Dana Estes, of Boston.

and needful lesson; and that is, that our own past was an ample storehouse for the brightest works of imagination or fancy."

It is interesting now to see that Walt Whitman, who then called himself Walter, had begun as early as this his literary career. Our readers may be interested in a facsimile which tells the price of one of his articles.

The page of the "Miscellany" was an imitation as precise as possible of the page which Edward Moxon in London had adopted for several of his popular series. All these young men had read and enjoyed the first part of Browning's "Bells and Pomegranates," which had appeared with Moxon's imprint in this form in 1842.

I speak at this length of the "Miscellany," of which we print a facsimile of one page, because in that year Lowell really made his determination to lead a literary life. It was not the life of a poet simply, but a life of letters, to which from this time he looked forward. To the volume of the "Miscellany" published in 1842 he contributed the following articles: three articles on "Old English Dramatists," the sketches "The First Client" and "Getting Up," and, in verse, the sonnet to Keats, "The Two," "To Perdita Singing," "Fantasy," "The Shepherd of King Admetus," and two unnamed sonnets.

In the second number of the "Miscellany," under the date of December, 1841, appeared also the "Ode" which he afterwards thought worth reprinting in the collected edition of his works. One cannot but see in it a careful statement of his own hopes and resolves for his future. It was originally printed in stanzas of four lines; as he recast it subsequently, the breaks between the verses disappear. The following characteristic verses show what was central in his thought and feeling at this time:

This, this is he for whom the world is waiting
To sing the beatings of its mighty heart.
Too long hath it been patient with the grating
Of scrannel-pipes, and heard it misnamed Art.

To him the smiling soul of man shall listen,
Laying awhile its crown of thorns aside,
And once again in every eye shall glisten
The glory of a nature satisfied.

His verse shall have a great commanding motion,
Heaving and swelling with a melody
Learnt of the sky, the river, and the ocean,
And all the pure, majestic things that be.

Awake, then, thou! we pine for thy great presence
To make us feel the soul once more sublime.
We are of far too infinite an Essence
To rest contented with the lies of Time.

Speak out! and lo, a hush of deepest wonder
Shall sink o'er all this many-voicèd scene,
As when a sudden burst of rattling thunder
Shatters the blueness of a sky serene.

In a private note of the 8th of July he says of this Ode: "I esteem it the best I ever wrote." And he adds, "I find that my pen follows my soul more easily the older I grow. I know that I have a mission to accomplish, and if I live I will do the work my Father giveth me to do."

At the end of the year, when my brother resigned the management of the "Miscellany," Lowell and his friend Robert Carter ventured on the "Pioneer," which was to be a magazine of "literature and art." Fashion was thrown out of the window; and for illustrations, they began with some good pictures from Flaxman.

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Lowell was already engaged to be married to Miss White. Their lives were wholly bound up in each other. He was writing to her charming letters in poetry and in prose, and she to him in letters as charming. They read together, they dreamed together, they forecast the future together. In such a daily atmosphere it was natural that he should choose that future rightly.

> Perhaps then first he understood
> Himself how wondrously endued.

He knew what was in him. By this time he knew he could work steadily, and when he wrote in triumph,

> I am a maker and a poet,
> I feel it and I know it,

he wrote in that frank confidence in his future which his future wholly justified.

In the fifth volume of the present series of the "New England Magazine" Mr. Mead has made a charming article on the three numbers of the "Pioneer." These numbers are now among the rarities most prized by American book collectors. And there is hardly a page of the "Pioneer" that one does not read with a certain interest, in view of what has followed. At the end of three numbers the journal died, because it had not subscribers enough to pay for it. It may be observed in all this history of early magazines that all these publishers lived on what we may call placer gold-washings, and that nobody had yet discovered the quartz rock of an advertising patronage. In the "Miscellany" and the "Pioneer" no enterprising advertiser assisted in the payment of the bills. There was not one advertisement in either. The English magazines printed advertisements long before.

ELIZABETH PALMER PEABODY

In Lowell's Introductory, written, as will be observed, when he was not yet twenty-four years old, he gives what Mr. Mead well calls a characteristic expression of those views of American literature which always controlled him afterward: "Everything that tends to encourage the sentiment of caste should be steadily resisted by all good men. But we do long for a natural literature. One green leaf, though of the veriest weed, is worth all the crape and wire flowers of the daintiest Paris milliners." The whole article, which would make two or three pages of The Outlook, is well worth study by the young critics now.

It is rather funny to see, in these days, that Nathaniel Parker Willis, who then considered himself as the leader of the young literature of America, gave this opinion of Lowell in reviewing the first number of the "Pioneer:"

> J. R. Lowell, a man of original and decided genius, has started a monthly magazine in Boston. The first number lies before us, and it justifies our expectation—namely, that a man of genius, who is merely a man of genius, is a very unfit editor for a periodical.

This remark of Willis is interesting now, since Lowell has proved himself perhaps the best literary editor whom the history of American journalism has yet discovered. It is just possible, as the reader will see, that Willis did not write this himself.

Lowell's connection with the "Pioneer" occupied him for the closing months of 1842 and the beginning of 1843. This was at a period when his eyes troubled him badly. Writing from New York, he says: "Every morning I go to Dr. Elliott's (who, by the way, is very kind) and wait for my turn to be operated upon. This sometimes consumes a great deal of time, the Doctor being overrun with patients. After being made stone blind for the space of fifteen minutes, I have the rest of the day to myself."

On the 17th of January he writes: "My eyes, having been operated on yesterday *with the knife*, must be used charily," and again on the 22d he writes that he had had a second operation performed on the 20th.

"Handbills of the 'Pioneer' in red and black, with a spread eagle at the head of them, face me everywhere. I could not but laugh to see a drayman standing with his hands in his pockets diligently spelling it out, being attracted thereto doubtless by the bird of

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America, which probably led him to think it the Proclamation of the President, a delusion from which he probably did not awake after perusing the document."

And on the 24th he says: "I can scarcely get through with one letter without pain. and everything that I write retards my cure, and so keeps me the longer here. But I love Keats so much that I think I can write something good about him.

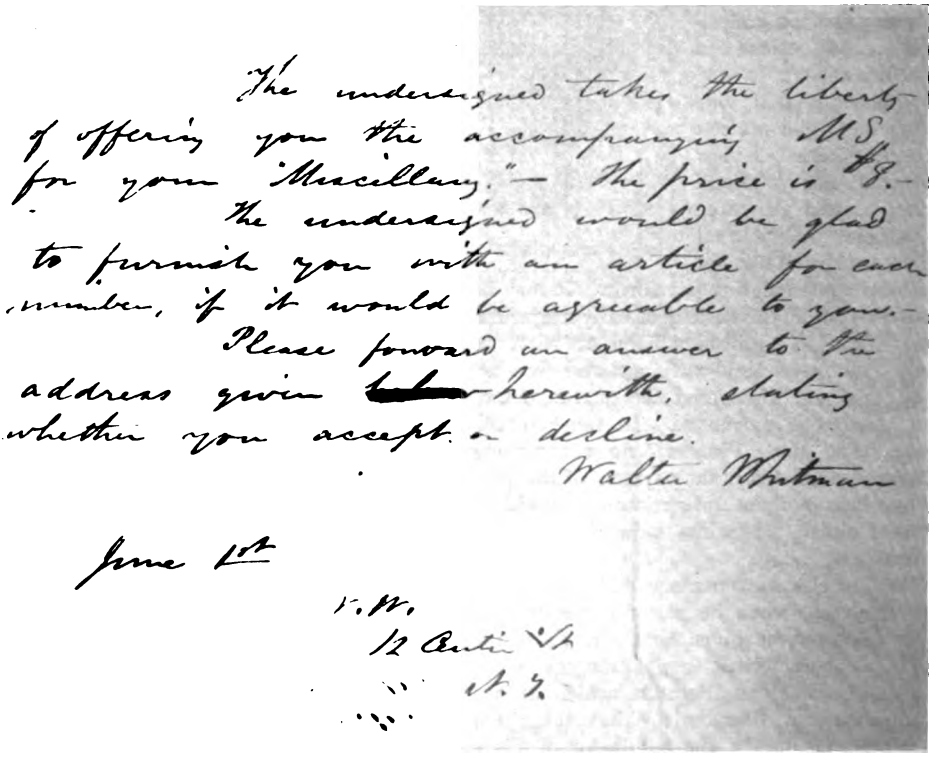
"If you knew how I am placed, you would not write me so. I am forbidden to write under pain of staying here forever or *losing my eyes*." And in the same letter, "I must not write any more."

"Have you got any copy for the third number? Do not ask any conservatives to write, for it will mar the unity of the magazine. We shall be surer of success if we maintain a uniform course and have a decided tendency either one way or the other. We shall at least gain more influence in that way."

In New York he often met Willis personally. and the more he saw of Willis the better he liked him. I think this was what happened with most people who met Willis. It certainly was so with me. In personal intimacy the studied affectation of his printed work disappeared. It was studied, as almost any one could guess without seeing him. Willis also was at this time under Dr. Elliott's care for treatment of his eyes. He told Dr. Elliott that Lowell had written the most remarkable poetry that had been written in this country, and that he was destined to be the brightest star that had yet risen in American literature. He told Lowell himself that he was more popular and more talked about than any other poet in the land, and promised him that he would help the "Pioneer" in every way. At this time Willis was as highly regarded by young people, especially by the sort of people who read magazines, as any literary man in America.

Elizabeth Barrett. not yet married, had written for the Boston "Miscellany," and on the 20th of January Lowell acknowledges four poems from her.[1] There were but three num-

[1] Seeing that Miss Barrett herself recognized the fact that these American magazine publishers were among the first people who ever paid her any money, it is sufficiently English that in the same volume of her correspondence which contains her acknowledgment there is talk about "American piracy." One would like to know whether Mrs. Browning did not receive in the long run more money from American than from English publishers.


The undersigned takes the liberty of offering you the accompanying MS for your "Miscellany." — The price is $8.—
The undersigned would be glad to furnish you with an article for each number, if it would be agreeable to you.—
Please forward an answer to the address given herewith, stating whether you accept or decline.
Walter Whitman

June 1st

V. W.
12 Center St
N. Y.

A NOTE FROM WALT WHITMAN TO NATHAN HALE

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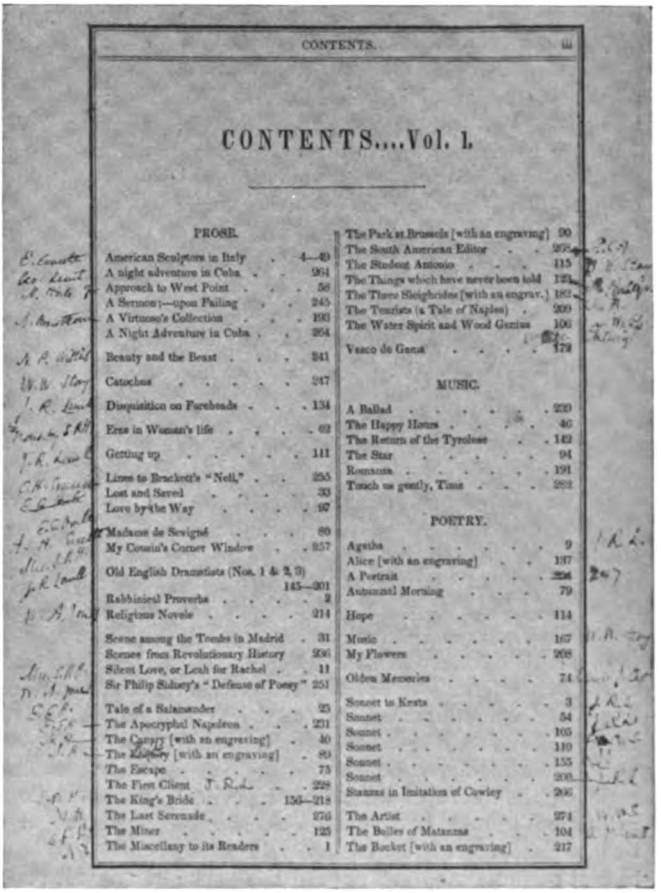
bers of the "Pioneer" published. It has been the fashion to speak of it in a pitying tone, as if it were a mere foolish enterprise of two callow boys. But if between the numbers or between the articles one reads, as I have done, the correspondence between Lowell and his "true friend and brother," Robert Carter, one feels that the "Pioneer" failed of success only from a series of misfortunes. Looking back upon it now, it is easy to say that it needed capital for a beginning. Most things do in our modern world. Looking back, however, one sees also that the strongest reason for undertaking it was that Lowell lived and was at the beginning of his successful career. Without him there would have been no "Pioneer." Knowing this, when you find that through January and February he was prohibited from writing, that week after week he was submitting to operations on his eyes, and that he was in actual danger of permanent blindness, you cease to ask why the "Pioneer" died at the end of its third number, and you wonder, on the other hand, that it lived at all.



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CONTENTS PAGE OF THE BOSTON "MISCELLANY"

With Nathan Hale's handwriting at the sides giving the names of the various authors.

When one remembers the currency which Lowell's volumes of essays have had from the very beginning, he reads with special interest more than amusement the following note from Miss White, who was to be his wife, which is fairly pathetic. It describes the persuasion necessary to induce the publisher to attempt the bold venture of issuing the first in that remarkable series:

"I went to see Mr. Owen this afternoon, to talk to him about publishing James's prose volume. He expressed himself greatly pleased with the articles, but said he wished to *wait* until James's prose was better known to the public before he ventured upon it. Then I told him of the flattering notices of his Old Dramatists that appeared at the time they came out, and of the lavish praise his prose style received. He said that changed the face of affairs wholly; that if he were as sure of the public as himself he should not hesitate. He said he wished to see you and talk about it with you also."

Of this very volume forty-eight editions have since been published. For let all young writers remember this, that the public knows what it wants, whether publishers are doubtful or no. I may add the remark, which I believe to be wholly true, of one of the most successful publishers of our day, "No one on earth knows, when a book is published, whether it will sell five thousand copies or not. But if five thousand copies are sold, nothing is more certain than that twenty-five thousand can be."

Mr. Lowell and Miss White were married in the end of December, 1844, with the good wishes, I might say, of everybody. Among

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her other exquisite faculties she had a sense of humor as keen as his, and both of them would run on, in the funniest way, about their plans for economical housekeeping. Sheet-iron air-tight stoves had just come into being. I believe I never see one to this day without recollecting in what an amusing vein of absurd exaggeration she once showed, in her lively talk, how much they were going to save in the detail of domestic life by the use of that most unromantic bit of household machinery.

"A Year's Life," his maiden volume of poems, had been published in 1841, about the time of their engagement. We used to pretend that weeks in advance of the publication multitudes of young girls who took a tender interest in this most romantic of marriages walked daily from one to another of the half-dozen book-shops in little Boston to inquire if "A Year's Life" were ready, and thus to stimulate the interest and curiosity of book-sellers and their clerks. I think that the larger publishers of to-day even would say that the sale was more than is to be expected from any new volume of short poems. The sale was, of course, only a retail sale in Boston and the neighboring towns. There was as yet no demand for "Lowell's Poems" in New York, Philadelphia, or London.

Seeing the future of the author's poetical reputation, I think that young authors may be interested in reading the letter in which he first proposes modestly to print this book:

> I think, nay I am sure, that I have written some worthy things, and though I feel well enough pleased with myself, yet it is a great joy to us all to be known and understood by others. I do long for somebody to like what I have written, and me for what I have written, who does not know me. You and I were cured of the mere cacoethes imprimendi (Rufus) by our connection with "Harvardiana:" I think that so far we should be thankful to it, as it taught us that print was no proof of worthiness, and that we need not look for a movement of the world when our pieces were made known in print.
>
> Now, if you will find out how much it would cost to print 400 copies (if you think I could sell so many; if not, 300) in decent style (150 pages —less if printed closely), like Jones Very's book for instance, I could find out if I could get an endorser. I should not charge less than $1 per vol.—should you? I don't care so much for the style of printing as to get it printed in any way.
>
> Jones Very's style would be good too because it might be printed by our old printers, and that would be convenient about the proofs.

In the subsequent collections of his poems he omitted many of those which are in this pioneer volume. And for this reason, among others, the volume is in great demand among collectors. But it is easy to see that he had even then—two years only after the class poem—outgrown the crudities of younger days which we find in turning over "Harvardiana." There is serious purpose now, though it be expressed only in two or three words together. Some of these are the poems of a lover. Yes! but they are also the poems of a serious young man who knows that there is duty next his hand, and who is determined, with God's help and with the help of her he loves best, to carry that duty through.

The spirit of the book reflects thus the same sense of a mission to mankind which appears in the letters which have been preserved from a full correspondence which he maintained with Heath, a young Virginian. Frank Heath, as his friends called him, graduated at Cambridge while Lowell was in the Law School, and a close intimacy had grown up between them. When Heath left college in August, 1840, he returned to Virginia. There is a careful letter from Lowell to him which has a curious interest now, in the light of the history which followed. Lowell begs him to lead the way and to make himself the typical man in the new history of Virginia by emancipating his own slaves and leading in the establishment of a new civilization there. In fact, Heath soon went to Europe and was lost to his friends here for nearly twenty years in one or another German university. He returned to his own country in time to take a prominent post in the Confederate army, and I think he lost an arm in one of the battles of the rebellion.

The publication of "A Year's Life" showed that Lowell was a poet. This was now beyond discussion. The papers in the "Miscellany" and the "Pioneer" now showed, what he knew people in the little literary circles of America knew, that he wrote prose well and that he had more than an amateur's knowledge of the older English literature. He could work steadily and faithfully.

In the autumn of 1843 and the winter of 1843–4, however, as has been said, he had some trouble with his eyes, and he lived for some time in New York for their better treatment. Mrs. Lowell also, always of delicate health, required a more genial climate than Elmwood or Watertown would give her. Her lungs were delicate, and after their marriage, and to escape the harsh winter climate of Boston, they spent the winter of 1844–45 in Philadelphia. It need not be said that in each city they made very near personal friends

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GEORGE BAILEY LORING
From an early crayon by William Wetmore Story.

a majority of one only. They passed the day before Mr. Tyler went out of office. Here was the first pitched battle in Congress on a definite National issue between the North and South since that defeat of the North in the Missouri Compromise which had so excited Charles Lowell the year after his son was born. The whole country, North and South, was wild with excitement, as well it might be.

Lowell himself was ready to give himself to the side of freedom with his pen or with his voice. At this time he engaged in the service first of the "Liberty Bell," an anti-slavery journal published in Boston, and afterwards of the "Anti-Slavery Standard." Mrs. Lowell also wrote for both journals.

The "Standard" was a weekly journal of great originality and ability, published in New York under the auspices of one of the National anti-slavery societies. The editor was Sydney Howard Gay, afterwards so distinguished as a historian, and holding all his life the most important trusts as a journalist in New York. He worked with Bryant in the "Evening Post." He worked with Greeley in the "Tribune." It is not too late to hope that his memoirs will be collected and published. They will throw a flood of light on points not yet fully revealed in the history of the twenty years which led up to the fall of Richmond and the emancipation of America.

who felt and treasured the personal attraction of each of them—an attraction which it is impossible to describe.

In the same winter the Southern party in Congress and the speculators who had bought Texan bonds for next to nothing were engaged in driving through the last Congress of President Tyler's administration the "joint resolutions" by which Texas was annexed to the United States. There were no precedents for such annexation. What would seem the natural course in an agreement between two republics would have been a formal treaty between them. But it was known that no treaty for such a purpose could pass the United States Senate. It was determined, therefore, by the friends of annexation, who had such support as Mr. Tyler and his Cabinet could give, that they would drive these "joint resolutions" through Congress. And this was done. The resolutions passed the Senate by

Most organs, so called, of a special philanthropy are narrow and bigoted, and so, by the divine law which rules narrowness and bigotry, are pre-eminently dull. Witness most missionary journals and all temperance journals, so far as this writer has observed. We owed it to Gay, I suppose, that the "Anti-Slavery Standard," while pitiless in its denunciation of slavery, was neither narrow, bigoted, nor dull. Lydia Maria Child's letters from New York, which were published in it once a week, are still remembered among editors. They give an ideal type for writing in that line, in a series of papers which may well be studied by young journalists, for,

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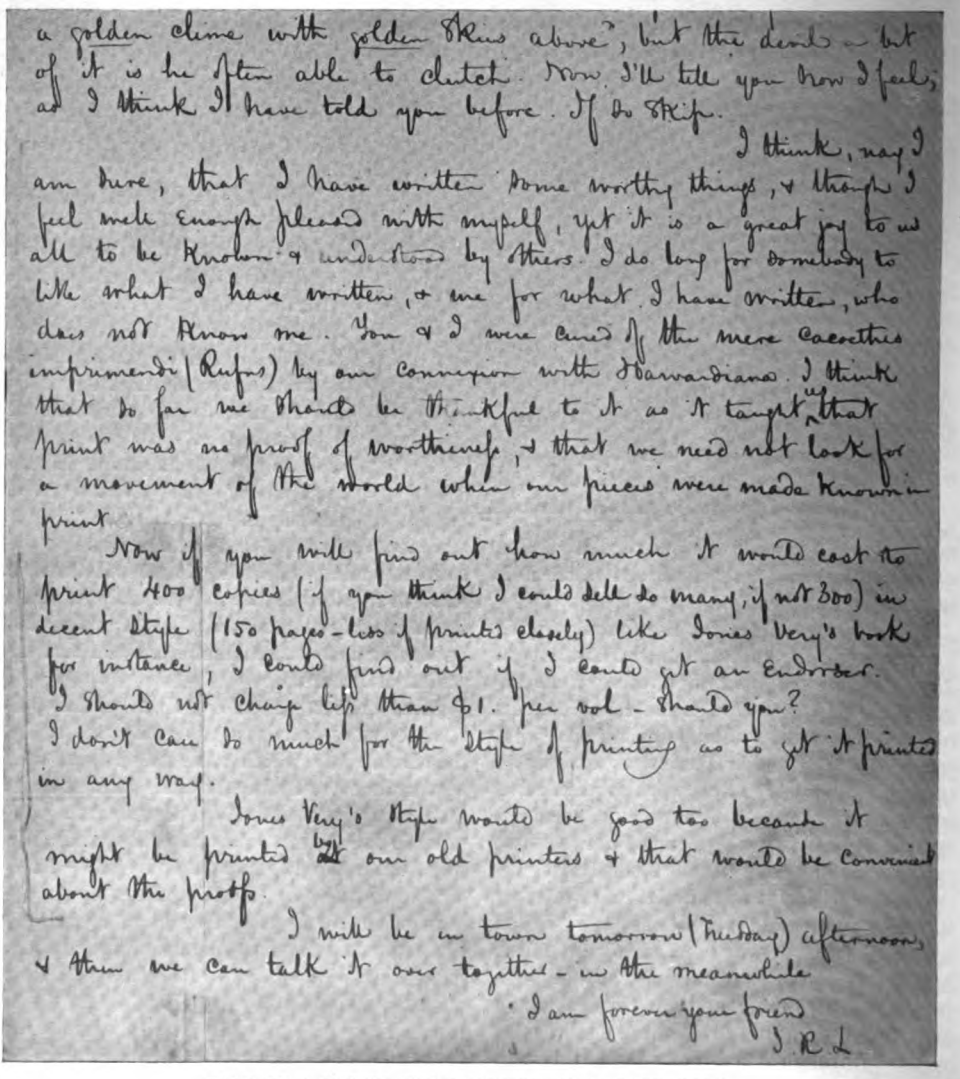
though often imitated, they have never been equaled. They are the despair of "leading editors" who try to get such work done for them and never succeed.

Lowell engaged himself to write regularly for the "Standard," and did so for some years. His prose papers there have never been collected, but they would be well worth collection. And the poems he wrote at this time, sometimes political, but not always so, generally appeared in the "Standard." The headquarters of the young people were still at Elmwood in Cambridge. Here their oldest children were born, and here their oldest child died. It was then that Maria Lowell wrote that charming poem which has been read with sympathetic tears in so many homes from which "the Good Shepherd" has called away one of his lambs.

I have often heard it said that the Biglow Papers, which followed soon after, introduced Lowell in England, and I suppose it was so. You never can tell what they will like in England, or what they will not like. But this is clear, that, having little or no humor of their own, they are curiously alive for humor in others. And the dialect of the Biglow Papers, which is no burlesque or exaggeration, but simply perfect New England talk, is in itself curious enough and suggestive



a golden clime with golden skies above", but the devil — but of it is he often able to clutch. Now I'll tell you how I feel, as I think I have told you before. If do skip.

I think, nay I am sure, that I have written some worthy things, & though I feel mole enough pleased with myself, yet it is a great joy to us all to be known & understood by others. I do long for somebody to like what I have written, & one for what I have written, who does not know me. You & I were cured of the mere caacoethes imprimendi (Rufus) by our connexion with Harvardiana. I think that so far we should be thankful to it as it taught us that print was no proof of worthiness, & that we need not look for a movement of the world when our pieces were made known in print.

Now if you will find out how much it would cost to print 400 copies (if you think I could sell so many, if not 300) in decent style (150 pages — less if printed closely) like Jones Very's book for instance, I could find out if I could get an Endorser. I should not charge less than $1. per vol — should you? I don't care so much for the style of printing as to get it printed in any way.

Jones Very's style would be good too because it might be printed by our old printers & that would be convenient about the proofs.

I will be in town tomorrow (Tuesday) afternoon, & then we can talk it over together — in the meanwhile

I am forever your friend
J. R. L.

PART OF A LETTER FROM LOWELL TO NATHAN HALE

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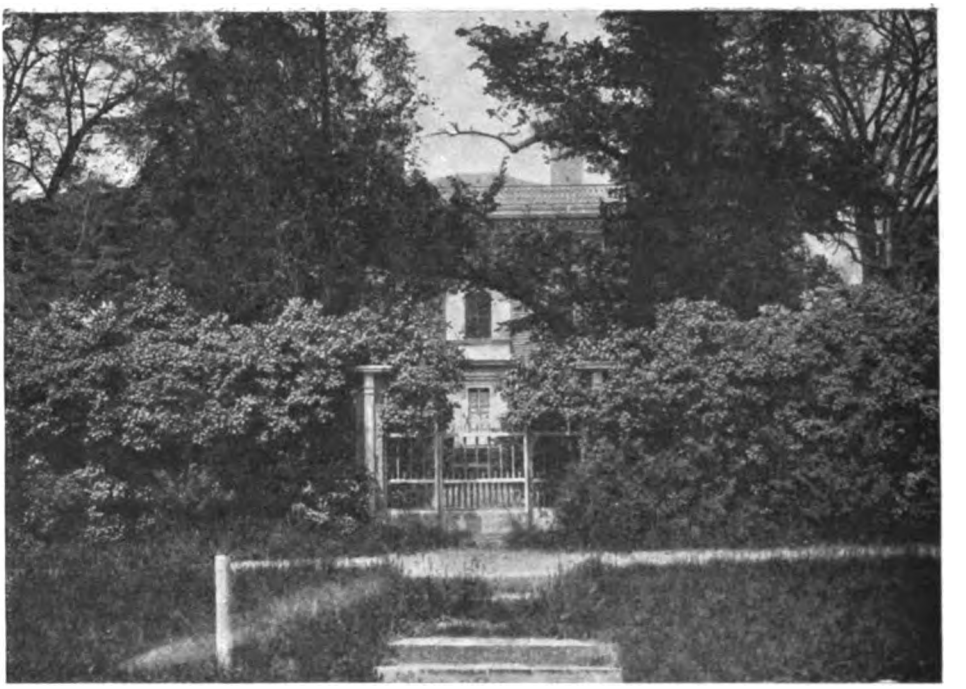

ENTRANCE TO ELMWOOD

enough to have introduced letters on any theme.

Literary people in England still fancied that they were opposed to the principle of slavery, as, in truth, a considerable number of them were. And between the outspoken abolitionists of America and those of England there was then a freemasonry tender and charming, though sometimes absurd and amusing. I suppose this first introduced the Biglow letters, with their rollicking fun, their absolute good sense and vigorous suggestions, into England. Once introduced, they took care of themselves, and went everywhere where there were readers of sense or even intelligence. They began in a spirit of fun about a little local passage in Massachusetts politics. The success of the first numbers naturally led Lowell to carry them further, and they became in the end an important factor in the anti-slavery politics of New England.

Meanwhile, as our next chapter will show, what we now look back upon as the "lecture system" was developing itself in the Northern States. With the ordinary stupidity of ecclesiasticism, most of the organized churches had succeeded in shutting out from their services the ultra speakers on whatever question. They confined their sermons on Sunday to the decorous wishwash in which average men treated in a harmless way subjects to which the people were indifferent. Speaking of the English pulpit at the same period, under conditions not far different, Jowett says: "Really, I never hear a sermon of which it is possible to conceive that the writer has a serious belief about things. If you could but cross-examine him, he would perjure himself every other sentence." The indifference with which wide-awake Americans, particularly of the younger generation, regarded such preaching, resulted in the development of the "lyceum system" of the North. Of this I will speak in some detail in the next part of this series. It is enough to say here that the organized churches might thank themselves if they found, introduced into every community on week-days, the most radical views, and frequently by speakers who would not have pretended to address them on Sundays. I am trying not to travel outside the line which I have marked for myself in these papers; but I do not pass that line when I say that a sort of indignation was aroused through the whole Northern community because the established church, in its various communions, was unwilling to devote itself to what was clearly its business, the fair discussion of the most important sub-

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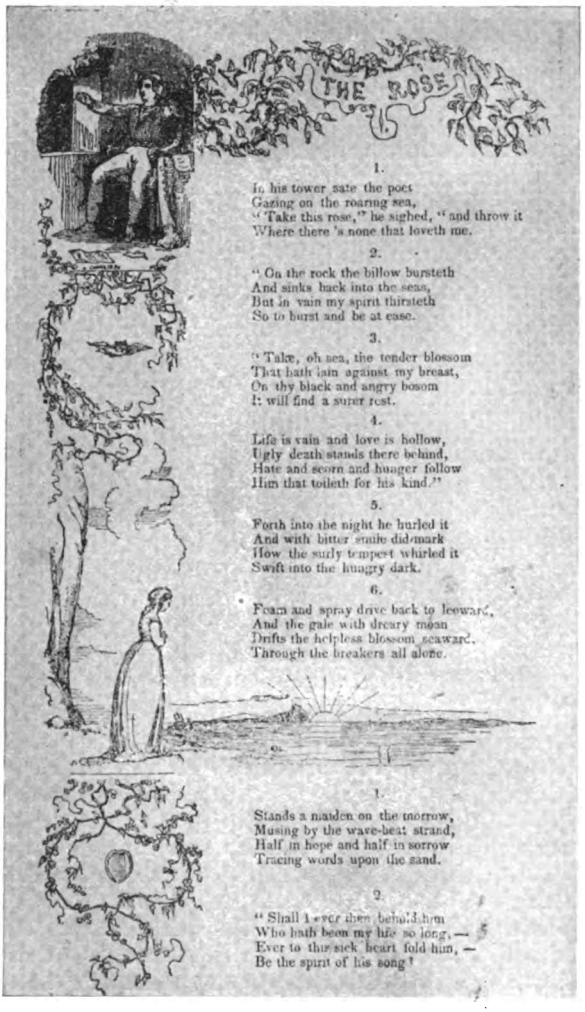

THE ROSE

1.

In his tower sate the poet
Gazing on the roaring sea,
"Take this rose," he sighed, "and throw it
Where there 's none that loveth me.

2.

"On the rock the billow bursteth
And sinks back into the seas,
But in vain my spirit thirsteth
So to burst and be at ease.

3.

"Take, oh sea, the tender blossom
That hath lain against my breast,
On thy black and angry bosom
It will find a surer rest.

4.

Life is vain and love is hollow,
Ugly death stands there behind,
Hate and scorn and hunger follow
Him that toileth for his kind."

5.

Forth into the night he hurled it
And with bitter smile did mark
How the surly tempest whirled it
Swift into the hungry dark.

6.

Foam and spray drive back to leeward,
And the gale with dreary moan
Drifts the helpless blossom seaward,
Through the breakers all alone.

1.

Stands a maiden on the morrow,
Musing by the wave-beat strand,
Half in hope and half in sorrow
Tracing words upon the sand.

2.

"Shall I ever then behold him
Who hath been my life so long, —
Ever to this sick heart fold him, —
Be the spirit of his song?

THE FIRST PAGE OF LOWELL'S POEM "THE ROSE"
From the first number of "The Pioneer."

ject bearing on right and wrong which could possibly come before any people. The reader will find some valuable notes by Mr. Higginson, interesting of course, in the February "Atlantic." "All of which he saw, and much of which he was."

I refer to this now not because Lowell was largely engaged in lecturing as one of the anti-slavery speakers. These papers are not so much a history of his life, as an effort to show the circumstances which surrounded his life and which account for the course of it. In his weekly contributions to the press, whether in prose or in verse, he kept in touch with these men and women who were quite in advance in forming the Northern or National sentiment of the crisis.

The "Liberty Bell" and the "National Standard," with his bright and suggestive articles, went into the circles which summoned Parker and Phillips and Garrison to give them instruction or inspiration which they would have sought in vain from the more decorous pulpits of that day. So it happened that, although he did not "enter the lecture field" as early as some of his companions and friends in the anti-slavery cause, he was, in those years of the awakening, perfectly well known among those interested in that cause.

In this connection it interests me to remember that the last time I saw his father, Dr. Lowell, was at the house in Elmwood in 1855. I went to him to ask for his assent and signature in a memorial relating to the freedom of Kansas, which was addressed to what we then called "The Three Thousand New England Clergymen." I went to him because he was one of the oldest Congregational ministers in New England and because he had always deprecated the separation between the evangelical and liberal branches of that body. He sympathized heartily in what we were doing, signed his name at the head of our circular-letter, and then put his hand on my head, and in the most cordial and pathetic way gave me and our cause an old man's benediction. This, the reader should note, took place in the spring of 1855.

[To be continued in the May Magazine Number.]

Don't join a "Don't Worry" club. Don't try not to worry. While contentment is a pleasing virtue, the people you know who are contented would be better off if they worried more. Absolute contentment and indifference to the possible troubles of to-morrow will land any one in the poorhouse. The cow doesn't worry, neither does the clam, but people are built to worry, and it was intended that they should. On the other hand, if you worry much it will land you in the insane asylum. It is the insane asylum on the one hand and the poor-farm on the other; the point is to worry just enough to keep out of both of them.—*Atchison Globe.*

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Old John Vick's Straight Furrow

An Easter Story: By Sophie Swett

"HAIN'T plowed the turnpike field? You say Lorenzo hain't plowed the turnpike field?"

John Vick half raised himself from his pillows, and, in the shaft of sunset light that fell across the bed, his strong old face, with massive, meeting eyebrows above the sunken eyes, looked ghastly white. His voice came in a stertorous whisper.

The little, gnarly old man, with apple-red cheeks, who sat beside the bed leaned towards him eagerly.

"I don't expect they've let you know much that was going on since you've been so sick," he said. "Maybe 'tis as well not to. It's kind of r'iling to us old folks to hear 'em telling all the time that farming don't pay; that there's going to be a building 'boom' up here to North Edgecomb, since the railroad has come and the manufactories have been built, and all the farming land in the village is going to be cut up into house lots. I expect that's valuable land, fronting on the turnpike so"—Phineas Gay pointed through the window at brown fields quickening under the April sun—"but it's kind of upsetting to see signs sticking up on it, 'House Lots For Sale.'"

A flood of red had rushed over the sick man's pale face, and the veins at his temples stood out like whipcords.

"Signs on the turnpike field? Your eyesight must be failing, Phineas. And I've seen, for some time, that your mind wa'n't just what it used to be. House-lots for sale on my turnpike field?" The old man clutched at the bedclothes and made a movement as if to get out of bed, then dropped back suddenly upon his pillows. "They wouldn't let me have my bed moved 'round so'st I could see out o' the window! They said the sun would hurt my eyes," he murmured hoarsely. "Lucindy! where's Lucindy?" he suddenly shouted loudly. "What's she been thinking of to let Lorenzo carry on like that?—and me laying here like a log!"

"Mis' Vick she's gone over to sit a spell with Mirandy, seeing I was here with you," said the neighbor in a soothing tone. "I don't expect she can let or hinder Lorenzo any great. Folks say he's all taken up with Hennepin's daughter. Hennepin is thought considerable of since he's built the manufactories and started the building 'boom.'"

"Henpen! I'll hen-pen him! I'll boom 'em! I'll show 'em who's the owner of my farm! Move my bed 'round, Phineas, so'st I can see out o' the window—out on to my turnpike field! There never were such crops in the country as I've raised on that field! And Lucindy says I ought not to die with a grudge against Henpen. No, you needn't move the bed, Phineas; I don't know as you could, you're so kind of pindling—not a strong man, never a strong man like me.—Lucindy! Lucindy!"

The old man's voice rose to an exasperated scream. "Why don't that woman come and tell me what she means by letting Lorenzo carry on so high-handed?"

The door of the chamber opened suddenly, but it admitted only a very small, night-gowned figure, dragging, by one leg, a dilapidated black cloth Dinah almost as large as itself. The chubby face was severe and frowning under its fringe of bristling curl-papers, and it shook a tiny finger threateningly at the old man on the bed.

"'Oo 'top hollerning wike that, dranpa! 'Oo dead 'ooself, hollerning wike that," it said, sternly.

"Even the baby is boss o' me," said the sick man; but the harshness of his voice relaxed into a faint chuckle, and the grimness of his rugged features melted like a snow-wreath in the sun.

The child essayed to mount the bed, and both old men earnestly and laboriously assisted the efforts of his chubby legs; and the sick man was so wearied by the effort that he obeyed with difficulty the mandate to "tiss by-by" the sticky lips of his grandson and the very unpleasantly grimy face of Dinah.

"Dranma do 'way, and 'Kiah put ikky Don by-by. Now ikky Don and Dinah 'tay wike here!"

"He says his grandmother has gone out, and Keziah put him to bed," interpreted

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Grandpa Vick, proudly. "Now he thinks he'll stay here."

The small bit of humanity cuddled down beside his grandfather, and the much-bedraggled Dinah, still clutched by one leg, lay across the old man's brawny chest.

"He's Milly's boy, you know, Phineas, and Milly's gone," said the sick man in a broken voice, apologetically.

The neighbor took advantage of the softened mood to say, with alacrity, that he guessed he'd better be going. When a man took things hard, as old John Vick did, there was danger that one who only told him a little news might be accused of giving him another stroke; and he felt it to be discreet to take his leave.

Little John soon slept, exhausted by the long, sunshiny day—a lifetime when one is but two. The old man gently laid the doll in his arms and crept away from him.

He got out of bed laboriously, painfully, and stood upon his feet.

"My head flies round, but I can *do* it!" he murmured, with a sense of triumph. "I could have done it before, as I've told Lucindy, if they would have let me!"

He walked to the window and looked out upon his own broad fields. The sunset rays were still bright, but the vapor that had arisen from the earth under the hot sun still lingered, a light, low-lying mist through which the old eyes discerned but dimly the huge square signs which loomed along the turnpike.

"I can't see how many signs he's got there, but I'll heave 'em down!—the Lord helping me, I'll heave 'em down with my own hands!"

He trembled in every limb as he made his way back to bed, but it was with excitement rather than weakness.

After he had lain for a few minutes in bed he raised his left arm and shook it strongly.

"Paralysis of the left side—that's all the doctors know! There never was much of anything the matter with the leg, and now the arm is 'most as good as new."

When, an hour afterwards, Grandma Vick (Lucindy, whom her husband had called in vain) stole softly into the room, shading her candle with her hand, there was no sound save the gentle breath of slumber.

"If here ain't little John and his rag baby 'long o' Grandpa!" she whispered to Keziah, the hired girl, who followed with a tumbler of water and the nightly potion. "They're sleeping so sweet I ain't going to 'wake 'em."

Mrs. Vick went into the adjoining bedroom, where, for the long, weary months since her husband had suffered the stroke of paralysis, she had slept with the door open that she might hear his lightest movement. She went about on tiptoe, and crept softly into her bed that she might not awaken the sleepers.

She meant to lie awake to give the sick man his medicine, but slumber overcame her, and, for almost the first time in her life, she overslept. Bright sunlight and the thrill of a robin's matin brought her to her feet, and at the same moment Keziah tapped and thrust a startled face in at the door that opened into the hall.

"'Sh! Don't you say a word nor holler out nor nothin', Mis' Vick," she said, imperatively. "I expect 'twould most kill Mr. Vick. The gray horses have been stole!"

"'Sh!" said Grandma Vick in her turn, and she softly closed the door of the sick man's room. "Keziah, you don't mean it! The Canada horses that he paid so much for?"

"Them great chunky horses! You wouldn't hardly think anybody could get away with 'em without makin' a noise, would you? I expect it must have been somebody that knew 't Lorenzo was away, and 't that lunkhead of a Jonas would sleep through an earthquake. Seems as if he must have left the barn doors unfastened, for there was no sign that anybody had broke in. Jonas says he saw two real suspicious-lookin' tramps goin' up the road just before nightfall, and he's saddled old Billy and gone after 'em; and young Lyman Gay he's gone the other way on his bicycle. He was goin' to rout out the Sheriff, and, land! I expect half the town is chasin' them tramps and them horses by this time."

Mrs. Vick's small, spare figure shook like a leaf in the wind.

"We've got to keep it from Pa!" she said. "It would bring on another shock, certain. Oh dear, I wish Lorenzo hadn't gone away! What shall I do if Pa finds out?"

"You jest peek in and see if he's awake, and I'll fetch his breakfast right up. Land! I can look as innocent as a lamb," said Keziah, briskly.

Mrs. Vick softly opened the door wide enough to look in, then uttered a wild cry and clung to Keziah, every vestige of color gone from her face, as a candle is blown out by the wind. The bed was empty.

The long, long grayness of the April dawning had changed to brilliant blue and gold. The gold had even begun to beat burningly

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upon the long, straight furrow that cleft the turnpike field almost from one end to the other. Almost. But the old man who both held and drove the plow knew that he could go no further. The sun beat upon his brain, and he staggered as he walked.

Little John had left Dinah prone on her face in the furrow to chase a bluebird. The bluebird now sat upon a tree bough and trilled carelessly at him, and little John called to his grandfather to come on.

There was a close clump of trees near the fence, and the old man staggered, almost blindly, into the grateful shade. He gazed about him, growing drowsy and bewildered in his exhaustion. He was near the turnpike, and there were a few passers; he could hear their voices sounding far away and dream-like. Only a few passers, for it was early yet. He clung to that idea with satisfaction even in his bewilderment. He should have time to finish the furrow before officious people came, sent by Lucindy and the doctor, to drag him back to bed! It was still early, although it seemed ages ago that he had been awakened by the imperative demand of little John (who was of an early-rising habit) that he should bestow upon Dinah a matutinal salute. The day had scarcely begun to be "blue in the window-pane" then. How he blessed little John, for without him he might have slept too long! And how he continued to bless little John when that intelligent infant, at his bidding, noiselessly brought his small habiliments from the room where Keziah was sleeping, shrewdly explained their mysteries, and manfully did his part toward getting them on! It was unnecessary to warn him to be silent; an early adventure like this was too entirely to little John's taste for him to risk being caught at it.

And how unwavering had been his infantile patience in the slow progress to the turnpike field!

Oh, that long and painful journey! As the old man recalled it, vaguely, it seemed greater than all the struggles of his mortal life.

A dozen times he had been upon the point of abandoning it; but all the town had said that old John Vick had an iron will, and all the town was right. He would show people whether the turnpike field was going to be plowed! And it was a straight furrow!—never a straighter one had broken the rich, fragrant brownness of the turnpike field. When he could finish it, when this benumbing faintness had passed—

A sound of music! heavenly strains not far, not far away. Voices now, angelic voices! Were they singing to him, a weary old pilgrim?

> The strife is o'er, the battle done,
> The victory of life is won,
> The song of triumph has begun,
> Alleluia!

Could it be heaven? Had he got there, although Lucindy had said she was afraid he never would if he didn't give up that grudge against old Henpen?

The angel voices sang on, clear and distinct in the sweet morning peace, and the old man clasped his hands upon his knees as he leaned against a tree-trunk. They were trifles after all, he thought—house-lots and turnpike fields and—and, after all, there were no signs on the turnpike field; they were across the road on Henpen's land.

The voices took up another strain, "Christ the Lord is risen to-day."

"One of the old hymns!" murmured John Vick. The fog was lifting from his brain. "A church organ and *folks* singing! The new church just across the turnpike! But what in nater are they singing there to-day for?" A wave of color surged over his white face, that was still beaded with perspiration. "It's Sunday!" he gasped. "I've been a deacon of the church for 'most thirty years, and I've been plowing Sunday! Easter, too—that's what the hymns meant—and the first Easter since Milly died. Nothing—nothing could have drove it out of my head and made me cut up such a caper except that talk of Phineas Gay's about house-lots being made out of the turnpike field. And there are those horses standing there, for all the folks going to church to see, and I haven't strength to get 'em away!" A shrill infantile scream arose suddenly near at hand, and the old man, staggering to his feet, caught sight of little John's legs wildly gyrating under one of the great gray horses. His flaxen head was thrust between the horse's forelegs, and the creature was stamping, impatient of the mysterious contact.

John Vick called frantically, and little John emerged from retirement sufficiently to hold up Dinah, her black countenance minus one of the large white buttons that served her for eyes.

"Dinah lose her ikky yeye," he announced, anxiously, "wight under old Pete's foots! Ikky Don must det Dinah's ikky yeye!" And under the horse the child plunged again, regardless of the dangerously stamping hoofs.

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John Vick started forward with a cry, and fell helpless upon his knees. He shut his eyes, as if to shut out the dreadful sight of a flaxen head and dimpled hands crushed and mangled.

"Oh, Johnny! Johnny! little John!" cried an anxious voice, and a girl's figure came flying over the field from the turnpike.

Even now Grandpa Vick dared not look until he heard a gleeful baby chuckle which seemed to come from somewhere in the air.

"I've dot it! Wook, Mawy Hen'pin, I've dot Dinah's ikky uvver yeye!"

It was a tall girl, and little John was perched upon her shoulder. "Mawy Hen'pin!"—old Henpen's daughter, the girl whom old Phineas Gay had said his son Lorenzo was "taken up with."

Old Henpen had come to North Edgecomb and tried to turn it upside down with his manufactories and his building "boom," while he, old John Vick, who had been a power in the place, was flat upon his back.

"How came you here, little John—and the horses?" he heard her ask. "Who has been plowing Sunday?—Easter Day! Let us drive the horses behind the trees, out of sight, little John. It would trouble your grandfather to have them standing here when people are going to church."

Old John Vick struggled to his feet and stood out from behind the shelter of the trees.

"That was a kindly thought of yours for the old man, but I—I did the plowing myself!" he faltered. "How I come to do such a caper I don't see! I've been a God-fearing man. But I just heard last night that my son was calculating to sell this field for house-lots, and it upset me so that I never thought what day it was."

"Oh, I'm sure he never thought of such a thing!" said Mary Hennepin, earnestly. "I've heard him say that neither you nor he would ever sell a foot of this beautiful farm? And he has gone to the city to buy one of the new-fashioned plows because you always liked to see straight furrows in this long turnpike field."

John Vick swallowed a great lump in his throat.

"I guess I'm an old fool," he said, humbly. "But there couldn't be a much straighter furrow than I made with the old plow, now could there?" There was a flash of youthful fire in his eye as he looked at his work. "I hope the Lord won't lay it up against me that 'twas Sunday! I *was* so beat out doing it! Then, when I saw little John under the horse's hoofs, I thought I'd got another shock. You—you saved little John!"

"I don't think old Pete would have hurt him," answered the girl, lightly. "But I saw him from the window of the church choir—we were having an early rehearsal of the Easter music—and I thought it wasn't safe for him to be playing around the horses."

"I thought heaven was open when I heard the music, and I was willing to go," murmured the old man; "but now I guess I should like to live to see the turnpike field plowed up; and there won't be a straighter furrow than that, will there?—not a straighter furrow! There comes Jonas and Lucindy from the house! And there's a lot of other folks behind 'em. I expect they got some scairt about me. I don't want 'em to know how tuckered out I am. Can I walk leaning on you? I shouldn't wonder a mite if I could."

And when the anxious friends and neighbors, and a score of others, who had heard that the gray horses had been seen near the turnpike, came hurrying across the field, old John Vick met them, walking bravely with the support of Mary Hennepin's arm. And behind came little John, vociferously demanding that Dinah's ikky uvver yeye should be sewed on.

And still the joyous Easter voices rang out over the fields:

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light.

"I ain't going to die yet," murmured old John Vick to himself, "but I guess I'll tell Lucindy that I'm going to give up that grudge against—against Hen-ne-pin."

❀

Books

By Alice Brown

O books, my books, ye gave me naught for all
my asking.
Vain is the spirit's tasking
To raise up honor from the printed line,
Or scent ripe clusters in the long-dried wine
Of antique banquets spilled upon the page.
O books are but the cage
Where echoes of the spirit sing,
Nor ever truly ring
The clarion cry, the tabor and the pipe,
Whereto, ere yet the year is ripe,
The happy rivers run, with rhythmic glancing,
And all the fauns and satyrs fall a-dancing.

—*Selected.*

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The Innuit of Alaska

Native Life and Customs—Introduction of Reindeer—Missions and Schools

By Anna Northend Benjamin

ON our great northwestern peninsula, which juts far out into the Polar Sea, dwell a barbaric race of men. They are not the stunted little fellows whom we mentally associate with an Arctic climate, but a tall, well-formed, muscular race. Many of them stand six feet and more. The Innuit, they call themselves; we call them the Eskimo. Innuit means "the people;" Eskimo means "raw fish eaters," and was applied to them in ridicule by some of their more fastidious neighbors.

Their origin is unknown to us. Whatever the ethnologists may surmise, so far as we can tell, they have always lived there. An occasional almond eye, their mental gifts, their aptness in learning, make us think of Japan; but there is not even a tradition among them to suggest the first home of their race. Up to a few years ago they knew of no existence other than their own. To them the horizon of the earth was frozen; to them the whole world burrowed into the ground for the long winter, part of which is a continuous night, and lived in tents from the time of the first thaw to the end of the brief summer, and for subsistence hunted the walrus, the seal, and the whale, to gobble it down raw when it was landed. Almost the first taste of civilization which we sent them was a taste of whisky. This came from the whalers who had nearly exterminated the whales in the Northern Pacific, and were driving the few that remained farther north, where they inaugurated a fresh slaughter in Arctic waters. Here they came upon the cold and upon the Innuit, with whom they bartered—whisky for furs.

Our Government purchased Alaska in 1867, paying for it $7,200,000. The Russian Government immediately withdrew the few schools which it had established, and we took no steps to fill their places. With the exception of Sitka, Juneau, and extreme southeastern Alaska (where, however, the natives cannot be called Eskimos), the country was left to itself. There were a few straggling mission

SIBERIAN HERDERS AT A REINDEER STATION

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stations (some of the Greek Church), and the visits of the whalers, to bring the people tidings of another world. Some of the islands along the coast were rented to the North American Commercial Company at such a rate that the Government soon realized that Alaska was a fine business investment. The entire sum paid into the Russian exchequer has been received back from this source. But we felt no responsibility in regard to the natives. We were willing to accept from Alaska all the revenue we could get, but we were not willing to reinvest even a small fraction of it for the benefit of the poor Innuit.

Missionary societies were the first to see and attempt to fill the need. But it took ten years of agitation to make the Government see it. Many private individuals and societies became interested, and petitions and memorials were poured in upon Congress, the President, and the Secretary of the Interior. Finally a recommendation for an Alaskan appropriation appeared in the President's message, and in the next, and the next. But while Congress voted so many thousand dollars for Government buildings at fairs and expositions, it voted no appropriation for the education of the Eskimo. The history of the bringing about of this great reform is the history of similar movements the world over. There is always one enlightened, determined, inspired spirit who must educate others to the point of view which he himself occupies, who must give himself body and soul to the cause, who is never discouraged, who never falters. Those who rally round him carry on the fight upon the lines he suggests. The circle ever widens, the clamor ever increases, until at last an impression is made. The man who instigated the establishment of law and of schools in Alaska is the Rev. Sheldon Jackson. He it is who has founded every Government school within the country since the first appropriation was made by Congress in 1884, and who has the active oversight of all of them now.

A NATIVE GIRL

Before his great object was gained, Dr. Jackson delivered over nine hundred addresses on Alaska, held public meetings in all the leading cities from the Atlantic to the Pacific, had hearings before the Committees of the Forty-sixth, Forty-seventh, and Forty-eighth Congresses, and secured the co-operation of the missionary societies and educational interests of the entire country.

There are twenty Government day-schools and an equal number of mission schools for the Alaskan population of about thirty thousand. The task of establishing the schools was a great one, the selection of the teachers difficult.

The teachers were left at the newly established schools ignorant, perforce, of the language, the habits, the character of the people among whom they were to live and to labor. Many of them receive one mail a year, very few any during the long winter. But they bravely set up school and began their acquaintance with the Eskimos. They found at once that the wish for friendship was mutual. In most cases pupils crowded to the schools. As the teachers could not instruct the entire community, they were often obliged to draw the line at the old people. These, however, would continue to visit the school and delight in the growing accomplishments of their children. Mr. Gambell, who, with his wife, is stationed on St. Lawrence Island, near the entrance of Behring Strait, says that his pupils proved apt scholars and took great pride in airing their newly acquired vocabulary outside of school. There was no trouble in preserving discipline, the children seeming not to know how to be disrespectful to their elders. One of the noblest Eskimo characteristics was soon apparent. All had endured famine, their sufferings at times from lack of food were intense, yet they were most compassionate towards each other. Every seal that was caught was divided among the community. During the time when food was scarcest, Mr. Gambell often

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GROUP OF INNUIT CHILDREN

gave the school of thirty or forty pupils a dinner. Once beans comprised the bill of fare. While the children were eating he gave them the empty tin cans, saying that he had no use for them. His guests stopped eating at once, popped their remaining beans back into the cans, and carried them home to share with the rest of the family.

At Point Barrow, the northernmost spot on the Alaskan coast, is the Government Rescue Station. Within the past ten years two thousand sailors have been wrecked on the Arctic coast. They have been fortunate enough to find within reach ships which would take them home, but there is always the chance of their being obliged to winter there. To a large body of men—the crew of a vessel, for instance—this would mean a lingering death by starvation. When the Arctic winter sets in, no earthly power could reach them with help. Owing to the efforts of Captain M. A. Healy, of the revenue cutter Bear, who recognized the probability of another awful Arctic tragedy, the Government appropriated the necessary funds, and a building was put up and stocked. It is large enough to accommodate fifty men comfortably, and one hundred men if necessary. The provisions are sufficient for one hundred men for twelve months. Near this station (which, by the way, is the farthest north of any in the world save that of Upernavik in Greenland) is the small native village of Nuwuk. The teacher in charge of the school established here is also the keeper of the station, and very interesting has he found his work among the Innuit of the farthest north. The limit of their native knowledge is pitiful. After the age of four is reached no parent is able to tell the age of his children. Past time is not spoken of as "yesterday," "last week" or "last year," or "so many years ago," but it is all expressed by the one word "i-pan-ee." Their mathematical calculations are never carried beyond five. When they reach that dizzy height, they designate every larger number as "am-a-lok-tuk." This means plenty, in a vague and indefinite way.

School was opened at Point Barrow on October 1, 1892. No scholars appeared, and an eight-day blizzard set in; but the teacher, nothing daunted, started out to find his school in the highways and hedges, or rather in the snowbanks and icebergs, and discovered one boy walking along the beach. Him he brought back with him, and school was formally opened with a roll-

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call of one. At the end of the morning's session the lone pupil was presented with two pancakes; as a result of the gift he was ever after the most faithful, patient, and docile pupil in the school. The numbers steadily increased, till soon sixty-seven were added to the promising nucleus. They arrived in the morning between the hours of six and seven o'clock, and remained all day! As the year advanced, more applications for admission came, till finally the total enrollment out of the small Eskimo villages was three hundred and four. The school-room was built to hold fifty. During the last seven months of school the average daily attendance was one hundred and forty-six. In order to accommodate all who came, the pupils were divided into three classes, and the self-sacrificing teachers held a morning, an afternoon, and an evening session. To keep the same pupil from attending twice or even three times during the day, two high walls of snow were built leading up to the school-room door on either side. As the scholars passed through this narrow passage the intruders were sifted out.

The opinion of all the teachers is that the Eskimo children are endowed with as great mental capacity as American children of the same age. After a winter's instruction they are able to speak, read, and write in English, and are as far advanced in their studies as those of a corresponding age in the States, except in the case of the older Eskimos who come to school for the first time. They excel in penmanship, and display a really astonishing natural talent for drawing. At home they have always been taught to patiently carve the figures of the walrus, the bear, and other animals out of ivory, but in their drawings they will depict anything—their various amusements and duties, their hunting and fishing expeditions, their dogs and sledges, and the reindeer that are just being introduced among them. The drawings are neat, full of detail, and not without a certain artistic effect. The little Innuit shows his great fund of patience in this work, as in all others. There is no food that can be secured, no work that can be accomplished, in all Alaska without patience. The Eskimos are the most patient people alive. They will scrape for hours on a skin without seeming to make any impression, but the scraping is continued, and finally a pliant and beautiful mantle is produced.

HERD OF REINDEER LYING DOWN

The instruction of the children in the schools is but the entering wedge of what must be accomplished for these people. Wherever they have come in contact with the whalers they have become drunkards. In some places they would give their every worldly possession for a bottle of whisky, and, indeed, they have done so, and have left their families to starve as a consequence. But it has been observed with gratification that the children of such parents, when they have been to school, feel a deep disgust for this behavior. Then, too, the *shamans*, or native doctors, seeing that the work of the teachers and missionaries tends to the lessening of their influence, play upon the supersti-

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tions of the people to arouse their hostility against the newcomers.

As an illustration of this, a recent event occurred at the mission station of Bethel on the Kuskokwim River (south of the Yukon). The interest of the natives in religious matters, for some distance around, had been aroused. Many were deeply impressed by the mission teachings, and many had already professed Christianity. The minister in charge became ill. The "shamans" seized the opportunity to call together a large gathering of the people. They said that they had caused the sickness of the minister by their sorcery, and that he would die; that they would make all the other teachers sick, and that they would die too, and finally that all who even believed in their teachings would be exterminated. The people listened, awestruck and deeply impressed by the fearful prophecies; some were even worked up to a frenzy against the mission. At this point an Eskimo boy who had been sent to school at Carlisle, Pa., stood up before the crowd, and made an address which was so striking and so convincing that confidence was at once restored. The feelings of the crowd were turned from a fanatical hatred to friendliness. After the service one of the principal men present stood up and said: "I have argued with men, but they have never shaken my determination to hold to the old tradition; but that little boy, in the presence of this audience, by his prayer unsettles me; there is something more than human that enables that boy to stand up and speak like that." This is a significant instance of what may be accomplished by the education of the Eskimo children.

A description of the Eskimos' degraded way of living, of the pressing need of industrial training, of the introduction of new interests, and of the teaching them how to build a decent habitation and to live in it properly, would consume many pages, but it is all of the utmost importance. At present they live during the long winter in a hole dug in the earth, with logs inserted around the sides and over the top. Dirt is added to the roof, and a small hole left which is covered with a thin skin, through which the light falls. The entrance is by a long passageway about two feet square, which leads to a smaller room in which a ladder ascends to the outside world. Sometimes a tiny room is built off the passageway for the cooking; and when the stove is in operation, this is so filled with smoke that the only possible way of enduring it is to lie flat upon the floor. In these quarters whole families live, sometimes of ten or fifteen members. When a meal is prepared, it is put upon the floor in the middle. All squat around—they have no chairs, there would not be room for any—and eat, dipping each morsel in whale-oil first. They are very merry when gathered together in this way. Their general good humor and fondness for jokes is one of their leading characteristics. Their great endurance is another. When hunting or fishing, they will lie all day on the frozen ice or snow, in almost the same position, waiting for their prey. To the list of their good qualities, their never-failing industry should be added. Young and old, they are always busy. During the short summer term they do their best to lay in enough food to last through the winter; during the winter they work on their clothes, their nets, implements, and carving. They are very fond of dancing, and pass a great deal of time in this exercise, which really serves to keep them strong and supple when they do not indulge in any other. In the Alaskan Innuit there is certainly a promising foundation of natural characteristics upon which to work.

A great problem has stared the workers in the face ever since their labors began. It is the all-prevailing poverty—poverty of food and of clothing; for those are the elements of riches among the Eskimos. Our own American whalers are most largely responsible for this. The whale, the seal, and the walrus are the Eskimo's natural food. These have been rapidly killed and carried away by their better equipped, civilized brothers. The birds are not to be depended upon. The land animals are very scarce and getting scarcer, and the run of fish is not always the same, nor can they be caught in large numbers. Save where civilized intemperance has secured a foothold, the Eskimos will hunt for food with unfailing industry, skill, and patience. It is not their fault when the larder is empty. Many a hopeful hunting party has set out over the ice-floe in search of a seal or a walrus, and has never returned. The tragedies of the great Northwest are none the less pathetic because unwritten. With all their most desperate efforts, they are not able to lay in a sufficient stock of food to keep them well fed, nor enough furs to keep them well clothed. And the farther north, the worse is the condition of affairs. A few years ago three whole villages on St.

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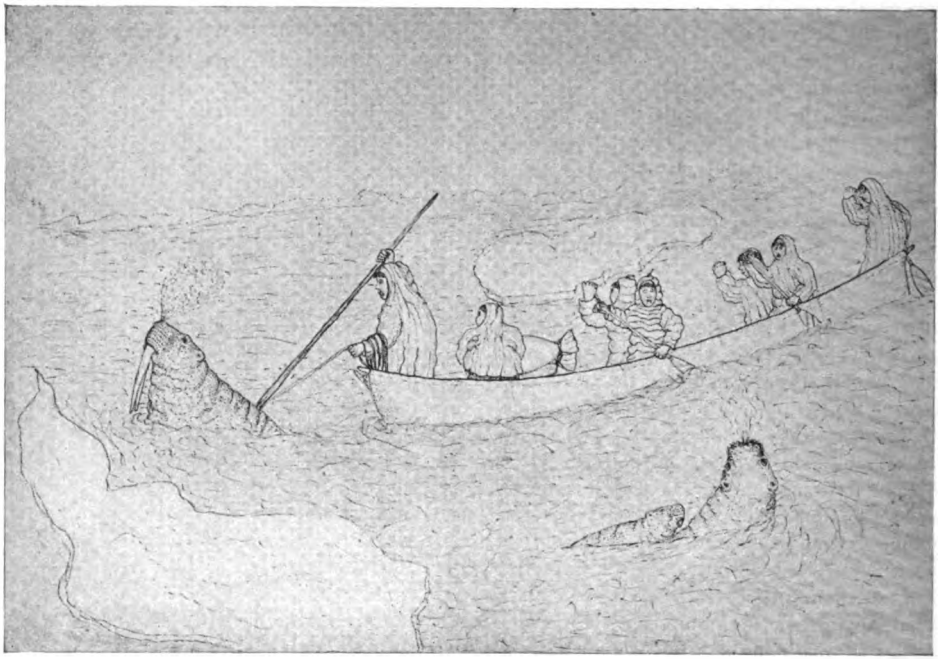

A WALRUS HUNT

This and the following illustrations are from drawings made by the native children in the Mission Schools

Lawrence Island starved to death, and that sad tale has been repeated in other places. Everywhere there is suffering and want, and it is all borne cheerfully. What are a race of people to do when Nature deserts them? Where else can the poor Innuit turn? Even the salmon which so plentifully filled many of the rivers are being rapidly canned and exported by our compatriots.

Dr. Jackson has confronted this problem. and has found the solution of it, as he has of many others. Alaska's extent is five hundred thousand square miles; over the larger part of this grows the famous lichen which furnishes food for the reindeer. It has been computed that nine million reindeer could find sustenance on the Alaskan steppes, affording employment, food, and clothing to over five hundred thousand people. There is no skin that keeps out the cold like the reindeer. A man dressed in that and sleeping in a bag made of it has been known to spend the night upon the snow in comfort when the thermometer registered 72° below zero. Their flesh is delicious for eating, whether fresh or cured. The best glue is made from their horns and hoofs, while their hair is valuable for life-saving apparatus on account of its buoyancy. As a means of transportation they are unparalleled in Arctic regions. Possibly if the trained reindeer were plentiful in Alaska now, the horrors of Chilkoot Pass would not exist, and the price of food would go down in the Klondike. They are able to pull heavy loads for a long distance without fatigue. They can make three times the day's trip of a dog, and, instead of being burdened with

A CAMP

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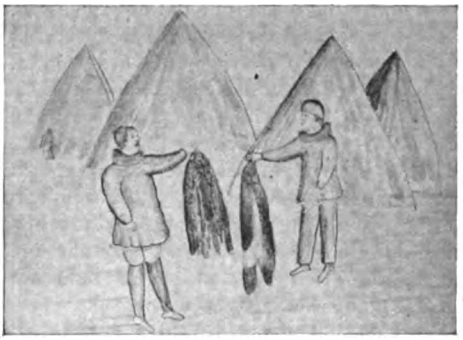
their own fodder, they may be turned loose at night to find their natural food on the ground.

Traveling with dogs is precarious, to say the least. Mr. David Johnson, who last year cut across part of Alaska in the winter season, over an unexplored stretch of country, traveled by means of a dog team. On one of the mountains a dog was frozen to death. To save the remaining ones, he and his companions dug a large hole in the side of a snowdrift. Into this they huddled the poor little creatures, and then sat upon them till they revived and could continue the journey. The reindeer are not affected by the iciest blast, and do not require shelter of any kind.

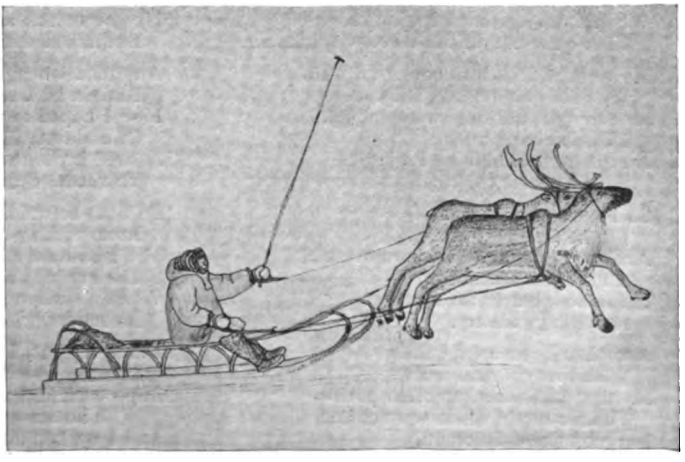


BARTER

AN ESKIMO

Having discovered the remedy, Dr. Jackson set about to apply it. His idea was to buy reindeer in Siberia, and transport them across Behring Strait to a central reindeer station in Alaska, where native apprentices in the art of herding could be broken in. Then the herd could be distributed among the mission stations, and finally, as they could be trusted, the Eskimos would be allowed to start herds of their own.

Every bold project, however forcible the arguments which commend it, meets with not only opposition, but ridicule. Dr. Jackson faced both, found that it was too late to get an appropriation from Congress that year, so he appealed to some of the leading newspapers and societies, by whose assistance he raised over two thousand dollars with which to try the experiment. In the revenue cutter Bear, commanded by Captain M. A. Healy, who has contributed not a little to the success of the enterprise, he visited the Siberian coast and made arrangements for the purchase of reindeer the following year. The next summer reindeer were picked up here and there in small numbers, and after five trips to Siberia in the Bear during that summer (1892), one hundred and seventy-one reindeer were landed at the spot selected for the central station, near Port Clarence. This was named the "Teller Reindeer Station." A superintendent and an assistant were appointed, and a house built for them. Five herders were hired in Siberia to take charge of the herd and to instruct the apprentices. All went well. None of the dreadful disasters which were predicted overtook the herd. They did not all die from injuries received during transportation, they were not



REINDEER SLEDDING

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eaten up by the dogs, they did not run away, but duly increased their number in the spring by the addition of over seventy little fawns. It became apparent that the Siberians were not the best herders in the world, nor the best associates for the native Eskimos. The following year Dr. Jackson imported six native Lapps from Lapland, where reindeer-herding is the principal industry. In the meantime Congress had at last taken action, and appropriated the sum of six thousand dollars. This was increased later on.

With an educated Norwegian, acquainted with the science of reindeer-raising, as superintendent, and the Lapps in immediate charge of the deer, now greatly increased in numbers, the herd has thriven, and has, with the addition of more deer brought from Siberia, numbered over a thousand head. This is now distributed among three other stations, only four or five hundred remaining at the Teller.

The reindeer are guided by a single line called a *lougee*. This is fastened to the driver's wrist, and requires some skill to manipulate. The first ride behind reindeer is apt to be exciting, for their instinct tells them when a driver is "green," and they make it lively for him. They have a custom of starting as soon as the driver moves away from their heads, where he has been standing. As they fly off he must tumble on the sledge as best he can, but very often it is only to be upset in the nearest drift or dragged along through the snow at a furious rate of speed. Mr. Bruce, the first superintendent of the station, writes that when Christmas came, after explaining to the children why the day was commemorated, he made up a number of little bags out of empty flour-sacks, and put in each some lumps of sugar, some pieces of dried apples, and a dozen raisins—the best assortment he could get together from their supplies. Then he mounted his deer-sled and started for the native village a half-mile away. Here he thrust a little bag into the window of each hut, and there was as much joy as if he had brought them costly gifts. It occurred to him that "perhaps that was the first time in the history of civilization that a live Santa Claus made his midnight visit with a team of reindeer."

The Eskimos, at first skeptical as to the benefits which would accrue to them from the reindeer, are now intensely interested, and travel sometimes four and five hundred miles to inspect the herd. When the time comes that they possess herds of their own, by which they can provide their families with not only the necessaries but some of the comforts of life, the progress among them of Christianity and of education will be greater.

An Obstacle

By Charlotte Perkins Stetson

I was climbing up a mountain path,
  With many things to do,
Important business of my own,
  And other people's too,
When I ran against a Prejudice
  That quite cut off the view.

My work was such as could not wait,
  My path quite clearly showed,
My strength and time were limited,
  I carried quite a load,
And there that hulking Prejudice
  Sat all across the road.

So I spoke to him politely,
  For he was huge and high,
And begged that he would move a bit,
  And let me travel by;
He smiled, but as for moving!
  He didn't even try.

And then I reasoned quietly
  With that colossal mule;
My time was short, no other path—
  The mountain winds were cool;
I argued like a Solomon,
  He sat there like a fool.

Then I flew into a passion,
  I danced and howled and swore,
I pelted and belabored him
  Till I was stiff and sore;
He got as mad as I did,
  But he sat there as before.

And then I begged him on my knees;
  I might be kneeling still,
If so I hoped to move that mass
  Of obdurate ill-will;
As well invite the monument
  To vacate Bunker Hill!

So I sat before him helpless,
  In an ecstasy of woe;
The mountain mists were rising fast,
  The sun was sinking slow,
When a sudden inspiration came,
  As sudden winds do blow.

I took my hat, I took my stick,
  My load I settled fair,
I approached that awful incubus
  With an absent-minded air,
And I walked directly through him,
  As if he wasn't there!

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A Day in the Escorial

By Poultney Bigelow

WHAT I did not see in the Escorial would make a big book. What I did see is soon told.

Every school-boy knows all about Philip II., who built this gigantic monument as the closing and crowning effort of a life mostly devoted to the torture of heretics and to otherwise making life uncomfortable for such as thought differently from himself. The Escorial is the eighth wonder of the world—so says the Spanish chronicle. I am prepared to admit this, with the reservation that it does not on that account increase in value. Escorial is a word affiliated with the English scorching or excoriating, and the word fits excellently. Philip II. no doubt selected this name after having climbed up, as I did, from the plain below to the point on which he subsequently decided to build. It was blistering hot when I tramped it, yet that was only March. The pious decline to accept my version of the etymology, and think the scorching refers to the fact that Philip II. built in honor of St. Lawrence, who was scorched on a gridiron by one of his prototypes, if not ancestors. I prefer my version because it is scientifically just as satisfactory, and harmonizes not only with the Spanish king's delight in burning other people, but also with the well-known climate of this place, which can be compared only to that of the least-favored section of Arizona or New Mexico. The karoo desert of South Africa is a smiling botanical garden compared with the landscape which this most Catholic king enjoyed from his window in the days of the Armada. For miles and miles the desert is blistered over with granite rocks so close together as to suggest that the giants of prehistoric days had contracted for a pavement of indefinite length and width. Such of us as know the neighborhood of the Hudson Highlands, and particularly the valley behind West Point called "Stony Lonesome," need not come to this part of Spain for change. All they need is a few more stones and the picture is complete.

It is a magnificent country for highwaymen, and it speaks volumes for the law-abiding character of the Spaniards that this profession seems to flourish so feebly to-day. Every train in Spain carries at least two gendarmes armed with rifle and bayonet, but these are obviously more for artistic effect than dictated by necessity. Our train traveled a little faster than an omnibus but not quite so fast as a light road-wagon, and there would have been no serious difficulty in any one's climbing on or off while the locomotive was at full speed. As the principal business of the military escort appeared to be the search after sleep, I could conceive no reason for our safety excepting the universal honesty of the peasantry. I noticed for the first time on this trip that the locomotive had no cow-catcher, the obvious explanation being that the rate of speed is not established with a view to overtaking any animal, least of all an active cow. When public sentiment becomes more developed, there will probably be an agitation in favor of a cow-catcher behind the last carriage, for nervous people avoid this part of the train owing to the inconvenience caused by an occasional hungry cow or calf running after the train when there are green vegetables in the cargo. Perhaps I ought to add that out of twenty railway carriages two were for passengers and the rest for freight; but our feelings were soothed by having the train called an express or mail train.

The Escorial is only about thirty miles from Madrid, so that, by selecting the most rapid train, I got there in two hours, and had about five hours in which to visit this huge building. Of course I had a good map of the place, and started at my usual gait, calculating that in five hours I could cover at least fifteen miles, with considerable time to spare in case of being addressed in Spanish—or any other accident. Taking the sun by way of compass, and putting on a violent spurt whenever I saw something that looked like a brigand or a guide or a beggar, I did pretty well for the first five miles. I walked past long walls that seemed intended for rope-walks or rifle-ranges. Somewhere I read that there were over a thousand windows in the Escorial. This I know to be false, for I counted more than a thousand myself, and I did not see anything like the whole number. I shall never see this building properly until the Government permits

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one to travel about it on a bicycle or a motor-car. The wheeling would be superb over the many miles of stone flagging; and while the visitor might feel less fatigued and consequently be less impressed by the vastness of the structure, he would still be tired enough to admit that it can't be beat for bigness by anything even in America.

The Escorial could contain half a dozen capitols like the one at Washington and have room to spare. There is a church somewhere in the building, which, if it stood alone, would be considered enormous, but amidst the magnificent spaces of this place it seems no more than the chapel of a country house. There is something of everything somewhere—picture galleries, museums, schools, monasteries, nunneries, libraries, and archives. Opposite the church door I found myself in the midst of a crowd of noisy school-boys playing pelota in the midst of a large assortment of saints. It did me good to hear the irresponsible laughter of these blue-bonneted boys, especially within the walls of a monastery consecrated to the monotonous routine of devotions devoid of vitality. The great Philip would have winced with pain could he have heard laughter like this; and it is a hopeful sign for this country if, little by little, the monuments that were reared in theological bigotry can be converted into schools for practical education. It was a comfort to find these boys ruddy and lusty little fellows, who smashed their pelota balls among the saints with vigor and satisfaction. Not a single pair of spectacles did I see among them—which would no doubt surprise a German school-teacher. I made a snap-shot with my camera, and at once was besieged by importunate candidates, each wanting his particular photograph taken. There was an immense amount of conversation on this subject, the upshot of which was that I made one of them write his name down in my note-book, and to him I promised to send a copy. The appearance of a priest put an end to the debate, and they all disappeared with their spiritual father.

Pretty soon I found myself going down a flight of broad stairs that wound so gently that a coach and four could have driven up and down them. I followed out of curiosity, and they led me to a series of pretty little courtyards that appeared to be more domestic in character than the cold spaces I had hitherto crossed. I heard a sweet voice singing, and soon the splash of a fountain. These guided me to a stone seat where I could rest and watch a graceful maiden plucking a chicken as she sang from the fullness of a contented heart. At the fountain stood another equally attractive girl filling a jar with water, and bending her body about in a dancing motion to the music of her companion. This was too pretty to spoil, so I did not disturb them, and soon forgot all about Philip II. and his big dungeon. To come away from the cold, vault-like spaces up aloft, and discover here in this sunny corner of the Escorial two fresh and rosy sprites who could sing and dance and clap their hands—this was worth all the cathedrals in the world, and so thought my camera. They rather liked to be photographed, and showed no particular anxiety for me to stop doing so. They had a great deal to say, and as I didn't know how to interrupt them, I didn't try to. One of them gave me a drink, and both of them appeared to have time enough for social purposes. My command of the beautiful Castilian tongue was not sufficient to inquire exactly into the how and wherefore of their domicile in this austere theological temple; for that matter, they suddenly disappeared, for there was a shrill call from some interior cavity which I did not wait to inspect.

So I went on for five more miles, exploring every colonnade and staircase and hall and courtyard that was accessible. One quadrangle was surrounded with frescoes depicting Bible scenes on a heroic scale, after the manner of Rubens. These sacred pictures were all scribbled over with the names of ambitious tourists who had in this way sought immortality, after the fashion of the young men and their sweethearts who usually cut their names in the benches about Niagara Falls and similar billy-coo resorts. It was a shameful desecration, especially in cases where would-be artists had added touches of their own to portions of the sacred persons. One gets accustomed to this sort of thing in China, but in Spain it is most strange. If I questioned a German on the subject, he would probably trace such mutilation to the French occupation under Napoleon. But the French guide-book usually refers it all to the English troops under Wellington. The Spaniard probably refers it to neither—he knows better, and cares as little for one as for the other.

I cannot here recount the hundreds of precious objects that were brought to my attention during this day's pedestrian exercise. The mere enumeration of them in book form makes me feel tired. It must have been at the close of my fifteenth mile of granite

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perspective and infinity of windows that I reached at last the one little cell in this immense congregation of ecclesiastical palaces to which my steps had from the beginning been directed. I stood in a little room just large enough to serve as the entrance-hall to a modest private residence. The sun was broiling outside, but here the air was like that of a cellar. The walls were nearly six feet thick, and at best but little light could penetrate, but even this much was more than enough for the ascetic invalid who from here issued orders to the four corners of the globe. In this little cell lived and died Philip the Second. Here the ambassadors of great nations crowded and cringed in hope of influencing a moody-minded monarch whose cold hand fell like the shadow of disease upon millions of slaves working for him in the mines of the Indies and the spice islands of the far East, no less than in the populous cities of Europe. If monarchs are great by reason of great power for good or ill, then never was a king so mighty as Philip. The whole world listened from day to day for a sign from his lips. The treasure-ships carrying the wealth of both hemispheres filled his treasury with fabulous stores of money, and this Escorial, vast and costly as it is, was none too grand a palace for a prince of such proportions. Of all this pile, however, the only part reserved for himself was this little room, just large enough to hold half a dozen ambassadors at a time. Two small alcoves opened from it, neither of them lighted by the sun. In one of these the great king slept as a monk in his narrow cell; in the other there was just room for his writing-desk and a small table at which his secretary worked. There is not a regiment of the German army whose barracks can show greater contempt for luxury than the residential chambers of this Puritan papist. A hair-shirt was the garment he preferred; and if he succeeded in making millions of people unhappy, he at least asked no happiness for himself. He believed in mortifying the flesh, and governed the world with no more severity than he governed himself.

His meager room is to-day just what it was three centuries ago. There is the same chair in which he sat with covered head while the ambassador of Queen Elizabeth talked to him of peace and war. There is the same little stool on which his leg was placed to ease him as he suffered with gout. The metal case in which he kept secret documents looks to-day as though new. The five shelves which held the whole of his library are still there; so are the rude chairs in which the ambassadors and great officials were allowed to sit. Here ruled and reigned this monarch among monks; preferring to read by the light of a candle rather than admit the healthy sun that reveled without and vainly tried to penetrate his gloom. No sound of nature reached his ear from the midst of the great stony desert where he had encloistered himself. And even had the song of a bird or the bleating of a lamb ventured in the neighborhood of this forbidding pile of granite, the thick walls and tightly closed windows would have effectually prevented these messages of nature from reaching the one who needed them most. From this black seclusion Philip sent forth to Mexico and Peru, the Mississippi and the Amazon, an army of messengers who called themselves servants of God and consecrated their lives to spreading the Gospel of peace and good will. No one needed this Gospel more than Philip himself. His priests died cheerfully in the swamps of savage countries, their last moments soothed by recalling thousands of men, women, and children whom they had converted, with the assistance of thumbscrews and other convincing evidences of power.

So much did Philip love holiness that he may be said to have passed his declining years in a church as well as a monastery. From the bed on which he died he could look out upon the altar where his priests said mass. The light that flickered about the holy wafer was dearer to his yearning vision than the full strength of the great sun in the heavens. His death came slowly and painfully; his every breath was drawn in the odor of sanctity; the whole hierarchy of a world-embracing Church prayed daily for his happiness; yet he died and no man wept. Let those who are disposed to admire personal government look into the life of Philip II. and see how one man can do in one short span of life an amount of mischief which three centuries cannot undo. There are monarchs to-day devoted to the service of what they deem religious duty—yet Philip never raised his hand without a prayer for godly sustenance. He worshiped God, but it was a God of his own making.

The God of flowers and of birds; the God that makes people dance and sing and deal kindly with human failings; the God that made truth so big and bright that no man could see the whole of it at once—that God

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was as strange to this royal monk as if the Sermon on the Mount had never fallen from the lips of a forgiving Saviour. The heart of Philip II. found expression in the Escorial. The gray granite boulders which are a feature of the lonesome landscape have provided the monotonous material of these interminable walls. The eye soon wearies in this sad gray wilderness. It is all cold and fruitless—sterile as the heart of him who planned it. Like many another great autocrat, Philip found relief for a restless mind by ruling even in details, and in this Escorial is abundant and painful evidence of this mania. Wherever a bountiful God meant trees and flowers to grow, there Philip planted stones and gravel; where birds were meant to sing and sunshine to dance amid the splashing of fountains, there this man of morbid mind put bolts and bars. He made the world hideous so far as his means allowed—and he was a very powerful king.

But all this happened long ago—for which let us thank God. There was a jolly young priest who smoked my cigarettes as we puffed our way back to Madrid in a third-class railway carriage. There was also an old man with a guitar, and two young women with laughing eyes, and a big baby between them. Everybody seemed to be having a good time as the Escorial disappeared behind us. The priest had a big bottle of wine which he generously shared, and it was so strong that one long pull made my head spin. The old man strummed his guitar, the baby clapped her hands, the two young women sang merrily, and the priest kept time with his stick. We grew merrier in proportion as we got further and further away from the great gloomy gray gridiron.

The Life and Letters of Paul

XIV.—The Epistles to the Ephesians and the Colossians

By Lyman Abbott

AT the time of Christ's birth, intellectual supremacy had passed, in a measure, from Greece to Egypt, and was centered in Alexandria, which for some centuries remained the intellectual capital of the world. This city was situated at the confluence of three streams of intellectual and spiritual life—the Orient, Judaism, and Greece. Rome at this time hardly influenced it at all, and from it, as yet, influences had not passed out by migration into Rome. The Oriental dreams; the Greek defines; the Hebrew acts. These three sentences may serve as a characterization of the distinction between the influences that met and strangely intermingled in Alexandria. For they did intermingle, and out of their confluence there grew up a scheme of combined dreaming, thinking, and practical ethics, which constitutes what is known in history as the Alexandrian School. Those who have made a study of the subject will have to exercise some indulgence toward me in the endeavor here made to define in a very brief compass the teaching of this school. It is very difficult to translate Oriental dreaming into Occidental thought; and to translate a composite school, which was inconsistent with itself and incongruous and self-contradictory in its results, into forms of thought which the lay American can understand, without having studied these schools of philosophy, is not an easy task.

The Oriental regarded then, and regards now, God as the Absolute and the Unconditioned. There can be nothing outside of him; for if there is anything outside of him, then he is limited. Therefore God is the all and the all is God. This Unconditioned and this Absolute could not create, because what he had made would be apart from himself, and he would be limited by the very result of his creation. But Hebraism had centered its faith in a personal God—a God who was a king over Israel, a God who created the world and ruled it. The very essence of Hebraism was that God had created and was apart from his world, not identical with it.

This contradiction was met by the Alexandrian hypothesis of emanations: that there had proceeded from this Unconditioned, this Absolute, certain secondary causes or deities, who were called by various names, such as chiefs, rulers, powers, principalities, eons. These secondary causes or deities—it is difficult to know which appellation to give them—

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were the creators of the world. The Infinite, the Eternal, the Absolute, had not created anything; but from him had proceeded these secondary beings, and these secondary beings had created, and thus an imperfect world was made by imperfect gods who had proceeded from a perfect God. Thus the Hebrew found a God whom he could believe in as a Person, and the Oriental a God whom he could recognize as the Absolute and the Unconditioned.

But this Infinite, this Unconditioned, was also the Unknown and the Unknowable. The idea that God is the Unknown and the Unknowable does not date from the time of Herbert Spencer, nor even from the time of the Alexandrian school; it is to be found far back in Oriental philosophy. But the very essence of Hebraism was that man should know God; must become acquainted with him; must obey him; must recognize and revere him. And here again were two antagonistic conceptions: a God who could not be known and a God who must be known, or whom man must ever strive to know. So these secondary deities served another purpose. The Infinite, the Unconditioned, the Absolute, could not be known, but the chiefs, the rulers, the principalities, the powers, the eons, could be known. Thus there was room, on the one hand, for the Hebraic acquaintance, on the other hand for the Oriental non-acquaintance.

There is evil in this world—natural evil, that is, suffering, and moral evil, that is, sin. But if God is perfect, he cannot produce either natural evil or moral evil. And yet God is the all. How, if God is the all and is in the all, can there be natural evil and moral evil? how is it possible to reconcile these two conceptions, the one of God, the other of life? The Alexandrian school did so, somewhat after this fashion: The Absolute, the Unconditioned, is the fullness that filleth all things with himself; there is, therefore, a perfect spiritual life, and in this perfect spiritual life there is no pain, no suffering, no disease, no sin, neither natural evil nor moral evil. But there is matter. Some said it was eternal. Some said it was not real, but only a shadow which existed in the imagination of men. But whether it was a shadow or eternal, it was, or it seemed to be. And the evil was all in the shadow, the matter, not in the reality, the spiritual life. There really was no evil.

Out of this there sprung two schools of thought again which were singularly contradictory. Between them, so far as I know, no reconciliation was attempted. Both schools started with the affirmation that matter is undivine. One school said, Since matter is undivine, since in matter resides evil, therefore we must get rid of it. The issue was asceticism. The other school said, Since matter is undivine, it has no real existence; we may utterly disregard it. Licentiousness of the body is not a reality, it is only a pretense. Drunkenness is not a reality, it is only a shadow. There is no harm in the shadow. Therefore be drunken if you like and be licentious if you like. There is no disease, and there is no sin. Believe that you are well and you will be well; believe that you are virtuous and you will be virtuous. Sin and disease were regarded only as what a modern school of philosophy calls mortal thoughts. Modern Christian Science is an inheritance from the Alexandrian school.

This Alexandrian school of philosophy, with its dreaming about God and its definition of God, and its dreaming about sin and its definition of sin, passed over into Greece, and was found at Ephesus. And when the Ephesian church became a Christian church, this Oriental philosophy mixed with the Christian doctrine, and out of this intermixing of Oriental dreaming, Greek definition, Hebrew activity, and Christian doctrine there grew up what are known as the Gnostic sects of the early Church. So far as history gives us any account of them, they did not grow into definite organization until after Paul, but there are abundant evidences of their germ in the Epistle to the Ephesians and that to the Colossians. It would, indeed, seem as though Christian philosophy and this Oriental philosophy were absolutely antagonistic one to the other. This Orientalism was pantheistic. The essence of the Christian religion is the personality of God. This Orientalism was in thought, if not in name, polytheistic. The essence of Christianity, as of Hebraism, is monotheism. This Orientalism regarded law as only a form of nature; Christianity regards it as the expression of a wise and righteous will. This Orientalism regarded sin as only a semblance or appearance, or, at best, only an immaturity in the development of the race. Christianity regards sin as a willful setting of man's will against God's will. Orientalism said that by and by all life would come back into God by a natural process, as the clouds come back to the ocean. Chris-

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tianity held that no man could come back to God without deliberate repentance and deliberate faith. Orientalism held to the absorption at last in the Infinite and the Eternal. Christianity held to an immortal personality. Still, Orientalism entered the Christian Church, and was a greater peril to it than either paganism or Judaism. Paganism fought Christianity; an open foe is not much to be dreaded. Judaism would have imprisoned Christianity; it was not impossible to open the door and let Christianity out from its cage. But this Orientalism entered the Christian Church itself, corrupted it at its very fountain, claimed to be the supreme Christian sect, and looked down with disdain upon other and simpler-minded Christians as far below them—not altogether unlike something we have seen in our own time.

Paul wrote the Epistle to the Ephesians and that to the Colossians with this mental state of the Christians in the province of Asia in mind. The phrases which he uses in these Epistles, which to many of us are unmeaning, were full of significance to those Asiatic Christians. "Principalities," "powers," "rulers," "fullness," these and kindred words were familiar words in the Alexandrian philosophy, to describe these secondary gods, these emanations, these manifestations, these representations of the Infinite and the Absolute. He does not directly attack Orientalism. He sets before his readers Christianity as containing all that which is necessary to satisfy both the intellectual wants and the spiritual wants of the Alexandrian schools, because the intellectual wants and the spiritual wants of all humanity. He recognizes in these men a seeking after truth, and he uses their own phrases to show them that Christianity fulfills all that they seek. The Epistle to the Ephesians was probably written as a circular-letter, and sent, not to the church at Ephesus alone, but to a number of churches, and the copy which has come down to us since is known as the Epistle to the Ephesians because it chances to be the copy sent to that one church. The Epistle to the Colossians was probably sent to the church at Colossæ alone; still, it follows substantially the same line of argument, and expounds substantially the same philosophy, and sets forth substantially the same truths, as the Epistle to the Ephesians. It may almost be said to be another copy of the circular-letter, although not written by a copyist, but freshly rewritten by the Apostle. It is not certain which was written first, and it is not material to determine which was written first. I treat Colossians first because that sets forth more fully Paul's conception of Christ, which constitutes the foundation of his entire treatment of this Alexandrian school of religious philosophy.

Christ, he says, is himself the one in whom all fullness dwells, and in whom all principalities and powers are centered. He is the image of the invisible God, the first-born of the whole creation. Through him—that is, by means of him, as the only intermediary cause—were all things created that are in heaven and in earth, visible and invisible, whether they be thrones or dominions or principalities or powers. He does not deny that there are invisible agencies; he does not affirm that they exist; but he says, if there are any, they are all created by and through Christ. All things are created through him and for him, and he is before all, and in him all things have their unity. And he is the head of the body—the Church; he is the beginning, the first-born from the dead, that in all he might have the pre-eminence; for it pleased the fullness of all to dwell in him.

I do not know where in Paul's Epistles you will find a better statement of his conception of Christ: the first-born of all creation; the intermediary instrument through whom the Infinite and Absolute has become the creator; the image of the Unknown and the Invisible, the revelator of the Unknown and the Invisible; creator of all, center of all, authority over all. And this Christ who is thus above all principalities and powers, this Christ in whom the fullness of divinity dwells, the fullness which, according to the Oriental school, dwells in all nature and makes all nature God, this one has himself brought together pagan and Jew and become the head of the Church and the fullness of the Church. And because he dwells in us, and because he dwells in all things, we are not to be afraid of anything; we are not to become ascetics; we are not to set things off from us as inherently and essentially evil. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." These things are the shadows, Christ is the reality. "Wherefore if ye be dead with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances,

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such as, Touch not, taste not, handle not; which all are to perish with the using?" Are we, then, to adopt the other hypothesis of Orientalism and conclude that we may use all things as we will? No! for if we have this spiritual life we shall be lifted above sin, if not above temptation. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on the things on the earth. Put to death therefore your members which are on the earth, such as fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience" These Orientalists hold that all human relationships are but shadows. It is said of Ramkrishna, the modern Messiah of the Vedantic philosophy, that he separated himself from his wife in order that he might live a pure and holy life. But Paul says that we are to carry the life into these relationships, not to escape from them. Wives, obey your husbands; husbands, be gentle and loving to your wives; children, obey your parents; parents, provoke not your children; servants, be obedient to your masters; masters, be considerate to your servants, remembering that you also have a master. In short, Paul, starting with this doctrine that Jesus Christ is the only intermediary between the Infinite and humanity, the Creator, the Revealer, the Redeemer, declares that life from him is to flow into God's children; and this life will, on the one hand, make them free from the regulations of asceticism, and, on the other hand, will lift them above corruption. This is Paul's letter to the Colossians, briefly stated.

His letter to the Ephesians begins with a similar definition of Christ, but proceeds rather along spiritual than along ethical lines. In it Paul declares, more elaborately, that this Christ has reconciled pagan and Jew. He declares more fully how this life dwelling in man makes a new life to proceed from him, and he defines, more eloquently than anywhere else in Scripture, the essence of the Christian religion. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom every family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." This is religion—to be filled with all the fullness of God. And that men may thus be filled with all the fullness of God, he has ordained a church and the officers of the church; he has given apostles and prophets and pastors and teachers, "for the perfecting of the holy in the work of service, unto the building up of the body of Christ, until we all attain unto the unity of the faith and of the knowledge of the Son of God, unto perfect manhood, unto the measure of the stature of the fullness of Christ." And then Paul goes on with practically the same ethical conclusions as those embodied in the Epistle to the Colossians, and those, too, in Romans and Corinthians, and which it is needless further to elaborate.

In our own time thoughts have again crossed the oceans and come to America, borne on the wings of the wind in literature, or brought by missionaries of an Oriental faith. These messages are welcome. There is something we have to learn from them. For we must not forget, as we often have forgotten, that Christianity was born midway between the Occident and the Orient; that it is neither Oriental nor Occidental in its origin; that it has something of the quality of both. We must not forget, what we sometimes have been inclined to forget, that we are Occidentals, and perhaps have seen Christianity only in part. We must remember that all our creeds and confessions represent, not Christianity, but certain Occidental phases of Christianity: the Apostles' Creed, primitive Christianity; the Creed of Pius Ninth, Roman Christianity; the Westminster Confession of Faith, Calvinistic Christianity; the Thirty-nine Articles, Anglican Christianity; and even the writings and sermons of Maurice and Brooks and Erskine and Bushnell and Beecher, New Theology Christianity. Mozoomdar has taught us by his "Oriental Christ" that there is a conception of Christianity possible to the Oriental which we, who are inclined to think that nothing is true which cannot be mathematically defined, have not yet been able to comprehend. And if these messengers from the Far East, setting their Oriental philosophy before us, shall compel us to re-examine our Christianity, and the character and the life of Christ, not in the light

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of any of our creeds, ancient or modern, but in the light of the larger knowledge of the nineteenth century, they will render us a service.

But, on the other hand, if we meet this philosophy in the spirit of Paul, we shall not meet it as those who say, We can take something from Orientalism, something from Christianity, and amalgamate them, and out of them get a universal religion. Christianity is absolutely exclusive, because it is absolutely inclusive. There is but one God —not a Jehovah and a Jupiter and an Odin and a Thor: one God. And there is but one Lord Jesus Christ—not a Confucius and a Socrates and a Siddartha and a Mohammed and a Joe Smith and a Jesus Christ: one Lord Jesus Christ. And to accept Christianity is to accept him as the one and only Messiah of the world. That is what the Apostle means when he says there is none other name given under heaven among men whereby we can be saved. Jesus Christ is the world's Saviour; not a Saviour of the Hebrew race or of a Christian people, while other people are to be saved by their own religions in other ways. And this Christianity is an exclusive religion because it is an inclusive religion. Maurice has said that Christianity has in it all that is best and true in other religions. We may use other spiritual thinkers to interpret this our religion; but we may not amalgamate this with other religions, or think we have yet to search the world for a universal religion because we think that the one we now have is provincial.

Religion as a philosophy has four questions to answer: What is God? What is man? What is the relation between God and man? What is the life which man is to live when he understands and enters into that relation? There is no other question than these four. Christianity has given its answer to each one of these four questions: God is one; the true, righteous, loving, helpful Father of the whole human race. And God is love. And love, God's love, perfect love, is interpreted by the life Jesus Christ lived on the earth. What is man? Man is in the image of God. If he is not, if he fails in that, he fails of being truly a man. Not until he has come to be in the image of God will he be a man. Is this a statue? I can see a nose and a mouth emerging from the half-hewn marble. No, it is not a statue; it is a half-done statue. Wait until the sculptor is through with his work, then will we see the statue. Not till God is through with his work will we see a man; and the world has seen only one true man, the man Christ Jesus. What is the relation between this God and this man? It is the relationship of the most intimate fellowship of which the human soul can conceive; one life dwelling in the other life, and filling the other life full of his own fullness. No closer relationship between God and the human soul than that can be conceived. When this fullness has been realized, when we have the fullness of God in us, when God has finished the man, what will be the result in life? Just such a life as Christ lived, with all the splendor of self-sacrifice, all the glory of service, all the heroism, all the enduring patience. What has Orientalism to add to this response which Christianity makes to the problems of life? It offers reincarnation on earth for a new and nobler life in a spiritual sphere. It offers a dream of the Infinite for a living companionship with a living God. Sin and repentance it knows not; nor redemption, for it cannot know redemption save as it knows sin and repentance. And for the eternal life which the Gospel of the Lord Jesus Christ offers, and for the rest which comes from fullness of life, it offers Nirvana—the rest of the grave and of an endless sleep.

Vernal Solace

By William Hamilton Hayne

When April's sky is blue above
The quiet dust of those we love,
There comes to every heart that grieves
The solace of unfolding leaves.

A vernal benediction flows
Through wind-born whispers of the rose,
And bears to every listening soul
A promise from some far-off goal.

The turf, made fair by rain and sun,
Breathes not of dark oblivion,
And girds the silence of the tomb
With tiny miracles of bloom.

Each star-eyed daisy seems to bring
The brave, sweet gospel of the spring;
And the deep blue violets tell
Of love and life invincible.

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English Child Life

By Clifton Johnson

With Illustrations by the Author

WHEN one first sets foot on English soil after the voyage across the Atlantic, he feels at once that he is in a country totally different from his own home land. The houses, the trees, the trains on the railroad, the vehicles in the streets, have a character all their own. It is the same with the people—in looks, dress, and language they are distinctly unlike what the traveler is used to. In a good many ways English habits and homes and business methods seem antiquated, and the critical American looks on in amused superiority. Yet, if he is fair, he must acknowledge that there is a charm of conservative repose and harmony about this life that we could very well have a little more of in the United States.

Their child life in particular has elements which I think we might copy to a degree with marked benefit. English little folk have in some ways a peculiarly happy environment. I remember how impressed I was with this the day I landed at Southampton when I last went abroad. Usually I have made port late in the evening, but this trip we were fortunate enough to get in about the middle of a bright June afternoon. That gave me the opportunity, after I had attended to my luggage and secured lodging at a hotel, to look about the town; and of all the new sights the one that gave the most pleasure was the children loitering in the parks.

The paths and benches, or more especially the shrubbery and green grass, seemed to be home to them, and I learned that in pleasant weather they were there nearly all the day through. Indeed, the children were still in the parks that evening, chattering together

A RING GAME IN THE SCHOOL YARD

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PLAYING HORSE

and calling one to another in their plays in the long summer twilight, when I went to my hotel at nine o'clock. They were like so many little Robin Hoods, living free and easy in nature's care, getting exercise and pure air, and unconsciously absorbing health. They were not bound by indoor conventions, and they did not at all mind whether they had hats on or not. Nor was it at all important, for the sun's rays in England have a certain gentleness, and do not scorch as they do with us.

The children were apt to gather in groups for companionship. Sometimes they were sitting, sometimes were on their knees in earnest conclave, sometimes were lying about full length on the ground. Now and then a group would rouse up for a game or a romp, but ordinarily they were absorbed in what looked like quiet visiting. The talk was rarely animated, yet it was apparently enjoyed, and there was little or none of the uneasy and often quarrelsome nervousness that too often characterizes the leisure of American children.

Among the rest of the children in the park was a generous sprinkling of babies, and each baby was in charge of an older sister, herself still a child. There were cases where the amateur nurse was only one size larger than the baby intrusted to her, but the caretakers all seemed perfectly faithful, and they would fondle and kiss their wee relatives as if they found the duties of nursemaid quite to their liking. In fact, they took the work as a matter of course, and it did not fret them in the least. The baby would get tumbled some, and perhaps held wrong side up more than was for its good, but this was the result of the nurse's immaturity—not lack of love or of good intentions.

As I sat on a park bench watching the children, I noted a little girl frequently passing and repassing on the walk before me, wheeling a mail-cart or perambulator (English names for a baby-carriage). Finally I ventured to speak with her.

The little girl stopped, apparently not unwilling to be friendly, and, thus encouraged, I made an attempt to get acquainted with the baby in the mail-cart. But this did not do, for the infant promptly put its fingers in its eyes and began to cry lustily.

I felt hopelessly guilty and altogether help-

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less, and was very glad to have the little girl come to the rescue.

"He's shy," she said to me, apologetically. Then she put her arms about the baby and pleaded, "Ah-h, Willie, don't cry, don't cry! Be a monkey, Willie. That's a good boy. Be a monkey, Willie."

Just what the result of this appeal was I do not know, for at this point I moved away.

Willie in the mail-cart, like most of the smaller children, wore a white bonnet. The bonnets were often elaborately frilled, and the little red-cheeked faces thus framed made the owners appear like some pretty flowers of the fields. The children were mostly sturdy and round-faced, and one could not but think that this outdoor life of freedom and sunshine and the tumbling about close to the clean old mother earth was good for them. To what better use could their city parks be put?

In the country villages the open-air life of the children was of course more pronounced than in the towns. Every village seemed to swarm with little folk of all sizes. I met them everywhere. English families are large, and households with six or eight children in them are not at all unusual. Then, too, the villages are built in close clusters, and it is perfectly easy and natural for the children to find a common meeting-place in the streets. Besides all this, the houses are small; the crowded little kitchen is the only living-room, and if the young folk linger indoors they are in the way. So they find refuge in the street or on the village green, or they make excursions along the field-paths and resort to the woods.

The gritty highways and byways of the hamlet are enlivened with their play at all hours when school is not in session; and the running and the skipping make appallingly short work of their shoes, in the opinion of their parents. They are English shoes, too, and there is no nonsense about that sort. American footwear would not last a week out. The shoes worn by English boys and girls are stubby, heavy-soled affairs, with the bottoms studded all over with big-headed, projecting nails. These shoes are good for all weathers, and none of the children think of wearing rubbers. Goloshes, as rubbers are called in England, are rarely seen outside the large towns, and not often there.

Curiously enough, none of the children go barefoot. Yet this seems not on account of climate or harsh roadways, but a freak of fashion. In Scotland, where the roads are just as flinty and the weather cooler, bare feet are common, while in England all wear shoes except the half-wild gypsy children.

In dress the little folk reflect the home conditions much more than with us. By hook or by crook, we all manage to get store clothes for the boys, and, if not store gowns, at least store patterns, for the girls. You cannot tell by the garments a child wears whether its parents are worth fifty cents or fifty thousand dollars. But in the humbler homes of the laboring class in England a good deal of the clothing is evolved from the housewife's inner consciousness. It has a character all its own, and is distinctly unlike what is worn by tradesmen's children, who are in the class next above. For my part, I liked this lack of uniformity, and the children in the home-made raiment attracted me most. Certainly these garments had a touch of quaintness and a charm wholly beyond the art of dressmaker and tailor. We may admire the gowns and suits invented and put together by experts, but we cannot fall in love with them. The home-made work has the human touch that warms the sympathies.

READING A NICE BOOK

English boys, almost without exception, wear close-fitting little caps. Knickerbocker suits are common, but boys over ten like to have trousers that come down to their shoe-tops. The girls' clothing is more varied. They are oftener put into old garments made

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over. Their hats are of many patterns, and some of this head-gear has plainly passed its best days in the service of the children's elders. The orthodox summer dress of a small girl or of a little boy in skirts has no sleeves, and on a chilly day their arms turn red or purple, and suggest sausages more than anything human. Short stockings and bare knees are also proper for the very young and tender. I suppose fashion makes this kind of costume beautiful, but surely no other consideration does.

MINDING THE BABY

Skirts vary in length a good deal. Probably economy dictates that they shall be over-long to begin with, to provide for future growth, and that they shall continue to be worn even after they have become over-short.

All the girls wear white aprons that cover the dress front from the neck down. The aprons are usually of coarse, stout linen and are very plain. Their one object is to keep the dress clean, and there is little or none of the ruffling and trimming about them that an American mother would be likely to put on to make them look pretty. It really is not necessary, for the very simplicity of these aprons and their adaptation to the use intended made them more pleasing than any fancy work could. Serviceability is one of the chief virtues of an English girl's clothing, and the lack of furbelows only adds to the children's rustic charm. Undoubtedly it adds as well to the wearers' happiness. They are freer in work and in play, they require less watching and reproving, and they are not so prone to pride and self-consciousness.

The game one sees played most among the boys is cricket. They will play at it all day long, and would keep at it all night, too, I fancy, if the light lasted. They play in the streets, on the green, in the pastures, and it is the aspiration every able-bodie to become a c cricketer, wha else he fails at.

Aside from beloved cricket, find the boys pla tipcat, egg-in-over-rightens, ball, stag-co Jacky-nine-tails, warning, etc. I only speak in c of two or three c games, and leav titles of the othe convey what su tion they will of interest and p esqueness. baseball playing of a sort to mak American enthu think they had crated the nam our National g It was a very affair, where se boys stand in a line and another thro soft ball to them, which they attempt t with the palm of the hand. Over-rig is another ball game. In this the main is to throw the ball on a roof and have one catch it as it rolls off.

Jacky-nine-tails is one of the most pec games of the boys' list. It is playe about eight or ten boys, half on each The boys on one side bend over, one be another, each with a tight grip on the l front of him. Then the boys on the side, one at a time, run and jump on stooping line. They hang on, tooth and till the last boy has made his jump. I weight breaks the stooping line, the stoo have to form and be jumped on again, b they stand firm the others take their pla

With girls, skipping the rope and scotch are the prime favorites, and they skip and hop all day and far into the e ing, with as much persistence as the play cricket. They like ring games, where they chant a little jingle and s around in a circle, with some running tagging additional. Drop-the-handkerchi often played, and a variation of it c thump-back, in which the one outside hits s

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one as a signal for that one to give chase. Another picturesque game is orange-and-lemon, in which the girls form in two long opposing lines and have a tug-of-war. Some of their games have curious names, as, for instance, the one called "Margery Amen." This they often play in the street. With their heels they scratch two lines across the roadway a few rods apart, and half-way between draw a circle about a yard in diameter. In the circle one of the girls stands, and when the others who gather beyond the lines run across from one to the other, she dashes out from her circle to catch them. Whenever she makes a capture she calls out "Margery Amen," and the captured ones are compelled to help her catch the rest.

Besides the games the girls have a fancy for amusing themselves with little rhymes that they cry out at each other. These have no meaning, but please by their supposed wit and power to tease. Here is a fair sample:

> Do you like apples, do you like pears,
> Do you like tumbling down the stairs?

Boys and girls, except the very little ones, rarely play their games together. The boys like ruder, more violent games than the girls care for, and they do not often enter into the girls' sports, unless to plague them. They rather look down on the girls because they lack strength, and the girls get even by scorning the boys for their clumsiness.

The children among themselves use a decided dialect, one much further removed from book language than the Yankee dialect of New England; and yet it was a pleasure to listen to it. There was a mellow sound and a gentle pastoral touch that were good.

Among the boys nicknames were common; many of them random and meaningless, perhaps, but most growing out of some characteristic of the one nicknamed. I was acquainted with a "Bumper," a "Chinkey," a "Pudden," a "Duck," and a youthful "Old Cunningham." The boy who did not have a nickname felt lonesome.

The great days in the child year are May-day, the summer fête days, the Fifth of November, and Christmas. Some take note of Shig-shag Day, but this is of minor importance. It comes on May 29, a date made significant by the fact that on that day Charles I. hid from his pursuers in a hollow oak. In remembrance of this fact many take pains to put an oak-apple in their buttonhole on the morning of the 29th. It is established

MAY-DAY PROCESSION OF CHILDREN WITH THEIR GARLANDS

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by ancient precedent that until noon on Shigshag Day any one is at liberty to pinch the person not so decorated.

On May-day groups of children parade the village, each child carrying a stick with a bunch of flowers tied to the top of it. They sing songs before house doors, and the listeners fee them with pennies. In some villages all the school-children organize in one big procession for a parade of the neighborhood, and two of the older ones carry a pole on their shoulders with an elaborate garland suspended from it. The tour will perhaps be several miles long, and will bring them in ten or twelve cents apiece. Most of this money is spent in the sweet-shops by night. Every village has one or two or more sweet-shops. They are fascinating places to the children, and the little ones often look with longing eyes on the delectable display of lollipops and bottled ginger-beer in the diminutive shop window. But when you have the pennies hot in your hand, and can open the door that makes the bell tinkle and calls the "missus" to wait on you—that is pleasure worth living for.

Of the fêtes there are sure to be two or three, either at the home village or within walking distance. These are commonly held on the green, or in a pasture near one of the inns. The nomadic gypsies, with their pleasure vans, are sure to be at the fairs, and the merry-go-rounds, lofty swings, shooting galleries, etc., that they set up, all help to make the occasion notable.

Guy Fawkes Day, or "the Fifth of November" as it is usually called, is a Fourth of July on a small scale, and is made glorious with fireworks, and patriotism finds vent, and the day closes with burning an effigy of the celebrated Guy in some field.

Finally there is Christmas, with its gifts and good cheer, and its strolling parties of children singing songs or acting ancient plays before home doors, and so the year comes to an end.

But life is not all play. English children early learn what work is. A girl is no sooner able to toddle than she is thought capable of "minding the baby;" and the boy, as soon as his mother substitutes a roomy pair of home-made trousers for his infantile skirts, is given tasks suitable to his age. He can go on errands, he can do little things about the house, and he can pull weeds out of the garden. Many of the mothers do field work, and they often take their children with them. It is a pleasant sight to see the baby sleeping in the new-mown hay or sitting in state among the dappled shadows of the hop-vines which its mother and the older children are stripping.

Time slips along, and school-days end forever at the age of eleven or twelve. Most of the children are quite sturdy little workers by this time, and it is not long before you find the boys taking up a trade in some shop, or plodding the fields as plow-boys. As for the girls, they drift into the houses of the farmers, tradespeople, and gentry, as maids; and the streets, the village green, and the field paths are abandoned to a new generation of the simple, open-eyed children, who follow in the steps of their predecessors, finding the same pleasure and the same wonders and the same ruddy-faced health.

On the Banks of the River Slow

Mr. W. E. Curtis writes in the "Chicago Record:" "A friend who was sent to China on a commercial mission more than a year ago describes his experience in trying to 'hustle the East,' as Rudyard Kipling calls it, in the following clever lines:"

My friend, have you heard of the town of Foo-Chow
On the banks of the River Slow,
Where blooms the waitawhile flower fair,
Where the sometimeorother scents the air,
And the soft goeasys grow?

It lies in the valley of Whatstheuse,
In the province of Letterslide,
And thattiredfeeling is native there—
It's the home of the reckless Idontcare,
Where the giveitups abide.

It stands at the bottom of Lazy Hill,
And is easy to reach, I declare.
You've only to fold up your hands and glide
Down the slope of Weakwill's slippery slide
To be landed quickly there.

The town is as old as the human race,
And it grows with the flight of years.
It is wrapped in the fog of idlers' dreams;
Its streets are paved with discarded schemes
And sprinkled with useless tears.

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Why the Ward Boss Rules

[The unusual struggle in Chicago, described in The Outlook last week, between the boss of the Nineteenth Ward and Hull House, was, in a measure, precipitated by a paper prepared by Miss Jane Addams, the head of Hull House, for the "International Journal of Ethics," but read at a meeting in Chicago, and so reported by the Chicago daily papers as to stir the wrath of the Alderman described. The entire paper has just appeared in the "International Journal of Ethics," to the courtesy of whose editors The Outlook is indebted for permission to reprint. We have selected those passages which show why the Alderman, who is the most obedient servant of the monopolies, holds a thus far impregnable position in a ward composed of the very poor. The situation presented is so far from confirming the conclusions of pessimists that it awakens new faith in the supremacy of human virtue, when that virtue manifests itself in constant neighborly kindness instead of annual political sermons. —THE EDITORS.]

PRIMITIVE people, such as the South Italian peasants who live in the Nineteenth Ward, deep down in their hearts admire nothing so much as the good man. The successful candidate must be a good man according to the standards of his constituents. He must not attempt to hold up a morality beyond them, nor must he attempt to reform or change the standard. If he believes what they believe, and does what they are all cherishing a secret ambition to do, he will dazzle them by his success and win their confidence. Any one who has lived among poorer people cannot fail to be impressed with their constant kindness to each other; that unfailing response to the needs and distresses of their neighbors, even when in danger of bankruptcy themselves. This is their reward for living in the midst of poverty. They have constant opportunities for self-sacrifice and generosity, to which, as a rule, they respond. A man stands by his friend when he gets too drunk to take care of himself, when he loses his wife or child, when he is evicted for non-payment of rent, when he is arrested for a petty crime. It seems to such a man entirely fitting that his Alderman should do the same thing on a larger scale—that he should help a constituent out of trouble just because he is in trouble, irrespective of the justice involved.

The Alderman, therefore, bails out his constituents when they are arrested, or says a good word to the police justice when they appear before him for trial; uses his "pull" with the magistrate when they are likely to be fined for a civil misdemeanor, or sees what he can do to "fix up matters" with the State's attorney when the charge is really a serious one.

Because of simple friendliness, the Alderman is expected to pay rent for the hard-pressed tenant when no rent is forthcoming, to find jobs when work is hard to get, to procure and divide among his constituents all the places which he can seize from the City Hall. The Alderman of the Nineteenth Ward at one time made the proud boast that he had two thousand six hundred people in his ward upon the public pay-roll. This, of course, included day-laborers, but each one felt under distinct obligations to him for getting the job.

If we recollect, further, that the franchise-seeking companies pay respectful heed to the applicants backed by the Alderman, the question of voting for the successful man becomes as much an industrial as a political one. An Italian laborer wants a job more than anything else, and quite simply votes for the man who promises him one.

The Alderman may himself be quite sincere in his acts of kindness. In certain stages of moral evolution, a man is incapable of unselfish action the results of which will not benefit some one of his acquaintances; still more, of conduct that does not aim to assist any individual whatsoever; and it is a long step in moral progress to appreciate the work done by the individual for the community.

The Alderman gives presents at weddings and christenings. He seizes these days of family festivities for making friends. It is easiest to reach people in the holiday mood of expansive good will, but on their side it seems natural and kindly that he should do it. The Alderman procures passes from the railroads when his constituents wish to visit friends or to attend the funerals of distant relatives; he buys tickets galore for benefit entertainments given for a widow or a consumptive in peculiar distress; he contributes

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to prizes which are awarded to the handsomest lady or the most popular man. At a church bazaar, for instance, the Alderman finds the stage all set for his dramatic performance. When others are spending pennies he is spending dollars. Where anxious relatives are canvassing to secure votes for the two most beautiful children who are being voted upon, he recklessly buys votes from both sides, and laughingly declines to say which one he likes the best, buying off the young lady who is persistently determined to find out, with five dollars for the flower bazaar, the posies, of course, to be sent to the sick of the parish. The moral atmosphere of a bazaar suits him exactly. He murmurs many times, "Never mind; the money all goes to the poor," or, "It is all straight enough if the church gets it."

There is something archaic in a community of simple people in their attitude towards death and burial. Nothing so easy to collect money for as a funeral. If the Alderman seizes upon festivities for expressions of his good will, much more does he seize upon periods of sorrow. At a funeral he has the double advantage of ministering to a genuine craving for comfort and solace, and at the same time of assisting at an important social function.

In addition to this, there is among the poor, who have few social occasions, a great desire for a well-arranged funeral, the grade of which almost determines their social standing in the neighborhood. The Alderman saves the very poorest of his constituents from that awful horror of burial by the county; he provides carriages for the poor, who otherwise could not have them; for the more prosperous he sends extra carriages, so that they may invite more friends and have a longer procession; for the most prosperous of all there will be probably only a large "flower-piece." It may be too much to say that all the relatives and friends who ride in the carriages provided by the Alderman's bounty vote for him, but they are certainly influenced by his kindness, and talk of his virtues during the long hours of the ride back and forth from the suburban cemetery. A man who would ask at such a time where all this money comes from would be considered sinister. Many a man at such a time has formulated a lenient judgment of political corruption and has heard kindly speeches which he has remembered on election day. "Ah, well, he has a big Irish heart. He is good to the widow and the fatherless." "He knows the poor better than the big guns who are always about talking civil service and reform."

Indeed, what headway can the notion of civic purity, of honesty of administration, make against this big manifestation of human friendliness, this stalking survival of village kindness? The notions of the civic reformer are negative and impotent before it. The reformers give themselves over largely to criticisms of the present state of affairs, to writing and talking of what the future must be; but their goodness is not dramatic; it is not even concrete and human.

Such an Alderman will keep a standing account with an undertaker, and telephone every week, and sometimes more than once, the kind of outfit he wishes provided for a bereaved constituent, until the sum may roll up into hundreds a year. Such a man understands what the people want, and ministers just as truly to a great human need as the musician or the artist does. I recall an attempt to substitute what we might call a later standard.

A delicate little child was deserted in the Hull House nursery. An investigation showed that it had been born ten days previously in the Cook County Hospital, but no trace could be found of the unfortunate mother. The little thing lived for several weeks, and then, in spite of every care, died. We decided to have it buried by the county, and the wagon was to arrive by eleven o'clock. About nine o'clock in the morning the rumor of this awful deed reached the neighbors. A half-dozen of them came, in a very excited state of mind, to protest. They took up a collection out of their poverty with which to defray a funeral. We were then comparatively new in the neighborhood. We did not realize that we were really shocking a genuine moral sentiment of the community. In our crudeness, we instanced the care and tenderness which had been expended upon the little creature while it was alive; that it had had every attention from a skilled physician and trained nurse; we even intimated that the excited members of the group had not taken part in this, and that it now lay with us to decide that the child should be buried, as it had been born, at the county's expense. It is doubtful whether Hull House has ever done anything which injured it so deeply in the minds of some of its neighbors. We were only forgiven by the most indulgent on the ground that we were spinsters and could not know a mother's heart. No one

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born and reared in the community could possibly have made a mistake like that. No one who had studied the ethical standards with any care could have bungled so completely.

Last Christmas our Alderman distributed six tons of turkeys, and four or more tons of ducks and geese; but each luckless biped was handed out either by himself or one of his friends with a "Merry Christmas." Inevitably, some families got three or four apiece, but what of that? He had none of the nagging rules of the charitable societies, nor was he ready to declare that, because a man wanted two turkeys for Christmas, he was a scoundrel, who should never be allowed to eat turkey again.

The Alderman's wisdom was again displayed in procuring from down-town friends the sum of three thousand dollars wherewith to uniform and equip a boys' temperance brigade which had been formed in the ward a few months before his campaign. Is it strange that the good leader, whose heart was filled with innocent pride as he looked upon these promising young scions of virtue, should decline to enter into a reform campaign?

The question does, of course, occur to many minds, Where does the money come from with which to dramatize so successfully? The more primitive people accept the truthful statement of its sources without any shock to their moral sense. To their simple minds he gets it "from the rich," and so long as he again gives it out to the poor, as a true Robin Hood, with open hand, they have no objections to offer. Their ethics are quite honestly those of the merry-making foresters. The next less primitive people of the vicinage are quite willing to admit that he leads "the gang" in the City Council, and sells out the city franchises; that he makes deals with the franchise-seeking companies; that he guarantees to steer dubious measures through the Council, for which he demands liberal pay; that he is, in short, a successful boodler. But when there is intellect enough to get this point of view, there is also enough to make the contention that this is universally done; that all the Aldermen do it more or less successfully, but that the Alderman of the Nineteenth Ward is unique in being so generous; that such a state of affairs is to be deplored, of course, but that that is the way business is run, and we are fortunate when a kind-hearted man who is close to the people gets a large share of the boodle; that he serves these franchised companies who employ men in the building and construction of their enterprises, and that they are bound in return to give jobs to his constituency. Even when they are intelligent enough to complete the circle, and to see that the money comes, not from the pockets of the companies' agents, but from the street-car fares of people like themselves, it almost seems as if they would rather pay two cents more each time they ride than give up the consciousness that they have a big, warm-hearted friend at court who will stand by them in an emergency. The sense of just dealing comes apparently much later than the desire for protection and kindness. The Alderman is really elected because he is a good friend and neighbor.

During a campaign a year and a half ago, when a reform league put up a candidate against our corrupt Alderman, and when Hull House worked hard to rally the moral sentiment of the ward in favor of the new man, we encountered another and unexpected difficulty. Finding that it was hard to secure enough local speakers of the moral tone which we desired, we imported orators from other parts of the town, from the "better element," so to speak. Suddenly we heard it rumored on all sides that, while the money and speakers for the reform candidate were coming from the swells, the money which was backing our corrupt Alderman also came from a swell source; it was rumored that the president of a street-car combination, for whom he performed constant offices in the City Council, was ready to back him to the extent of fifty thousand dollars; that he, too, was a good man, and sat in high places; that he had recently given a large sum of money to an educational institution, and was, therefore, as philanthropic, not to say good and upright, as any man in town; that our Alderman had the sanction of the highest authorities, and that the lecturers who were talking against corruption, and the selling and buying of franchises, were only the cranks, and not the solid business men who had developed and built up Chicago.

All parts of the community are bound together in ethical development. If the so-called more enlightened members of the community accept public gifts from the man who buys up the Council, and the so-called less enlightened members accept individual gifts from the man who sells out the Council, we surely must take our punishment together.

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Another curious experience during that campaign was the difference of standards between the imported speakers and the audience. One man, high in the council of the "better element," one evening used as an example of the philanthropic politician an Alderman of the vicinity, recently dead, who was devotedly loved and mourned by his constituents. When the audience caught the familiar name in the midst of the platitudes, they brightened up wonderfully. But, as the speaker went on, they first looked puzzled, then astounded, and gradually their astonishment turned to indignation. The speaker, all unconscious of the situation, went on, imagining, perhaps, that he was addressing his usual audience, and totally unaware that he was perpetrating an outrage upon the finest feelings of the people who were sitting before him. He certainly succeeded in irrevocably injuring the chances of the candidate for whom he was speaking. The speaker's standard of ethics was upright dealing in positions of public trust. The standard of ethics held by his audience was, being good to the poor and speaking gently of the dead. If he considered them corrupt and illiterate voters, they quite honestly held him a blackguard.

If we would hold to our political democracy, some pains must be taken to keep on common ground in our human experiences, and to some solidarity in our ethical conceptions. And if we discover that men of low ideals and corrupt practice are forming popular political standards simply because such men stand by and for and with the people, then nothing remains but to obtain a like sense of identification before we can hope to modify ethical standards.

JANE ADDAMS.

Hull House, Chicago.

Books and Authors

Books of the Week

[The Books mentioned under this head include those received by The Outlook during the week ending March 18. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mr. H. G. Wells is nothing if not audacious. With the exception of his delightful "Wheels of Chance," his books all have as a basis the grotesque, the horrible, or the impossible. There are those whom this fact in itself repels, but it must be added that Mr. Wells has a startlingly active imagination, a genuine sense of humor, and a wonderful faculty of exciting curiosity and fascinating the attention. Perhaps his most distinguishing characteristic is his power of treating the most incredible inventions with apparently realistic detail—a power in which he has not been exceeded by any writers except DeFoe and Swift. Here in his *The War of Worlds*, for instance, one is not more interested in the marvelous creatures who project themselves from Mars to the earth in metal cylinders, construct destructive war-machines, devastate the country of England, drive the people from London, and laugh at modern military science, to fall victims at last to the microbes which men inhale constantly unharmed, than in the perfectly natural action of the men and women who in their homely English country life are suddenly confronted with this terror. The reader feels that, granted the strange conditions, thus would people in fact act and suffer. We could wish less of the horrible in the latter chapters of the book, and suspect that artistically these chapters injure the story. Apart from this the novel is, as a *tour de force*, extraordinary. That it will have a wide reading here, as it already has had in England, is beyond doubt. (Harper & Brothers, New York.)——From the same publishers comes *Spun-Yarn*, five short sea stories by Mr. Morgan Robertson, some of which have in a less degree a little of that romance of scientific imagination so characteristic of Mr. Wells's novel. Mr. Morgan is original, clever, and readable, and his nautical talk is genuine.——A sea-story of a different kind is Mr. John Bloundelle-Burton's *Across the Salt Seas*, a romance of the Spanish war of succession, somewhat old-fashioned in diction, but with a good plot and some historic interest. (H. S. Stone & Co., Chicago.)——Mr. R. G. Soans's *John Gilbert, Yeoman*, is a romance of the English Commonwealth with a pleasant love-story rather prolixly told in a super-romantic style. (F. Warne & Co., New York.)

Mr. Zangwill's volume of short stories, *Dreamers of the Ghetto*, is made up for the

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most part of what may be called biographical romances, or of incidents in the life of typical or famous Jews, treated from the romantic point of view. Minute knowledge of Jewish life and character, passionate sympathy with it, combined with the ability to see things as they are and the courage to report them as they are, have given Mr. Zangwill's representations and interpretations of Jewish life and character great vividness and power. His "King of the Schnorrers" was as original a piece of work as any bit of fiction that has come to English and American readers for a long time past. In this volume the reader is brought face to face with the life of the Ghetto in all its details—its religious observances, its hardened and impregnable prejudices, its sordidness, its racial persistence, and its poetry and idealism. The Jews whose stories are told in this volume are all dreamers without being hopeless visionaries. No man can read these sketches without realizing more clearly the appalling tragedy of Jewish history. He will understand more readily the sources in Jewish character of the prejudices which have made the anti-Semitic movement possible, and he will at the same time abhor those prejudices the more keenly. Such a book has a mission to instruct, as well as to interest and entertain. (Harper & Brothers, New York.)

The author of "The Story of the Rhinegold," Anna Alice Chapin, has rendered the children of the country another service by writing *Wonder Tales from Wagner*. (Harper & Brothers, New York.) These stories are told simply, directly, and sympathetically; told only as legends and folk-lore stories can be told by those who have made themselves familiar with the sources from which they come. The tales told are "The Flying Dutchman," "Tannhäuser," "Lohengrin," "Tristan and Isolde," "The Mastersingers of Nuremberg." The great truth in each tale is left to the telling of the story to make clear.

The combination of a love story and the story of a community of deaconesses has been well done in *Schwester Anna*, by Felicia Butz Clark. (Eaton & Mains, New York.) The picture of German home life is most attractive, and the religion expressed in the life and characters of the story is strong and healthful.

The volume of *Tales of the City Room*, by Elizabeth G. Jordan, gives a realistic and personal picture of the life of a woman reporter on one of the great metropolitan dailies belonging to the school of "yellow journalism." For that very reason, although possessing a certain cleverness and facility of style, these tales are full of the overwrought pathos, flaring sentiment, misguided tenderness, tinsel *bon mots*, and gilded epigrams which characterize the "yellow journals" and many of the talented and promising writers whom their pernicious influence spoils. (Charles Scribner's Sons, New York)

HISTORY AND ECONOMICS

To the long list of his popular books relating to French court history, M. Imbert de Saint-Amand has added *Napoleon III. and His Court*, which carries on the story of the Second French Empire begun in his "Louis Napoleon and Mademoiselle de Montijo." The author has large personal knowledge of the events of which he treats, and writes, as always, easily and in an entertaining way. We doubt if history will accept all his estimates, but in drawing pictures of things witnessed there are few writers who are more graphic and vivid. (Charles Scribner's Sons, New York.)

International Monetary Conferences, by Henry B. Russell, is an exceptionally valuable work for students of the silver question. When one reads in Mr. Russell's preface that the book is "not intended to advance any theory," he is inclined to smile incredulously; but when he gets into the body of Mr. Russell's work, he concludes that the claim is justified. Mr. Russell has, indeed, his own theory on the silver question, and in selecting the historical facts which seem to him significant has, of course, selected those which bring out the truth as he understands it, but his own position is so nearly intermediate between opposing factions that he sees both sides with unusual clearness. The great value of the book, however, is that it tells what has been going on in other countries as well as in our own, between the International Conference of 1867, when the single gold standard was almost universally desired, though possessed only by England and Portugal, and the Wolcott negotiations of 1897, when the same standard was generally regarded as an evil, though possessed by almost every nation in the world. Mr. Russell has done his historical work so thoroughly that his book has great value to all seekers after truth. (Harper & Brothers, New York.)

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The Awakening of a Nation: Mexico of To-Day, by Charles F. Lummis, is nothing if not entertaining, but is a good deal more than entertaining. With warm enthusiasm for our southern neighbor, Mr. Lummis tells of her marvelous advance during the past two decades, and pictures to us a people more lovable than ourselves, led by a statesman of the heroic type. Our credulity is often taxed, as when corrupt officials are spoken of as a thing of the past; but it is much more agreeable to have our neighbor depicted by one who is occasionally blind in his love than by one who has been kept from knowing her by contemptuous superiority. The book does not pretend to furnish a complete history of Mexico nor a complete description of her present status, but rather selects from the history and from his own ten years' experience with the Mexicans of to-day such things as will best interpret Mexico to the people of the United States. The prime cause of Mexico's advance Mr. Lummis finds in the statesmanship of Diaz. Her material prosperity he does not attribute to the rise of prices under the silver standard, except in so far as the relatively higher prices for imported articles have led Mexico to produce for itself what was formerly imported. The chief defect of the book is a lack of refinement in style and sometimes in thought, but the spirit and the vigor with which Mr. Lummis writes afford generally ample atonement. (Harper & Brothers, New York.)

RELIGION

The Rev. Dr. Hugh Macmillan has published a companion book to his "Clock of Nature." The new volume is entitled *The Spring of the Day*, and, like Dr. Macmillan's other books, is a series of simple, direct religious discourses, in which the most striking feature is the illustration from Nature. (Isbister & Co., London.)

MISCELLANEOUS

According to Dr. Alfred H. Lloyd, real psychology is metaphysics. He therefore cordially sympathizes with those who claim that psychology without metaphysics is useless. He also feels more interest in the relation of a psychological theory in its metaphysical implications than in its external details. But psychology, says Dr. Lloyd, must no longer tarry at either the body or the mind alone, or even at both together; its duty is to give a distinct and explicit doctrine of the soul. The old-fashioned definition of psychology was "science of the soul," and our author believes it to be still the best; only he would interpret "soul" by "self-expression." This self-expression is, in short, the world's activity. Hence we are led through the world of things to the world of ideas, and thence to the world of acts. Whether Dr. Lloyd's discussions and conclusions find assent or dissent in the reader's mind, the general judgment will probably be that in *Dynamic Idealism* we have a peculiarly interesting presentation of metaphysical psychology. (A. C. McClurg & Co., Chicago.)

Dr. Frank Overton has published, through the American Book Company (New York), an *Applied Physiology for Advanced Grades*, which deserves attention especially from students of the effects of narcotics and alcohol. This part of the work is not included in a separate chapter, but in connection with the treatment of each of the topics and subjects. It is interesting to compare Dr. Overton's estimate with Dr. Rockwell's, published in The Outlook for February 26. While the book will undoubtedly owe much of its reputation to the discussion of a special topic—indeed, so much space is given to the influence of alcohol upon the arteries, brain, digestion, etc., that it seems the real motive of the book's preparation—yet there is much aside from this to claim the attention of all students of physiology. The work begins with a study of the cells of the body as the units in which the vital functions are carried on; it then shows their relation to all the elements of the body. In other words, the facts of biology are applied to the study of physiology. The author's style is pleasantly untechnical.

There has just been published by Richard G. Badger & Co. (Boston) a book entitled *Rational Home Gymnastics*, by Hartvig Nissen, the Acting Director of Physical Training in the Boston public schools. This writer has already produced several books on physical training. He is the author of "Swedish Movement and Massage Treatment," "A B C Swedish Educational Gymnastics," and a book entitled "Gymnastic Systems." The present book is illustrated by photographs of all the movements described in the text; in fact, it may be said that the text is merely a description of the pictures, which are the models for the reader's direction, the text telling what the effects are of these different movements, what muscles are called in action. The theory advanced is that the object

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of all gymnastic movement is to produce such uniform exercise of the muscles as will place the entire body under the absolute control of the will, as well as to give healthful physical exercise.

Buds that Bloom on Bonnier Banks is the sentimental title given to a book of verse by the Rev. Norman Plass. (Fleming H. Revell Company, New York.) As the title indicates, the verse in this book is supposed to carry comfort to those who have lost friends.

Stepping-Stones to Literature, a series of reading-books edited and arranged by Sarah L. Arnold and Charles B. Gilbert (Silver, Burdett & Co., Boston), will be completed in eight books, one for each grade of the ordinary public-school system. We have referred to each of the series as it has appeared. This book, just received, designed for the sixth grade, contains selections from the best English and American authors. There can be but one decision in regard to this series by any one familiar with the trash which has been bound between covers and styled reading-books, and placed in the hands of the children of this country, thousands of whom never know any other literature. The editors state in their definition of the reading lesson and its uses what probably they would accept as the principle that has determined their selections in this valuable series: "The reading lesson should lead to literary voyages of discovery to the public library and other sources of supply."

The growth in this country of the game of golf, that most engaging and wholesome of outdoor sports, is indicated by the latest contribution to the increasing list of golfing literature—a volume entitled *How to Play Golf*, by Mr. H. J. Whigham, the present amateur champion of the United States. Mr. Whigham handles the pen as well as he handles the driver, the lofting-iron, and the putter, which is saying a great deal, and he has produced a book that is full of interest and value to the golfing "duffer" as well as to the golfing "crack." On the whole, we should advise the golfing enthusiast, whatever his rank on a handicap list, to borrow, if he cannot buy, Simpson, Hutchinson, and Park, but to make sure of owning Whigham. (H. S. Stone & Co., Chicago.)

—We lately spoke of the excellent series of books for school use called the "Standard Literature" series, which includes many of the best novels and poems of great writers condensed for school use. We should have added the statement that the little volumes are sold at prices ranging from twelve and a half cents to thirty cents each, according to size. The publishers are the University Publishing Company, New York.

Books Received

For the week ending March 25

AMERICAN BOOK CO., NEW YORK

Pearson, Henry C. Greek Prose Composition. 90 cts.
Gleason, C. W. The Cyropædia of Xenophon. $1.25.

THE BAKER & TAYLOR CO., NEW YORK

Bryant, William M. Life, Death, and Immortality. $1.75.

DODD, MEAD & CO., NEW YORK

Watson, John, Marcus Dods, and Others. The Clerical Life. $1.25.
Gissing, George. Charles Dickens. (A Critical Study.) $2.
Steevens, G. W. With the Conquering Turk. $2.
D'Orléans, Prince Henri. From Tonkin to India. Translated by Hamley Bent. $5.
Conrad, Joseph. The Children of the Sea. $1.25.
Richards, Harry E., M.D. The Mystery of Life. $1.25.
Carpenter, Boyd. Forty Days of the Risen Life. 50 cts.
Forsyth, Peter T., D.D. The Holy Father and the Living Christ 50 cts.

E. P. DUTTON & CO., NEW YORK

Below, Ida Comstock. Eugene Field in His Home. $1.

GINN & CO., BOSTON

The Captives and Trinummus of Plautus. Notes by E. P. Morris.
Dye. Charity. The Story-Teller's Art.
Macaulay, Thomas B. Essay on Addison. Edited by H. A. Smith.

THE HELMAN-TAYLOR CO., CLEVELAND

Davis, Daniel Webster. 'Weh Down Souf and Other Poems. $1.

HINDS & NOBLE, NEW YORK

Bailey, G. H. The Tutorial Chemistry. Part II. Metals. Edited by William Briggs. $1.
Ovid: Metamorphoses, Book XIII. Edited by J. H. Haydon. 40 cts.
Weekley, Ernest. The Preceptors' French Course. 70 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Griffis, William Elliot. The Pilgrims in Their Three Homes. $1.25.
Higginson, Thomas Wentworth. Cheerful Yesterdays. $2.
Prince, Helen Choate. At the Sign of the Silver Crescent. $1.25.
Coates, Florence E. Poems. $1.25.

LAMSON, WOLFFE & CO., BOSTON

Flint, Grover. Marching with Gomez. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Psalms of the West. 75 cts.
White, William Hale. An Examination of the Charge of Apostasy Against Wordsworth. $1.25.

THE MACMILLAN CO., NEW YORK

Mallock, W. H. Aristocracy and Evolution. $3.
Illingworth, J. R. Divine Immanence. $1.50.
Adler, Cyrus, and Allan Ramsay. Told in the Coffee-House. 75 cts.

M. F. MANSFIELD, NEW YORK

Marsh, Richard. The Beetle. $1.50.

THE PETER PAUL BOOK CO., BUFFALO

Clodfelter, N. J. The Gotham of Yasmar: A Satire. $1.

JAMES POTT & CO., NEW YORK

Dix, Morgan. Blessing and Ban from the Cross of Christ. $1.

G. P. PUTNAM'S SONS, NEW YORK

McMillan, Duncan C. The Elective Franchise in the United States. $1.

THE FLEMING H. REVELL CO., NEW YORK

Wood, Ella N. Object Lessons for Junior Work. 50 cts.
Martin, Rev. Chalmers. Apostolic and Modern Missions. $1.
Farrar, Very Rev. Dean. Sin and its Conquerors. 50 cts.
Morgan, Rev. G. Campbell. Discipleship. 50 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

The Spectator. Vols. III., IV., and V. Edited by G. Gregory Smith. (Imported.) $1.50 each.
Baedeker's Spain and Portugal. $4.80.
Scott, Sir Walter, Bart. The Heart of Midlothian. (Temple Edition.) 2 Vols. $1.60.
Dickens, Charles. Great Expectations. $1.50.
Dickens, Charles. A Tale of Two Cities. $1.50.

FREDERICK WARNE & CO., NEW YORK

Hulme, F. Edward. The Flags of the World. $2.

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The Religious World

President Tucker at Yale

The Lyman Beecher Lectures at Yale are being delivered this year by the Rev. William J. Tucker, D.D., President of Dartmouth College. His general subject is "The Making and the Unmaking of the Preacher." Few men are better qualified to treat this subject than President Tucker. His long service as pastor, and then his occupancy of the chair of Homiletics at Andover Theological Seminary, have given him singular qualifications for this important service. We select a few of the more striking thoughts of some of his lectures: "The preacher of power is the man able to enlist other men in the work of persuasion. He must make his audience preach with him and for him. . . . The pulpit must stand for the common nature. It is in the humanity of the preacher that the priestly quality of his life lies. Men must come through him to God, as God must come through him to men. . . . A spiritual power based on the literalness of Scripture is not recognized by men. When such men have power, it lies in what they are and not in what they say. . . . This age longs for a great vindication of the religious faith, like Butler's Analogy and Edwards On the Will, which shall be suited to this age. . . . Jesus Christ has become more fundamental and central. The Bible is no less true in its new freedom. . . . Preach great fundamental truths. The more the preacher preaches of these the more he will realize the preaching power of an audience. . . . The problem of the preacher is that of lifting men above their time. . . . Education can develop and furnish the minister, but he must first discover himself. Then he must avoid the danger of haste. The need of the time is not a shortening of preparation for life-work. . . . Truth cannot be had for the asking. Its attainment is not a pastime. It is serious business, and only for serious men. . . . Preaching becomes unmoral, if not immoral, when the expression goes beyond the apprehension. It is better to really believe a half-truth than only to half believe a real truth. . . . It is a mark of deterioration when one is satisfied with himself because others are satisfied with him. . . . Do not expect too much of men. Realize their restrictions. Here we often lay on the individual man what ought to be laid on society or the church. The business man is bound by a system which hampers his moral life. Here lies the argument for the training of the social conscience."

Dr. Joseph Henry Allen

One of the most distinguished of Unitarian ministers and scholars has recently died at his home in Cambridge, Mass.—the Rev. Joseph Henry Allen, D.D. Dr. Allen was born in Northborough, Mass., in 1820. His father was pastor of the First Parish in that place for fifty-seven years. Through his mother he was descended from a line of six Congregational ministers; and his ancestry was not only rich in clergymen but also in Harvard graduates. He was a graduate of Harvard University and Divinity School, and in 1843 was ordained to the Unitarian ministry and installed over the Third Parish in Roxbury (Jamaica Plain). In 1847 he became pastor of a church in Washington, and in 1850 went to Bangor, Maine. He was always interested in political affairs, and in Bangor excited some opposition by his political preaching. He finally resigned, and left there "happy in the consciousness that his printed sermons had contributed sensibly to the wave of righteous indignation which swept over Maine in 1856 bearing Hannibal Hamlin on its crest." He afterward spent some years in teaching and in editorial work. Since 1867 his home had been in Cambridge, with the exception of a few years which were divided between pastorates in Ann Arbor, Mich., Ithaca, N. Y., and San Diego, Cal. He had a part in preparing the "Allen and Greenough Classical Series," and for several years he was editor of the "Unitarian Review." For four years he was lecturer on Ecclesiastical History at Harvard in connection with the Divinity School course. He published "Fragments of Christian History" and "Christian History in its Three Great Periods," the latter being his lectures carefully revised. He also published other books and many articles, addresses, and reviews. His writings are free from dogmatism, and remarkable for their sympathy with different phases of belief and character. He possessed what Renan calls "the fatal disqualification of seeing the other side." He spent several of the last years of his life in the translation

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of Renan's "People of Israel" and "Origins of Christianity." Dr. Allen was in close touch with the leading Unitarians in this country and Europe, and had a memory rich in recollections of distinguished men. His historical writings were largely biographical. He was a sympathetic and appreciative friend to the younger men, and a Nestor in all the Unitarian gatherings. In 1891 Harvard bestowed upon him the degree of Doctor of Divinity.

Ramabai's Work

As our readers already know, Pundita Ramabai has arrived in this country. It is ten years since she came before, an entire stranger, to ask the American people for means to enable her to carry on a work for the rescue of child widows in India from the death in life to which they are subjected by Hindu traditions. During that ten years something over $80,000 have been furnished her by the Ramabai Circles. At the annual meeting of the Ramabai Association, held in Boston March 16, she gave an account of her stewardship. It must suffice here to say that for this $80,000 intrusted to her hands she is able to show $50,000 invested in property which can at any time be sold at that price, and which is free and clear of debt, and about three hundred and fifty high-caste widows who have received more or less of education in the school, some of whom are now happily married, and others of whom are supporting themselves as teachers, trained nurses, or in other capacities. The Ramabai Association was organized for a definite period of ten years, which has now elapsed. At the annual meeting in Boston the Association appointed a committee to make arrangements for the organization of a new association to take up the enlarged work which Ramabai has organized, and resolved that, as soon as the new association was organized and ready to take up the work, the old one should be dissolved. It also resolved to deed the property absolutely to Ramabai, leaving her to keep it in her own name, or to transfer it to new trustees, as she might deem best.

The Free Church Federation

Perhaps the recent visit of the Rev. Charles A. Berry, D.D., to the United States helped more than anything else has done to familiarize our people with the great movement in England in behalf of the federation of the Free Churches. By the term "Free Churches" is meant all evangelical churches outside of the Established Church. Of course it does not include the Roman Catholics, who will not co-operate in any such movement. It includes Baptists, Congregationalists, Presbyterians, Wesleyans, Quakers, and various other denominations. This movement was started about five years ago, and it has steadily grown. At the Birmingham Congress three years ago one hundred and thirty councils were represented, but at the Congress recently held at Bristol between six and seven hundred were represented. Three years ago the attendance was largely voluntary; this year the movement had grown so that it was representative. For all purposes of aggressive work denominational lines are disappearing, and the unity of the churches is being realized. It was impossible from anything which could be seen at Bristol to tell to which branch of the Church the various ministers and laymen belonged. The retiring President was the Rev. J. Monro Gibson, D.D., pastor of the Presbyterian Church at St. Johnswood in London, and his successor was the Rev. John Clifford, D.D., of the Westbourne Park Baptist Church, London, now the most eminent Baptist leader in the world. In a speech which Dr. Clifford made at the reception given to the delegates he called attention to the fact that the members of the free churches in the various parts of the world number over seventeen millions, while those associated with the Anglican communion number only about three million five hundred thousand. The Rev. Hugh Price Hughes, the great Wesleyan, said that it was his deepest conviction that this movement was by far the most important and significant and promising ecclesiastical movement that the country has ever known. Dr. Gibson declared that it truly represented the Catholic Church, and that the only reason the Anglicans were not in the movement was that they would not come. Of course the reason for that is because a part of the programme is disestablishment. The subject of Dr. Clifford's presidential address in itself was significant. It was, "The Unity of the Churches: the Problem Solved." He believes that the Free Church Federation has practically solved the question of Christian union. One of the most interesting sessions of the Congress was that at which Dr. Berry was the chief speaker. He reported on his visit to the United States. In the course of his address he said that when we in America

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have an organization of churches such as their Free Church Federation we will be able to bring to bear on the Government such a pressure of public opinion as would settle not only the question of arbitration, but many other great public questions. Whenever Dr. Berry speaks in England, he is earnest and enthusiastic in his friendship for our country and its institutions. We have not yet begun to realize the power resident in such a Federation as that which has now existed in England long enough to prove that it is not merely an experiment. The fundamental principle of the Federation is the recognition of the distinctions between the denominations. No one of them is asked to give up its essential principles. It is cooperation among those who differ. The result, however, will be that gradually they will find their differences of far less importance than they had imagined, and thus there will grow a unity which would have been impossible to secure by any mechanical arrangement.

Captain Mahan's Faith

Among the military or naval men whom this country has produced no one occupies a higher position for intellectual ability than Captain Mahan, whose monumental works on the history of naval warfare are the pride of his countrymen. Captain Mahan spoke at one of the Lenten services of the Church of the Holy Trinity in Brooklyn, and in the course of his address made what may be called his "confession of faith." That our readers may see it, we quote it as condensed in one of the New York dailies. It should be said, however, that we have personally consulted Captain Mahan and from him received assurances of its substantial accuracy:

Do you not feel increasingly that the one thing you can give to your brother is a knowledge of the principles upon which your own life rests? It is assuredly the most precious possession that you have. It is assuredly the one that is the most easily communicated.

I am verging on old age, for I am not far from sixty, and for more than thirty years now have based my practice upon a full intellectual acceptance of the Christian faith, as explicitly set forth in the historic creeds—the Apostles' and the Nicene Creeds. In those and in the Word of God I have found and find not merely comfort and strength, but intense intellectual satisfaction.

I value beyond words the opportunity, once in my life, before God's people, to avow my faith that to me He is, and has been—not in my imperfect service, but in His own perfect faithfulness—Alpha and Omega, the beginning and the end, the first and the last. I rejoice that once at least I am able publicly to lay at His feet the confession that all I have, all that I am, all that I have accomplished, has been of Him and through Him.

A Strong Church

The Central Presbyterian Church of Rochester, N. Y., of which the Rev. Henry H. Stebbins, D.D., is pastor, is one of the strongest churches in its denomination in the country. The pastor has just completed ten years of service with the church, and the anniversary was made an occasion of congratulation on the part of the congregation. If we remember, the audience-room seats about nineteen hundred. The membership is 2,042. During the ten years $134,500 have been raised for current expenses, and $88,000 on the building fund. This anniversary suggests the fact that many of the strongest churches in the country are not in the largest cities. In all the denominations the cities of medium size have churches which are quite as strong and useful. Rochester is a city of churches, as are also Cleveland, Detroit, Minneapolis, and, in the East, Worcester, Springfield, Hartford. In all these cities are churches with a larger membership and work than in most of the churches of New York, Boston, and Chicago. Dr. Stebbins and his people are to be congratulated on this anniversary, which completes the first decade of an exceedingly useful ministry.

The Resignation of Professor Mead

The Rev. Charles M. Mead, D.D., Professor of Christian Theology in Hartford Theological Seminary, has resigned his position and intends in the future to devote himself to literary work. For many years he was Professor of Old Testament Exegesis at Andover, and is well known as the author of "Supernatural Revelation." Professor Mead will be succeeded in the chair of Theology by the present President of Hartford Seminary, the Rev. C. D. Hartranft, D.D.

Lenten lectures at Trinity Church, Boston, are being delivered by the Rev. Gerald Hawley Lee. The "Congregationalist" says: "The fact that a leading city Episcopal church draws upon a Congregational literary worker for this special service during the Lenten weeks is an indication of the growth of a spirit of fellowship between denominations, and shows, moreover, how closely blended the literary and the devotional view of life may become."

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

For one who wishes to make a thorough study of the chronology of Old Testament history and contemporaneous events, what works would you recommend as most valuable? In your opinion, do the interregna in the kingdoms of Judah and Israel, according to the older schemes of chronology, still have a place in the history?

M.

For a general idea of the chronological method of the Old Testament historians see Professor W. R. Smith's article "Kings" in the Encyclopædia Britannica. For a thorough discussion of the points involved one would have to refer to a long list of books and articles. An excellent discussion of the subject may be found in an article by Professor James Orr on "Assyrian and Hebrew Chronology," in the "Presbyterian Review" for January, 1889. Most critics reject the *interregna* as an artificial device to suit the exigencies of the system followed by the historian. The best presentation in English of the results of modern study in this field may be found in Professor C. F. Kent's "History of the Hebrew People" (two small books), with chronological chart. See also the third edition of Professor Sanday's Bampton Lectures on "Inspiration," with appendix on "Chronological Table of Data for the History of the Canon."

Kindly suggest a short list of books that a pastor could loan through his parish with the object of building up a church ideal, and an ideal of personal devotion to and service through the agencies of the church. Please choose them with reference to the common reader.

W. H. S.

An inexpensive but effective way would be to circulate certain leaflets and tracts published by the Congregational Home Missionary Society at 287 Fourth Avenue, New York. "Called into Partnership" is a sample (20 cents per 100). "Christian Missions and the Right Use of Wealth," by President Gates, of Amherst, a five-cent booklet published by the "Student Volunteer Movement," at 283 Fourth Avenue, is another. These should be supplemented by a few larger books: Stall's "Methods of Church Work" (Funk & Wagnalls), Mead's "Modern Methods of Church Work" (Dodd, Mead & Co.), Hodges's "The Heresy of Cain," "Christianity between Sundays," "Faith and Social Service" (T. Whittaker).

1. What books would suit for a thorough study of Hebrew poetry? I am acquainted with Briggs's "Biblical Study." 2. Have Professor G. A. Smith's lectures at Johns Hopkins University on this subject been published? 3. Can you suggest any books dealing with the rhetoric of the Bible and the rhetoric of Christ's teaching?

VERITAS.

1. See Heilprin's "The Historical Poetry of the Ancient Hebrews" (Appletons, New York, $4); Isaac Taylor's "The Spirit of Hebrew Poetry" ($2); G. H. Gilbert's "The Poetry of Job" (McClurg, Chicago, $1). Moulton's "Literary Study of the Bible" and "Modern Reader's Bible" should be added. 2. We think not. 3. No, unless it be what you can find in Moulton and in Professor Cook's "The Bible and English Prose Style" (Heath & Co, Boston; 55 cents).

1. Why is the city of Edinburgh, Scotland, called "Auld Reekie"? 2. In Mr. Thurston's article on Hawaii, in a recent number of The Outlook, after mentioning the Aleutian Islands as belonging to the United States, he says, "There are seventy other islands in the Caribbean Sea that belong to the United States." How were these islands acquired, and when? Are they inhabited? Are they guano islands belonging to individuals or companies under protection of the United States? Can you name some of them? I can recall only Novassa.

J. D. C.

1. Said to be because the city is so often covered with smoke or "reek." 2. We believe that these are practically all barren rocks or small islets taken possession of formally as being not in the occupation of other powers.

1. What is the difference between the clerical degrees D.D. and S.T.D.? 2. Why do some speakers and papers refer to the negro as "Afro-Americans"? Not one in this country, possibly, is of foreign birth.

J. D. C.

1. Practically there is no difference, S.T.D. meaning "Doctor of Sacred Theology." The Outlook has recommended (see The Spectator, June 19, 1897) that there should be a distinction made by reserving the S.T.D. for those who are eminent in theological lore, while conferring the D.D., as is the custom now, for general meritoriousness in the pastoral office. 2. The point made in this question seems well taken.

What do you consider the best commentaries upon the Bible for a minister to buy? What do you think of the value of the Expositor's Bible?

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Are the volumes all good, or only some of them? I want something that will give the sifted product of the best scholarship. What do you think will best meet that need? J. W. H.

We published a column, September 11, in answer to substantially the same question. If the writer does not possess a copy, and will forward his full address, as every writer who expects reply should do, we will send him one.

Kindly explain the meaning of Matthew vi., 13, and James i., 13. In one case we pray God not to lead us into temptation, and in the other it says God cannot tempt. T. E. J.

James i., 14, shows that "tempt" in verse 13 is used in the sense of seduce. In the Lord's prayer "temptation" has the general meaning of trial. The petition to be spared this is the natural expression of conscious frailty, but the emphasis falls rather on the petition for deliverance in the conflict realized as inevitable. It is well explained in the Westminster Catechism as meaning that God may "either not suffer us to be led into temptation, or support and deliver us when we are tempted."

1. Please recommend a book of Old Testament Bible stories for a child six years of age. 2. Also give information where the Cathedral Game may be purchased, mentioned in The Ontlook some time ago.

1. "The Bible Story Retold for Young People," by Professors Bennett and Adeney (The Macmillan Company, New York, $1). 2. We believe it may be had of James Pott & Co, of this city.

E. E. S. and E. T.—If you desire to make a thorough inquiry into the subject of the "judgment day," you will find the texts you quote—too many for us to deal with in detail—with others bearing on the subject of the future world, fully discussed in a small book we have often recommended, "Beyond the Shadow" (T. Whittaker, New York).

A recent inquiry for books suitable for persons desiring church membership has brought to us the "Church Member's Guide," a four-cent booklet by Rev. Owen Jacobs, of Haverfordwest, England, published there. It is one of the best of its kind that we have seen.

A. S.—"The Life and Letters of Paul" will be published by Houghton, Mifflin & Co., probably next fall.

In response to inquiry of "M. G. H." in regard to poem containing lines "God's plans, like lilies, pure and white unfold," in The Outlook of March 19, the poem is entitled "Sometime;" it is by May Riley Smith. Anson D. F. Randolph & Co., New York, publish a booklet copy of it. M. W.

Correspondents' Comments

"R. A. R." sends us a letter arguing that the command or request of Christ, "This do in remembrance of me," reported by Luke, and also by Paul in First Corinthians, is substantiated as authentic both by critical and moral considerations. We do not understand Dr. McGiffert to deny this. He simply questions whether it can be said that it is "absolutely certain" that these words were used by Christ. Whether the supper is chiefly a memorial feast, or chiefly a symbolic service, "summing up in itself the whole story of his life of service and sacrifice," is a question on which the Church has always differed in judgment, and on which difference of judgment is surely admissible.

Gerrit Smith Scofield writes from Lake Park, Ga., respecting the Lake City murder, saying: "While I condemn this Lake City crime with all the strength of any lover of law and order, still I believe the appointment of this negro to be an act of equal guilt with that of those red-handed assassins. Yes, even worse, for while a mob blinded by prejudice, passion, and revenge for a fancied insult, committed these outrages, the appointment was made calmly and persistently, in the spirit of that false and odious motto, 'To the victor belong the spoils.'" If our correspondent had contended that the appointment in any community of a postmaster who is for any reason offensive to that community is both politically unwise and unjust, we should agree with him; but we think it is a great overstatement to affirm that such an appointment is "an act of equal guilt with that of those red-handed assassins." Pressure of more important matter upon our columns alone prevents our publication of his letter in full.

"H. R. P." asks, How can one who does not believe in the resurrection of the flesh repeat the Apostles' Creed, "I believe in the resurrection of the body"? Only as a current sentiment has given to this phrase the significance of belief in personal immortality as distinguished from belief in either an immortality of influence with the Positivist, or belief in absorption into God with the Orientalist.

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For the Little People

In the Park

By Laura Spencer Portor

In the grass he stood in his feathered coat,
Doing his best to sing the note
His mother had long ago tried to teach
Him and his brothers, 'way up in the beech,
Where their nest hung high
'Neath the blue spring sky,
Before he ever had learned to fly.

As he wiped the dew from his pretty bill,
And fixed his throat for the difficult trill,
He saw before him two neat brown boards
Nailed together, and on them some words
Which he could not spell,
For, sad to tell,
He never had learned the alphabet well.

First was a K and two E's and a P,
And an O, and two F's, and a T-H-E,
And a G-R-A, and an S, and an S;
And what in the world did it mean? "Alas!"
Said the tiny bird,
"If mother had heard
My alphabet oftener!—Singing's absurd!

"Dear me!" he said, "how I wish I were wise!
What's the use of living and having eyes,
If all you can do is to sing! Indeed,
I'd so much rather know how to read!
I'd the wisest be,
In all our tree,
Could I read these wonderful signs I see."

Said his mother: "The children, when they go by
And read those words, turn away with a sigh.
And really, my dear, I am very glad
That you cannot read; it might make you sad.
For such as we,
Who live in a tree,
Such signs, I suppose, are not meant, you see."

Indian Pipe

By Mrs. S. E. Jelliffe

Here and there in damp woods, under the shadow of evergreens, or among the ferns, is a clump of pure white flowers, that grow, without green of any kind, out of the dead leaves. They are the Indian Pipes.

We could forgive the elves of the wood for smoking, if they are addicted to the use of these lovely pipes; and it may be, when we find them hidden behind some ferns, or almost covered with dead leaves, that a lot of naughty little gnomes have been there, with their pockets stuffed full of Indian tobacco, and have smoked by the light of the moon when their mothers never dreamed they were out. At all events, their snow-white stems and delicately turned bowls are always sure to be a little blackened at the edges, which has a very suspicious look.

Every one who glances at the Indian pipe knows at once that there is someting uncanny about it. It cannot be a true flower, because it has no leaves; and yet it cannot be a fungus, because it has a blossom. It nevertheless is a true flowering plant, for if the bowl be opened there will be found ten stamens, alternately long and short, clustered around a little alabaster urn which holds the seeds when ripe; but it is not a normal plant, for it has no chlorophyl. It belongs to a group of plants that are known as Saprophytes, which means that they live on decaying vegetable matter.

All green plants live on plain earth and air and water, which, with the help of the little green chlorophyl grains in their leaves, and the sunlight, they turn into sap. The children hit the truth when they sing:

You, nor I, nor nobody knows
How oats, peas, beans, and barley grows.

The wisest man in the universe does not know just how they convert raw material into flowers and berries and vegetables and wood. At any rate, they all do this, except the parasites and the saprophytes. The parasite plants, like the mistletoe, and dodder, and Spanish moss (which is not a moss, but a regular flowering plant), fasten on living plants, and suck their food out of the flowing sap; while the saprophytic plants, such as the

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Indian pipe, beechdrop, coralroot, fasten on dead vegetable life.

That is why it is impossible to transplant Indian pipe. It cannot get any nourishment out of soil; but must have its rootlike suckers twisted into some old root or log that has once had life, but that is now decaying, or, in other words, giving its life back to the woods. All up the stem of the Indian pipe are pure white scales, which are the diminished chlorophyl-less leaves, and which are like the white hands of ladies who do no work, but have their food prepared by some one else. Like the blind eyes of the bats and the useless wings of the ostrich, and everything in nature that does not have its proper use, these leaves have become very small, and would hardly be recognized as such.

Nevertheless, the Indian pipe, though something of an aristocrat and something of a degenerate freak, performs its work as well as the green-leaved plants.

When the goldenrod begins to bloom, the bowl of the pipe, which generally curves down to keep the stamens dry, gradually straightens, and the white outer petals drop off, leaving the pale pink urn in which the seeds are getting ripe, and which has a top like the cut stopper of a cologne-bottle, left from the stigma. Later in the season the wax and rose give place to a stiff, woody seed-vessel, which splits like parchment down the sides, and spills a host of little black seeds to make a still larger clump of pipes for another year.

Faithless Peggy

Peggy, the gray Dominique hen, had been making a great fuss for several days, and grandmother said that she wanted to "set." By and by Peggy was missed, and in a couple of days she was found in a corner of the pigeon-house "setting" on nine eggs. She made the greatest fuss when she was discovered, as though a great secret which she had tried hard to keep had been told by some one, and she was so cross when any one came into the pigeon-house and looked at her that had she been a lion she surely would have eaten him. But one day it was discovered that all the eggs under Peggy were cracked, and there would be before long just so many little chickens in the pigeon-house, and every one about the farm felt certain that Peggy would prove a most loving and devoted mother. She had never had chicks before, and they could only decide this on the fuss she made while sitting on her eggs if any one looked at her. But, alas for their hopes! when the little chickens were out of the shell, Peggy deserted them every one, and absolutely refused to have anything to do with them.

Far up above Peggy's head in the pigeon-house was a dear little blue pigeon sitting on her eggs; just a quiet, gentle little mother, making no fuss, and seeming certain that everybody meant to be very kind to her little dears when they came out of their little houses. The little pigeons broke their shells when Peggy's chicks broke their eggs. The little pigeon mother heard the piteous little cries of the babes whose mother had left them, and it worried her and distressed her greatly. To the surprise of everybody, the little gentle pigeon mother took charge of the little motherless chicks, and gathered just as many of them as she could under her wing at night, and showed in every way her determination to care for them just as far as she was able. Was not this a dear little mother?

The Feast of the Birds

The scarcity of food in the Klondike gave the same idea to many people. They would go north with supplies from the cheap market, and sell in the dear market. Among the many who had this idea was one who bought a large drove of sheep. He knew the miners would be glad to buy fresh mutton. The sheep were landed in Alaska, and were started inland. Cold weather came on, and the owner of the sheep made up his mind to kill them.

He did, but was not satisfied with the price he got, and concluded to keep the others until he could get better prices. He killed all in a secluded place, and hung the carcasses up to freeze, leaving a man in a hut to watch them until he came back. Neither man knew the geography of the country. The man who was watching the mutton grew tired waiting alone and started to find his employer. It was a journey of one hundred miles to the nearest city. When the men got back to the place where they had left the mutton, four hundred skeletons hung there; the birds, eagles, ravens, crows, hawks, and others, had heard of the feast waiting for them, and no doubt enjoyed it. The owner of the sheep did not make the money he hoped to make, but he knows more about Alaska.

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The Home Club

Faith

An early robin sang and swayed
On leafless branch, all undismayed,
Though fast the snowflakes fell.
He sang, "I know full well
These flying snowflakes fall to bring
White violets forth to greet the spring."

—*Lippincott's Magazine.*

The Little Convalescent

By Annie Willis McCullough

For some time after a sick child has become convalescent, his long unused toys will suffice for amusement. But a day will come when they will pall upon the little one, weary of inactivity, and he will demand "something to do." For such a crisis these suggestions may afford help.

Even well children tire soon of any single play. The wise nurse knows this, and will have in mind half a dozen charming things to do, though disclosing only one at a time. She will allude to them suggestively, luring the jaded little spirit from its fretful complaining to the delight of anticipating "something to do ' or "something to play."

A new sort of doll-house, really made by a real little girl, will amuse a sick child for hours and days. It must be explained to the young worker that a paper house is to be furnished, and that it would be well to get a good deal of furniture together beforehand. This is done by cutting from the advertising pages of magazines pictures of all sorts of things for a house. They contain desks, book-cases, chairs, couches, tables, stoves, organs and pianos, mantels, silver and cut-glass ware—in fact, no end of house-furnishing goods. Then there are, for upstairs rooms, bath-room outfits, beds, chiffoniers, cradles and cribs, and hosts of dimpled children to use them. Sometimes one finds an easy chair with an occupant, or a desk or piano with some one using it. All these are to be cut out by the little convalescent.

When there is a good supply, the house-furnishing can be commenced. Sheets of manila paper a foot square, or larger, are given to the child, also a large, light piece of pasteboard—an old geography cover would do—to work on. A jar of prepared paste which will not spill, some old newspapers, a damp cloth to wipe little fingers on, a dry cloth to rub the pasted pictures down with, and a brush for the paste, are all that is needed.

Each sheet of paper is a room. On the sheets are pasted the pieces of furniture, in places selected by the child. The average child would try to arrange the things as they would be in a real room—the mantel at one side, the table in the center, and a book-case across one corner. The pasting is done on pieces of the old newspapers, which, being clean litter, can be crumpled up and thrown on bed or floor for a while.

Now the little furnisher can make a parlor, a dining-room, a library, a bath-room, various bedrooms, a nursery, and a kitchen. The girl convalescent will do this, of course. The boy can choose and cut out pictures of fowls and start a poultry-yard, or various commodities to be sold, and make each sheet a different kind of store, or department of one large store. Figures can be cut out and used as clerks and floorwalkers. He can start a camera-store, and a whole bicycle-factory, just now, from the magazine advertising pages.

A house and a store need not be all. One could make a school-yard full of children, a railroad station, with trains leaving and coming in in every direction, and people all about, or a park, with fancy urns, statues, bushes, and bridges. So prolific are the advertising pages nowadays of cuts, that a store of any kind could be stocked by a little convalescent. One could make a day nursery, a sanitarium, or a gymnasium with little searching.

When the little convalescent has become well enough to read, stories and poems can be chosen and cut from discarded magazines and papers, then pasted on sheets of manila paper, to become, in time, a "story reading-book" and a "verse reading-book." Sometimes pictures can be added, to illustrate these "books." The sheets are to be bound together and sewed in a cover, but this work can be left until the child is well.

A little fleet of paper or wooden boats, that can be sailed up and down the bed-clothes billows, is easily folded by the fingers of the little convalescent. Or figures of boats can be cut out, pasted on manila paper, and the shapes cut around, leaving a broad flap at the bottom which is to be turned back as a base for supporting the standing vessels.

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A paper tent is a good plaything for a child in bed. It is easily folded out of a piece of stout manila paper, the parts at corners and ridge-pole having flaps that are pasted strongly. The flaps at either end are folded back and creased. About a tent there is to most children a charm that never fails, and a little convalescent will enjoy marshaling dolls or soldiers in and out of this paper structure that will not be hurt if it falls over, is light to handle, and suggests the free delight of out-of-doors.

Gifts of candy, cakes, or little crackers, which may not be eaten by the child convalescent, except, perhaps, one or two in a day, will furnish a little bake-shop with cakes to be sold. It will also furnish a new play for the child. The shop is quickly prepared. It consists simply of a set of shelves, made by taking a pasteboard box and inserting pieces of cardboard as shelves. They are cut as long and as deep as the box, which is set on its side, and the shelves fastened in with strips of gummed paper.

The fact that little gifts may sometimes be found under the bowl of gruel that the sick child has grown to dislike, or under a plate on which the bowl is set, will help in the matter of coaxing a little convalescent to eat. A bright penny, a grotesque head cut out of paper, a little paper doll or house or animal, a gay picture-card, a set of doll-napkins cut from tissue-paper, an odd stamp for the boy who is a collector—the list of small articles could be extended indefinitely. A part of the plan must be that the bowl is not to be lifted until nearly or quite empty.

The Missing Link in Education

A meeting of teachers and parents was recently held in a town not many miles from New York. It was supposed that the audience was composed of teachers and parents, but about two and one-half thirds of the audience, if not more, were teachers, although the meeting had been advertised for at least two weeks before it was held, and the most liberal invitation extended to the women of the community. The title of the organization under whose auspices the meeting was held would indicate that it was a co-operative organization of mothers and teachers. It is impossible to understand the lack of active interest of mothers and fathers in the subject of education; for certainly this interest is passive so long as it means only the placing of a child in a school which ranks according to their standard, and then dropping the whole sense of responsibility unless some abnormal occasion arises that compels consultation on the part of the parents with the teacher.

It is very evident that no speaker should address any body assembled for child study, or any subject relating to the education of children, with the belief that any special number of mothers are present. Experience has taught that it is the teacher who has this active interest in education; that the mother's activity too often is simply in voicing complaint, or interfering, to the detriment of the child's education, with the system which the teacher, who is naturally supposed to be an expert, has devised. How can any woman claim that she is a good mother who allows her child to attend a school where she is in doubt about the physical conditions—whether the air, light, and furniture are adapted to the needs of the child? How can she consider herself a good mother if the teacher of her child is to her a comparative stranger. The teacher should be a co-worker in her club; the busy friend to whom she must go because she has more leisure, her friend because she is the co-educator with the mother.

Education in this country will never be what it should be until a higher money valuation is placed upon the services of a teacher, until her professional rights are recognized, until her social position is that accorded to the other professions, until the opinion of the teacher is treated in the presence of the child with the same respect accorded to the opinion of the doctor or of the minister of the church the child attends. We have yet to learn in this country that the teaching profession is just what the public sentiment of the community makes it; its requirements are just what the public demands—no more and no less; its compensation represents the value placed upon those services by the community. This is especially true of the public-school teachers by whom the mass of the children of this country are educated. This system suffers because at one extreme our taxpayers have no personal interest in the schools, merely because their children do not attend them; and at the other extreme are a mass of voters who have no educational standards, who delegate without any sense of responsibility the entire question of the education of their children to the State, rebelling only, too many of them, against the law which compels them to patronize the schools when they would have the child become a wage-earner.

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The Outlook

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THE President's Message to Congress on the Cuban question is daily expected as we write. It will undoubtedly be a full presentation of the entire subject up to date, even if not accompanied by the diplomatic correspondence. Until this Message is before the public it is impossible to form a clear opinion as to the immediate gravity of the crisis. It is not at the present moment known precisely what our Government has demanded of Spain, if indeed it has demanded anything and has not merely suggested a course of action. Until this is known it is difficult to say whether the reply of Spain, an abstract of which has been made public, is in fact responsive in any sense to our Government's demand or request, or whether it is, as many believe, weakly evasive. Spanish dispatches assert positively that the United States has made no demand relating to the final independence of Cuba. The Spanish reply states that General Blanco has entirely revoked the reconcentrado decree so far as regards the four provinces of Havana, Matanzas, Santa Clara, and Pinar del Rio; that $600,000 has been placed by the Spanish Government at the disposal of the Governor-General to aid the suffering country people now crowded into the towns; that Spain will welcome assistance from this country in relieving suffering; that "the preparation for an honorable and stable peace" will be intrusted to the autonomous Cuban Parliament, with final power reserved to the Spanish Government; and that Spain would not object to an armistice if asked for by the insurgents.

So far as regards the demands of humanity, there is a great improvement in the situation to-day as compared with that which existed some weeks ago; an appropriation by Congress for the relief of the reconcentrados could be passed in a few minutes; our Red Cross and other relief agencies are already doing a great deal of good; Spain has appropriated large sums for relief purposes; the revocation by General Blanco of the order confining the country people to the towns is a long step in the right direction; much still remains to be done, however, and everything which will aid in immediate relief will be heartily welcomed by the whole country. It is understood that Spain has intimated that she would welcome arbitration in regard to the Maine disaster, and there seems to be no immediate danger of hostilities growing out of that question. The Senate's Committee is making a very elaborate investigation of the subject; the Spanish Commission's report, as had been expected, declares very positively that the disaster was the result of accident, but gives no convincing proof thereof. As to the ultimate question of Cuban independence, the future is still to be seen. Spanish advices declare positively that Spain will listen to no demands of that kind. It is expected that the Senate Committee on Foreign Relations will this week present a resolution recognizing the independence of Cuba and possibly recommending armed intervention, if necessary, to secure it. If such a resolution passes Congress, it would very likely be followed by the withdrawal of Spain's diplomatic representatives here, though even that would not necessarily involve war; latest reports indicate that the President will not advise precipitate action with regard to this ultimate question. The Cuban Autonomist Government has addressed to the United States a plea that it should not be ignored in the final settlement of Cuba's future.

Both in the United States and in Spain preparations continue with vigor for placing the navies and armies in a condition for immediate use if called upon. Our little fleet of

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purchased auxiliary naval vessels has been increased during the week by the buying of more yachts and tugs; the United States has also bought in England a new cruiser called the Diogenes, which was built in Germany for a foreign power; the fleets at Key West and Hampton Roads have been stripped in readiness for actual war if it should occur; every preparation has been made for the moving of that part of our standing army now in the West to the Atlantic seaboard at a moment's notice; more rapid-fire guns have been purchased, and supplies and ammunition have been increased at all possible points. The example of New York State in placing a fund of a million dollars at the disposal of the Governor for putting in readiness the militia and naval reserve has been followed by Ohio with a similar appropriation of a million dollars, and Pennsylvania and Iowa have taken similar action; the proposed purchase of St. Thomas, the Danish island east of Porto Rico, as a coaling station has, it is understood, been abandoned on account of the high price asked for the island—$5,000,000—and for other reasons. Spain on her part has gathered a formidable fleet at Cadiz, and the two large war vessels which have lately left Havana Harbor are supposed to be on their way to join the squadron at Cadiz. The Spanish flotilla of torpedo boats and destroyers which was supposed to be nearing Porto Rico has, it is reported, gone instead to the Cape de Verde Islands, and is there fitting up. It is not improbable that it may await the fleet now at Cadiz. At Madrid last week Thursday a great patriotic performance took place at the Royal Opera-House for the purpose of raising funds for military and naval purposes. There are rumors that a political outbreak is feared unless the Spanish Government maintains a rigid attitude with regard to the demands of the United States; and the Carlist movement is assuming formidable proportions. The Pope, it is reported, has, at the request of Spain, promised to mediate between Spain and the insurgents, on condition that an armistice is first arranged, and Spain has accepted the condition.

Last week the House of Representatives passed the Naval Appropriation Bill. Its provisions were outlined in our columns a week ago. The number of torpedo-boats and torpedo-boat destroyers has since been raised from six to twelve each, the appropriation therefor being doubled. This is as it should be in view of the mortifying fact that we are weakest where Spain is strongest. The bill now provides for the expenditure of nearly forty million dollars. The various navy and ship-building yards, however, have not needed the impetus of this splendid appropriation to redouble their energies. The sting of unpreparedness even for the onslaught of a third-rate power has been quite enough. This energy has been specially noticeable, as is natural, in the Washington Navy-Yard and gun-factories. At the latter, workmen are now engaged upon a great number of six-pounders for the vessels to be taken for the auxiliary navy from the merchantmen. For present requirements, the Naval Ordnance Bureau has all the ammunition and guns necessary. The dynamite cruiser Vesuvius has just been overhauled at the Washington Navy-Yard; if war should occur, we may have a chance to know what the value of this much-vaunted vessel is. At Norfolk the battle-ship Massachusetts has been overhauled and added to the Flying Squadron. At the League Island yard (Philadelphia) the protected cruisers Minneapolis and Columbia, the modern monitor Miantonomoh, the ram Katahdin, and eight old monitors have been made ready for sea-service. At the New York yard the battle-ship Texas and the "mosquito fleet" of newly purchased yachts and tugs are being fitted out, and at the other yards some of the smaller navy vessels have been undergoing quick repairs. All of this work has been pushed with well-nigh feverish haste. The yard forces have been working night and day, and every available outside man has been secured. There has been need indeed for such energy. Not only are the additions to the navy to be put in fighting trim; our great battle-ships themselves have been up to the last far from ready. The foul growth on the bottom of the Massachusetts had decreased her maximum forced-draught speed from sixteen to ten knots, while the Iowa, the fastest of our battle-ships at Key West, is now reduced to a like speed.

Recent changes in the navy's personnel have been of special noteworthiness in view of the Cuban crisis. The appointment by Secretary Long of Civil Engineer Endicott to be Chief of the Department of Yards and Docks has given peculiar pleasure to all friends of the Roosevelt Personnel Bill, now before

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Congress. It is strange that a line officer should have so long held a position which demands an erudite and experienced engineer. Secretary Long has also detailed Captain Sigsbee, of the Maine, to special duty in the Navy Department for the present. As a result of the conference between Mr. Long and the Superintendent of the Naval Academy, it has been decided to waive the final examination for the first class of naval cadets. This class will be graduated immediately, three months before the usual time. The cadets will be ordered at once to duty on the various men-of-war. This is due to the lack of line men in the navy. It may be remembered that in the first year of our Civil War there was a similar necessity for hastening the Annapolis graduation. The proposed mobilization of the Naval Militia has met with prompt and patriotic response.

In the shipping world the problem of coaling is becoming increasingly important. Only one power—Great Britain—has solved it in a satisfactory manner. It is largely in the adequate establishment of a great number of coaling stations that her commercial and naval strength lies. This has recently been so effectively demonstrated in the Far East that Russia, Germany, and France are losing no time in following such a good example. We have already called attention to Germany's particular plight; the London "Punch" emphasizes it by representing Prince Henry running about with his "mailed fist" and anxiously inquiring, "You haven't got a ton of coal about you, have you?" It may be added that the British purchase some time ago of all the coal that could be bought and the phenomenal demand since have resulted in doubling the price of that commodity in the Far East. In the Atlantic, off our own coast, Great Britain's coaling stations are at Halifax, Bermuda, Nassau, Jamaica, and the islands to the south. She is thus superbly equipped, especially in comparison with Spain, for instance. One port in Porto Rico and a few in Cuba are all that Spain can count on, and their united supply is reported to be insufficient to coal the Spanish fleet for more than two months. As to Spain's coaling at neutral ports—mostly British—the Government of Great Britain, as far back as 1882, drew up a series of neutrality regulations by which it was declared that any belligerent ship should be allowed to buy only enough coal to take it to the nearest port of its own country, and, furthermore, that no two supplies of coal should be granted at any British neutral port within three months of each other. The same restrictions have been adopted by some of the other Powers. For many years those who represent "the forward policy" have urged upon our Government that we not only need coaling stations on the islands to the southeast, but that our coaling stations on the Hawaiian Islands must be preserved at all hazards. Captain Mahan thinks an inviolable resolution of our National policy ought to be that no foreign State should henceforth acquire a coaling station within three thousand miles of San Francisco.

Anton Seidl, one of the most gifted of modern orchestral and operatic conductors, died suddenly on Monday afternoon of last week, as we briefly noted in our last week's issue. His untimely death is lamented by a large circle of personal admirers and friends, and by all those Americans who have the desire to see musical art and musical education receive their best development in this country. The dead musician, like so many of the best apostles of music whom we have known in the United States, was a German by education, although he was a Hungarian by birth, having been born at Budapest in 1850. As a young man he was intimately associated with Wagner, and at the early age of twenty-nine became a prominent and influential conductor of German operas, particularly those composed by Wagner. In 1885 he came to this country to take charge of the important revival of German opera which in that year was begun at the Metropolitan Opera-House; and since that time he had constantly added to his skill and his reputation as an interpreter of the best modern German music, as well as the music of the classical school. In connection with his operatic work he became conductor of the Philharmonic Society of this city, the oldest and most famous and most efficient musical organization, probably, in the United States. This spring, as has already been reported in these columns, an effort has been made in New York to organize a permanent New York orchestra, which was to have been put into Mr. Seidl's hands. This enterprise is doubtless seriously interrupted by his sudden death. Music-lovers

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will be cheered by the thought that, while the death of Mr. Seidl is a very great blow to music in New York, the country still has Mr. Theodore Thomas, who has done more even than Mr. Seidl to cultivate a high musical taste and knowledge in America, and whose gifts and genius may easily dispute a place in the estimation of music-lovers with those of his eminent rival and compeer. We trust that Mr. Seidl's death may result in the re-establishment in New York of Mr. Thomas, who has been so long identified with music in this city. In fact, Mr. Thomas, through the education of musical taste which he effected in this city, made such a career as Mr. Seidl's possible.

The past few weeks have been of special interest to lovers of art. In the realm of painting there are at present in New York City several exhibitions of more than ordinary merit, especially if the particular field of portraiture be in view. The works of Mr. Sargent at the exhibition of the Society of American artists, and of Messrs. Beckwith, Chase, and Abbott Thayer at the National Academy exhibition, are worthy of the attention of every one. Objective portrait-painting seems now much in evidence, especially since the arrival in this country of such eminent painters as MM. Boldini and Carolus Duran. The latter is especially well known here; he was in some degree the master of Mr. Sargent. Another exhibition of particular moment is that of the "Ten American Painters"—the seceders from the "Society." They are Messrs. Benson, Decamp, Dewing, Childe Hassam, Metcalf, Robert Reid, Edward Simmons, Tarbell, Twachtman, and Alden Weir. Their work has long been known for its independence and high quality. Other remarkable exhibitions are those of Sir Francis Seymour Haden's etchings, of M. Mauve's sketches, and of the Disbecker pictures. In the world of music the most recent interesting development has been the establishment of orchestral concerts for young people in order to educate their taste by affording them an opportunity of hearing music of a pure and simple character. These concerts are under the direction of Mr. Franko, and the programme for the first is a model. It includes Beethoven's "Prometheus" Overture, Haydn's "Surprise" Symphony, an air from Bach, a minuet from Boccherini, songs from Haydn and E. A. MacDowell, the scherzo from Mendelssohn's "Midsummer Night's Dream," Gounod's "Funeral March of a Marionette," and a Strauss waltz.

The Boston "Herald" gives a list of defeats which the advocates of woman suffrage have suffered within the last two years. This list includes the defeat in various forms of measures for the extension of suffrage to women in Arizona, California, Connecticut, Delaware, Illinois, Iowa, Missouri, Massachusetts, Maine, Montana, Nebraska, Nevada, New York, Oklahoma, Rhode Island; and in Kansas the defeat of a bill giving women the right to vote for Presidential electors, in Kentucky and New Jersey of a bill giving them the right to vote for school officers, and in Vermont of a bill conferring municipal suffrage upon them. Our knowledge of these measures is largely derived from the Boston "Herald." It may be that there are some errors in the list, and it may be that there have been some victories for woman suffrage which would counterbalance this record. If so, we shall be glad to give place to them in our columns. As the list stands, however, accompanied with the causes which have been creative in securing these defeats in many of the States, it furnishes a reply to two of the current arguments in favor of woman suffrage. One of these arguments is that woman suffrage is certainly coming, and, therefore, it is not worth while to vote against it. In view of these facts it does not appear to be so certain that it is coming. The other argument is that it is unjust to deny suffrage to women. The vote in Massachusetts, where only about one woman in twenty could be found who declared that she wished to vote, and those in New York, Iowa, and other States, where suffrage amendments were defeated owing to vigorous opposition coming from women themselves, indicate what The Outlook has long contended, that the real question, in the present state of public opinion, is not, Shall we refuse the suffrage to women who demand it? but, Shall we impose the suffrage on women who protest against it? If those women who do not wish to assume the responsibilities of the suffrage will contribute their names and their means to those of their sisters who have reluctantly organized to protect themselves from the imposition of this responsibility upon them, we think the list above given

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will be duplicated by the experiences of the next two years.

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The public schools of Minneapolis are to close April 29 instead of June 10, as has been the custom. The State Legislature at its last session passed a bill authorizing the payment of half the taxes in June and half in November, instead of all in June. A rule of the Board forbade the incurring of obligations beyond its receipts. The decrease in the immediate income, which was inevitable under the new law, at first threatened to close the schools on March 1; but funds, it was found, were available that would keep the schools open until April 29. The closing of the schools will then save the Board enough to pay its present obligations and accumulate enough to open the schools in September. The City Council refused to divert temporarily the money secured for the erection of new school buildings; and they were supported in their position by those who believed that no efforts were wise that merely pieced out the financial affairs of the Board. The crisis had come and must be met. Several propositions were made—among many, that of a popular loan, the city to repay when it could; or relief to be secured through the Legislature in the future, or secured through a new charter which soon comes before the people. The final proposition was for a gift to the city, from all the citizens, of money enough to keep the schools open until the usual time of closing, and thus avoid depriving 30.000 children of educational opportunity and throwing out of employment so many faithful servants of the city, with the certainty of a loss to the city in the future of some of the best teachers, who would seek employment elsewhere. The amount required to keep the schools open is $90,000. A mass-meeting was called to consider this last proposition. Eight hundred teachers each pledged two weeks' salary; this secured one-third of the amount necessary. The city was divided into school districts and canvassed; $25,000 more was thus pledged. The largest sum from one citizen was $5,000; with $63,000 pledged, the movement stopped. The wealthy citizens and corporations did not support the movement, and no more pledges were received. The result is that the city of Minneapolis must endure the disgrace of closing its schools for about six weeks because of the failure of the citizens to protect their school interests.

A recent editorial in the New York "Evening Post" pays a deserved tribute to the late Morris Black, of Cleveland, who died recently, only twenty-nine years old. Mr. Black was graduated from Harvard in 1891, traveled a year abroad, and then began the practice of his profession in Cleveland, the place of his birth and boyhood. From the time when he began work there, he proved himself to be of the highest type of citizenship, and his death was the cause of sincere mourning. He made it his task to secure better government for Cleveland. In 1896 he was elected a member of the City Council, and in a short time became the most prominent member of that body. This prominence was due to his ardent championship of every good cause. "Ever since his election to the Council," say the resolutions of the Bar Association, "he had been a warm advocate of the merit, as opposed to the spoils, system. On matters involving the expenditure of money and the granting of public franchises he insisted on the utmost publicity, and always stood firm for the well-being of the city, regardless of party or personal sentiments." A renomination to Council was given him only a few days before his death. An old college mate says of him:

> During the street railway controversy I have been with him when he attended meetings in which he advocated adjusting the matter by means of a commission, rather than by ordinances which seemed to him illegal, when he was in danger of being attacked by the audience when he came to leave the hall. But he attended these meetings night after night and addressed audiences hostile to him. And on many occasions in the Council, on matters such as civil service reform, contracts, the garbage deal, street-cleaning, and other city matters, he opposed or advocated measures in the face of almost universal opposition. And results showed him to have been right.

As the "Post" adds, the record of Morris Black is an inspiring example for the educated young men of the country. It is indeed better to fight corruption at home than to provoke foreign war, to display courage in standing up for the right against popular prejudice than to excite the masses to frenzy by appeals to their passions.

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The report, which may or may not be true, that England has demanded of China the cession of Wei-Hai-Wei on the same terms on which Talien-Wan was ceded to Russia indicates that England has formally abandoned the policy of preserving the integrity

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of China, and means to adapt herself to the new conditions by taking her share of the territory which is open for division. As a matter of fact, England never could have maintained the integrity of China, and it would nave been folly for her to fight to maintain an impracticable policy. The open door for trade is another matter, and on that question English diplomacy has not yet suffered the defeat which some of the newspapers have been loudly proclaiming. It may be doomed to such a defeat, but so far Russia has not, apparently, defined her policy on this point. If some of the newspaper reports are to be trusted, she has practically admitted the English demand by granting to all nations the same commercial privileges in the ports which have been leased or ceded to her. If Russia takes this position, England will have gained her point; if Talien-Wan is open to the commerce of the world, English diplomacy will have won a notable victory. As matters now stand, there is no evidence that England has abandoned this policy. She has definitely abandoned the idea of preserving the integrity of the Empire. She is mobilizing her fleet in Chinese waters; she will take her share of territory, and will put herself in a position to keep the supremacy to which her trade entitles her. It is expected that Mr. Balfour will state the policy of the Ministry in the House of Commons on Tuesday night.

The London "Spectator," in a carefully considered article on the situation in China, brings out very clearly the difficulty of arriving at any trustworthy prevision with regard to the future of that great empire, so many are the unknown elements in the problem. No one can yet tell what defensive force may still reside in the Chinese State. If one were to judge by the events of the last few years, that force is so rudimentary that it is hardly worth taking into account; but the country is vast, the people are brave, and it is by no means impossible that an army should be gathered or hired which would complicate the situation very much for European invaders. There are still fighting troops in China and Thibet, and the Chinese Mohammedans have both energy and fighting force. There is the further question with regard to the government of China by the European Powers. The "Spectator" inclines to the belief that the Chinese will prove very difficult subjects, requiring tyrannical government and constant applications of force. In Manchuria, the northern province, the industrial instincts of the people will prompt them to accept Russian rule for the sake of the favorable conditions for trade which can be secured. The provinces of the Empire have regarded themselves as being in a way sovereign States, loosely federated together, and civil wars have been carried on for generations between them. Owing to the differences in the temperament and character of the people, some provinces might be easily managed, while others would present very great difficulties. In the judgment of the "Spectator," the most probable destiny of China for some time to come is absorption into the Russian Empire; a fate which would have many compensations for the Chinese. Russia already holds Manchuria; she can easily seize Mongolia, and, unless the Chinese rise, she is in a position to push her conquest southward. She is probably better able to govern the Chinese than any other European Power, and she has men enough to allow of a great army sufficient to carry on defensive operations and to garrison the whole country. Her methods of government have proved themselves admirably adapted to Oriental conditions. She has able administrators; she knows how to draw the lines at some points and let them run loose at others; being half Asiatic herself, she is far more in touch with the Asiatic temperament than any other European Power.

When one recalls the extraordinary character of Zola's trial, the confusion of all manner of opinions, gossip, and oratory with the evidence, the action of the Court of Cassation in quashing the sentence of one year's imprisonment and the payment of a fine of three thousand francs imposed on Zola, on the technical ground that the charges brought against him should have been made by the President of the Esterhazy Court Martial rather than by the Minister of War, seems quite in keeping with the procedure of the so-called trial. The Court bases its action in relieving Zola of all the penalties imposed upon him, on the ground that it was not the army but the court martial which was attacked by Zola, and that, therefore, the court martial, through its President, and not the army, through the Minister of War, should have proceeded against the novelist.

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While the trial was going on, the Esterhazy court martial was in the background, and the army was entirely at the front; its generals were in the witness-box, not testifying to facts, but making frantic appeals to the general public. Now it appears that the army was never concerned in the matter at all. The significant point in the action of the Court of Cassation is its failure to order a new trial. It looks very much as if the Government desired to be rid of the whole matter, and were taking this method of letting Zola out of jail without entirely stultifying itself. The Ministry would evidently like to hear no more of the matter. Meanwhile it is to be noted that a great calm has followed the storm, and that those prophets who announced that France was on the verge of a revolution have again discovered the peril of predicting the course of events in that country. As a matter of fact, there never was any danger of revolution, because the mob was with the Government. If the mob had been against the Government, there would have been grave peril.

The London "Chronicle" has stated very clearly the objections to the policy of Lord Roberts in India, set forth in his impressive speech, the substance of which was reported in these columns last week. Lord Roberts wants what is equivalent to the subjugation of the spirited fighting Afridis and Orakzais in order to protect British India from the encroachments of Russia from the north. He wishes to make the Indian frontier conterminous with the Ameer's territory, and he cannot do that without subjugating the border tribes. The decisive element in such a policy would be the question of expense, and with that Lord Roberts did not concern himself. The English now have 50,000 men on the Indian frontier. In order to subjugate the Afridis and Orakzais it would be necessary to vastly increase this force, and in consequence to immensely increase the burden of taxation which the Indian people are already carrying to the utmost limit of their endurance. To first subjugate and afterwards keep in order 200,000 fierce fighting men would add enormously to the burdens of a government already overloaded, and of a people already depressed and groaning. Years ago Lord Elgin solemnly engaged to respect the autonomy of these tribes, and, according to the "Chronicle," recent difficulties have had their origin in the fact that that policy was not faithfully carried out; that the tribes saw forts rising on every side of them, and that these constant encroachments made them suspicious to such a degree that an outbreak was the inevitable sequence. With the exception of a few insignificant border raids, the Afridis respected their arrangement with the Indian Government for many years, until they believed that their independence was menaced; then they rose. What is known as the "forward" policy has already caused England several fierce and expensive wars. The policy of the English Ministry is to keep the Khyber open in the future, and to take the line of conciliation rather than of subjugation. The tribes must be led to believe that the English do not mean to destroy their autonomy. It must be made a matter of advantage to them to keep in friendly relations with the English because in this way they can be slowly assimilated to civilization, they can be drawn upon for excellent troops, and they can form efficient allies in the endeavor to keep Russia where she is in Asia.

The withdrawal of Germany's naval force from Canea, and her retirement from the European concert so far as dealing with Crete is concerned, are regarded abroad as the first steps toward the settlement of the unhappy difficulties which for nearly two years, through the jealousies of the Great Powers, have kept that island in a state of anarchy. The Emperor, finding it impossible to prevent the appointment of Prince George of Greece as Governor of the island, has finally expressed his dissent from the policy of the other Great Powers by withdrawing from their fellowship. With Russia, Great Britain, and France the solution of the Cretan question therefore remains. It seems to be their policy to turn the island into a principality, with Prince George as the ruler; to advance him a moderate sum of money for the initial expenses of bringing things into shape once more, and to organize a composite gendarmerie. The various elements of which the population is composed are worn out by the uncertainties of the situation, and would probably be glad of an opportunity of returning to their normal business and ways of living. The Great Powers are apparently adopting the very method in dealing with the island which the Greeks would have been glad to adopt at the beginning, but which,

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through the jealousies of the Powers and their consequent inability to agree upon a course of action, has been postponed until a great disaster has befallen Greece, and the prestige of the famous concert has been completely lost.

The complete success of the Emperor William's Naval Bill in the Reichstag is a striking evidence of the success of using first Hayti and next China as illustrations of the necessity for a navy reorganization. The Kaiser's success demonstrates more than this, however. Resistance to his measure was expected from a large section of the Liberal party, a section led by men who had fought against an absolutist government in 1848. This resistance was changed to support, and the hopes for the early realization of any direct democracy in Germany have thus received another blow. The reasons for this change and for that of the party controlling the balance of power—the Centrists, or the Roman Catholics—are supposed to lie in liberal promises by the Government of office; indeed, the Centrist leader, Dr. Lieber, it is reported, was offered a seat in the Cabinet. It is probably true that there is need for a larger German navy, but the fact that the Reichstag sentiment was at first overwhelmingly against the Kaiser's measure and has now been won to its support is a signal triumph for that monarch's methods. Speaking of the German Liberals, the coming elections are of great moment to both the conservative (largely agrarian) and the radical (largely industrial) wings of that party. It is impossible to predict the result of those elections. Of course the Conservative party is claiming an increased following, because of Liberal and Agrarian support—indeed, the Agrarians say that their principles will soon control half the Reichstag. It seems probable, however, that the increase will rather be seen in the ranks of the Radical Liberals, the Social Democrats, and the People's party, which represent, for the most part, Germany's industrial interests. These interests are more important to the Fatherland than are those of the agricultural classes. The Agrarians declare, nevertheless, that they have not been protected enough, although they have always been the backbone of the monarchy. Therefore, they say, the monarchy should now so influence legislation that agricultural products will have to be bought at higher prices. On the other hand, their opponents, the Social Democrats, are more in evidence than ever, the Kaiser's imprisonment of the venerable leader, Herr Liebknecht, for *lèse-majesté* having naturally proved a gain rather than an injury to the party. Herr Bebel, the next best-known leader among the Social Democrats, has apparently never been more popular, especially since the advocacy by his party of the doctrine of proportional representation. This doctrine not only adds dignity to Socialist principles, but has practical force as a measure towards securing proper recognition in the Reichstag.

The Austrian Cabinet, which resigned some time ago, has been reorganized with radical changes. Four members of the old Ministry remain, but four new men have been introduced. What gives the Ministry its significance, however, is the character of the new Prime Minister, Count Thun, who is one of the foremost men in the Dual Empire. The variety of elements which that Empire contains is brought out by the personnel of recent Premiers. Count Taaffe was of Irish descent, Prince Windischgratz and Count Kielmansegg were Germans, Count Badeni was a Pole, Baron Gautsch (who has just gone out of office) was a German, and Count Thun is a Czech, representing, therefore, that Bohemian element which has been demanding so much from Austria and giving the successive Ministries so much trouble of late years. The new Prime Minister is a representative of one of the oldest and best families in Bohemia, holds strongly to the Nationalist position, and has been regarded as a determined antagonist to the German influence. He formerly took strong ground in favor of home rule for Bohemia, going so far as to demand that the Emperor of Austria should be crowned King of Bohemia at Prague. Ten years ago he demanded a change in the structure of the Empire from dualism to federalism, for the purpose of placing Bohemia on the same level with Austria and Hungary. A year later Count Taaffe, who was then Prime Minister, took the whole Empire by surprise when he made Count Thun Viceroy of Bohemia. It looked very much as if the Ministry were going to let the Bohemians have everything they wanted, and the Bohemians accepted the appointment of their leader as a sign that they would be

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free to deal with the Germans after their own hearts; but the firmness, the intelligence, and the disinterested patriotism of Count Thun came to light at the very first opportunity. He became at once the ruler of Bohemia and not the leader of a party. When Bohemian violence made it necessary, he proclaimed martial law in Prague. Three years ago, in the Bohemian Landtag, at the very moment when the issue about languages was urged most fiercely, Count Thun began an official statement in German. A frightful outbreak of Bohemian temper took place, and for a few moments bedlam reigned in the Chamber. Count Thun preserved perfect equanimity, and quietly delivered his speech as if everybody were listening. Its publication the next day made him the foremost man in Bohemia. He has now come to the greatest place in the Empire, and unless his whole past belies him, he will bring to that place a great sense of justice, the capacity for taking statesmanlike views, and a firmness which neither the anger of the Germans nor the fury of his own people can for a moment disturb.

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In connection with the situation in the Dual Empire, a recent article by Dr. Emil Reich in the current number of the "Nineteenth Century" is well worth reading. The disorders in the Empire have persuaded a good many foreign observers that there is imminent danger of revolution, with the prospect of the dissolution of the Dual Empire. Dr. Reich takes the opposite view. In his opinion, the recent disturbances in the Reichsrath, which have brought so much discredit upon the Austrian Parliament, and the recent outbreaks in Bohemia, while not to be justified, are evidences of the awakening of the various races under Austrian rule from political torpor into political activity. These peoples are now going through the apprentice stage in their political education, and are committing the mistakes of apprenticeship. They have not yet learned self-control. Their violence is evidence of their lack of political training, but it is also evidence of their vitality. The complex organism of the Empire is not in danger because difficulties have arisen. The political activity of the races under the rule of the Empire, although marked in its earlier stages by turbulence, would tend to its stability. Dr. Reich takes the further ground that the continuation of the Dual Empire is a necessity for the tranquillity and progress of Europe. If it were to be dissolved, the fragments of peoples and races would remain isolated, or would seek racial affinities. In the nature of things, they could not remain isolated without becoming the prey of the larger States which would surround them. They could not follow their race affinities without surrendering in many cases privileges and rights which nothing could persuade them to give up. For instance, the Austrian Germans, as a rule, are not only utterly out of sympathy with the spirit of the management of affairs in Northern Germany, but positively abhor it The recent disturbances in the Reichsrath do not mean what they would mean if they had taken place in our Congress. There is no real parliamentary government in Austria, the authority of the Reichsrath being very sharply limited. The real center of power is the Court of Administration and the Imperial Court, and the Reichsrath is only one of a group of ruling organizations under the Imperial Constitution. The very complexity of the Austrian system provides safeguards against a destructive explosion.

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Support the President

There are three parties in the United States: one which would maintain peace whatever the conditions in Cuba; one which desires war at once; and one which desires peace, but recognizes moral obligations toward Cuba which may make war necessary.

The first party argues that Cuba's affairs are not our business; that we have beams in our own eyes to be removed before we operate on motes in Spanish eyes; that the cost of war to us would far overbalance all possible advantages to others; that we are unprepared for war and have no right to assume its perils; that war would enhance, not relieve, the distress of the reconcentrados; that the Cubans are not fit for self-government; that Cuban anarchy would be worse than Spanish despotism; and, finally, that Cuban independence would necessarily lead to Cuban annexation, a political disaster to be avoided at every peril. This party is small in numbers but influential in character. It is reinforced, on the one hand, by the commercial spirit, on the other hand by the conscience which condemns all war as needless barbarity.

The second party desires war: for its own sake; for the glory of showing our prowess;

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for the imagined commercial advantages which it might bring to certain classes in the community; for the opportunity it would afford to sell "extras;" for the punishment of Spain because of her supposed culpability in the matter of the Maine; for the independence of the Cubans; and for the eventual if not immediate annexation of Cuba and consequent increased prestige of the American Nation. This party is considerable in numbers, vociferous in expression, inflamed by the martial spirit and by what appears to us a false Americanism—a desire to glorify the country by martial achievement and extension of territory; but it is also strengthened by a just feeling of indignation at the past history of Cuba, and a righteous desire to bring that cruel history to a close.

The third party desires peace, and pursues it; but it also believes that we owe obligations to our nearest neighbor, obligations which have coerced us to interfere by diplomacy, and may yet coerce us to interfere by force of arms. This is the opinion of The Outlook.

President Cleveland, in an official message, said that the time might come when intervention in Cuba would become a National duty. In his first message President McKinley repeated this sentiment. We believe that both Presidents were right, and we believe that this time has come; but it does not follow that the intervention must be by force of arms. War may be necessary in order to end war; but surely the true peacemaker will not adopt this method until all other methods have failed. The history of the past three years in Cuba has been a history of barbarism. The treatment of the pacificos by Weyler is not war. Professor E. J. Phelps has endeavored to trace a parallel between the devastations which Weyler's order has wrought in Cuba and those wrought by Sherman in Georgia and Sheridan in the Shenandoah Valley. There is no parallel. The devastations of war are bad enough at best; but no general in our war drove non-combatants—women and children—into prison-yards, and gave them the choice between starving if they remained and being shot if they attempted to escape. The spirit of General Weyler in Cuba was that of the Duke of Alva in the Netherlands. We did right to interfere.

And we have interfered, and with success. American prisoners under death sentence have been released; American residents in destitution because of the revolution have been fed; General Weyler has been recalled, and no charges of cruelty have been preferred against his successor, General Blanco; the reconcentrados are being fed, by Spanish contributions and with Spanish approbation; General Weyler's order has been revoked, and the reconcentrados are gradually returning to their homes. To this extent the President has succeeded as a peacemaker without war. Why should the country be eager to take the direction of the Nation's policy out of his hands? Why should it abandon the attempt, thus far successful, to promote peace by peaceful measures, and adopt in lieu thereof war measures, whose first results must be dreadful, whose ultimate results must be uncertain? Why should we assume that no way can be found to save the pride of Spain and secure the substantial liberties of the Cubans, until at least an honest and earnest endeavor is made to find such a way?

We believe in Cuban independence. Three centuries of misrule have proved the inability of Spain to govern well and wisely. The events of the last three years have shown that, Bourbon-like, she has forgotten nothing and learned nothing. Church and State are alike ruled by a foreign autocracy; the civil offices are filled by Spaniards imported for the purpose; the bishops and higher clergy are, almost without exception, Spaniards, looking with Spanish hauteur upon their flocks. The autonomy offered by the present Government was but a sham autonomy. The Cubans who have been deceived by it are very few—Mr. Klopsch to the contrary notwithstanding. The issue is, as Senator Proctor has stated it to be, between 1,400,000 Cubans and 200,000 Spaniards. The proportion of autonomists among the Cubans is probably not so large as was the proportion of Tories in America during our Revolutionary war. American sympathies must be, are, ought to be, with the Cubans. As the facts grow clearer, the sympathies grow stronger. Autocracies die hard; Spanish pride and Spanish greed combine to make Spanish rulers in Cuba reluctant to release their hold. But it does not follow that, because Cuba ought to be free, the United States ought to compel Spain to haul down the Spanish flag. The Sultan's flag floats over Egypt; yet Egypt is not under the domination of the Sultan. The British flag floats over Canada; yet Canada is free from foreign domination. It is possible

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that Cuban pride as well as Spanish pride must yield something for the sake of peace. If we are to interfere, it is for us to determine on what conditions we will interfere; it is not for the Cubans to dictate those conditions to us. And since the President has already achieved so much amelioration of the Cubans' hard conditions, it were surely wise to wait until he declares that more needs to be done and that no more can be done except at the cannon's mouth.

Democracy must have leaders. Especially in such a crisis as this must it have leaders, and it must trust them. The people cannot know all the facts; they cannot spend time to measure justly the facts they do know, or determine wisely their significance. As war cannot be conducted by mass-meeting, so neither can it be determined on by mass-meeting. The people have chosen, on another issue, a President who has shown himself patriotic, wise, patient, moderate, courageous. He has proved himself a leader worthy of the people's trust. He has said little to the country, because whatever he says to America is re-echoed in Spain. He has guarded his own utterances, because he has been guarding the utterances of his country. He has used golden silence when speech would not have been even silver. Those who desire war for war's sake, and those who care more for peace than for honor, cannot follow him. But those who believe, with both President Cleveland and President McKinley, that the time may come when intervention in Cuba may be a National duty, may well trust President McKinley to tell them when that time comes, and meanwhile may emulate his wise reserve and strong self-restraint.

Curfew Laws

In his annual report to the New York Legislature, the Superintendent of Public Instruction advocates the establishment of a curfew law in the State. He points out that since the enforcement of such a law in three hundred towns and cities of the West there has been a decrease of from fifty to seventy-five per cent. in the number of arrests of children, and a reduction of from fifty to one hundred per cent. in the number of commitments to reform schools. Certainly such figures are the strongest arguments in favor of a curfew law.

If the home conditions in all cities and towns were the same—the space, light, air, and ventilation equally distributed to all inhabitants—a law that would compel regular hours for the return to their homes of the children who drift about the streets after dark would be a public benefaction. The gain in health and morals would be very great to the individual child whose home relations should be regulated by law because of a lawless home; and also to the community, whose moral, economic, and political character is dependent on the characters of the individual units composing it.

Legislation will always depend for its moral worth on the benefit it confers on each particular community. It is this that makes such a regulation of the habits of a community by law delicate and dangerous. A law that will be of inestimable value in one community may be often a grievous burden in another, where the condition of life demands other enactments, almost contrary enactments, to meet its needs.

The enforcement of a curfew law requiring all children under sixteen to be indoors at eight in winter and nine in summer in New York City would be unjust and cruel to thousands of children.

A walk through the tenement-house districts of New York on a summer night reveals whole families camping on the streets. They are out in the streets because their homes are unbearable. A large percentage of the people driven from their homes are wage-earners; many are growing children. They come, after eight or ten hours of hard work in unventilated, dirty factories and workshops, to still more dirty, unventilated, overcrowded homes. Even the street does not give them pure air to breathe; but it gives space for movement, and offers their only opportunity for social life.

For a community like the city of New York what is needed is not a law looking to greater repression of the spirit of youth, but law providing for expansion within legitimate lines.

To enforce a curfew law in such a community must lead to evasions which degrade character. The sentiment that to secure personal freedom at the expense of the law is to mark one a defender of his rights against ignorant oppression is now too prevalent. Let all legislation affecting the home life of the poor be such as respects the rights of the individual to life, liberty, and the pursuit of happiness.

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The Liberty of the Pulpit

We have received a number of letters in reply to the editorial entitled "The Liberty of the Pulpit," published in The Outlook for March 19. From these we have selected what appears to us the ablest and strongest, a letter by Mr. Edwin D. Mead, of Boston, which we give in full on another page. Mr. Mead, who is the editor of the "New England Magazine," needs no introduction from us as an author and a historical scholar. With the fullest respect for his scholarship, and with a desire to treat his communication with the utmost courtesy, we must also, in the interest of clear thinking, speak of it with absolute candor. Our readers will thus get the issue joined between The Outlook and certain of its liberal critics clearly presented, and they must then form their own judgment upon that issue.

I. Candor, then, compels us to say that, in our judgment, Mr. Mead is not familiar with either the principles or the practice of orthodox Congregationalists. Boston is an important city, but it is not the whole of the Union, nor even of New England, nor yet of Massachusetts. There are churches in the country as orthodox as any in Boston which have no creed. If the newer churches have adopted the creed formulated by the National Council Commission in 1883, they have not followed the advice of that Commission, which recommended and published a formula for admission to the churches not including the acceptance of that creed. That creed is simply a historical statement of what the twenty-three gentlemen who signed it think most Congregationalists believe. The signers themselves did not all accept all its statements, nor were these statements regarded as sufficient by all the members of that Commission; but they agreed that most Congregationalists do accept these statements, and also that only these statements could be truthfully said to be accepted by the great majority of Congregationalists. The creed has no more authority in and over the Congregational churches than any statement by Mr. Mead himself as to what Congregationalists generally believe. The National Council was so scrupulous to avoid all appearance of erecting a standard, that it would not even appoint the Commission which prepared the statement, much less adopt the creed which the Commission prepared. It only appointed a committee to select and request certain gentlemen representing the various shades of opinion in the Congregational Church to make this historical statement for the information of the world.

Neither that creed nor any other creed is a standard or regarded as a standard in the Congregational churches. Ministers at their ordination are not required to accept that creed or any other creed. The writer of this editorial has attended some scores of Congregational Councils. He never attended one in which any creed was presented as the standard which the minister was expected to accept, nor ever one in which the minister was requested to pledge himself to preach in accordance with any creed. The practice of Congregationalists is this: When a Council assembles, the minister is asked first to state his religious experience, and then to state his doctrinal belief. But he is as little expected to conform his doctrinal belief, as his religious experience, to an existing standard, and as little required to pledge himself not to grow beyond the one as not to grow beyond the other. He is cross-questioned as to his theological beliefs, that the gentlemen who are asked to indorse him may ascertain whether his views and his ability in defending them are such that they are willing to indorse him, not that they may decide whether he may proclaim them. Occasionally a minister attempts to prevent the ordination of some one because he does not conform to the supposed traditions of the past. Such an attempt was made when the present pastor of the Old South Church of Boston was ordained. It failed. Such attempts generally do fail.

II. As Mr. Mead seems to us not to understand the principles and practice of the Congregationalists, so he appears to us not to understand the fundamental principle of Protestantism. That principle is the right of private judgment. For the exercise of this right, as against all traditions and all ecclesiastical authority, the Protestants separated themselves from the Church of Rome. It is true that they have not always been consistent; true that they have not always understood their own principles; true that some of them have been recreant thereto. But that is no reason why all Protestants should fail to understand this principle, or should apostatize from it. It is, on the contrary, a very good reason why those who believe in it should contend earnestly for it, whenever it is denied, whether by Protestant ecclesiastics within the

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Church, or by critics of the Church standing without. It is true that Protestants have embodied their faith in creeds, sometimes formulated, sometimes unformulated. But this is no reason why these creeds should be erected into standards, or given an authority which Protestantism refused to the earlier and, in some cases, more catholic traditions. The creed, rightly understood, is an instrument for testimony, not repression of speech. We repeat the parallel which Mr. Mead thinks is no parallel, and we amplify it. A radical Bryan Democrat who thinks the Supreme Court of the United States should be abolished, and who had joined an organization for the purpose of securing its abolition, would be perfectly honest, if elected a Senator of the United States, in taking the oath to support the Constitution of the United States. So a Presbyterian who thinks that creed-subscription should be abolished altogether, or who thinks that radical changes should be made in the present creed, is entirely justified in agitating for either change, while still a member of the Presbyterian Church. His subscription binds him simply to this: that he shall agitate for it by legitimate and honest methods. The denial of this principle imputes dishonesty to all Presbyterians who, in Scotland and in the United States, have agitated, sometimes for radical changes in the creed, sometimes for the abolition of creed-subscription.

III. It is probable also that The Outlook differs from Mr. Mead in its definition of the word "Christian." The creeds of Protestantism do involve, directly or indirectly, an assertion of the belief that the Holy Spirit has spoken in and through the written Word. He who believes that there is no Holy Spirit of God, or that, if there is, he has never spoken through holy men of old, or that, if he has, there is no sense in which his utterances are clearest and most comprehensive in the Scriptures of the Old and the New Testament, that in those books there is no revealing or unveiling of that Spirit, and especially that in Jesus Christ there is no unique and special manifestation of God, has not a right to call himself a Christian teacher. He may be a devout and godly man; he may be both wiser and better than many Christian teachers; but no one is a Christian teacher unless he is in some sense a disciple and follower of the Christ, whose life and teaching are contained in the New Testament. One who accepts the Aristotelian philosophy may be a great philosopher, but would not call himself a Platonist. So one who does not accept Jesus of Nazareth as the Christ may be a great and good man, but is not a Christian. Such a one does not belong in an orthodox pulpit, because he does not belong in a Christian pulpit.

IV. Finally, while we hesitate to take issue with a historical scholar of Mr. Mead's standing, on a question of history, we nevertheless think him historically in serious error, if we understand aright his historical position. Jesus Christ never withdrew from the Jewish Church. Up to the time of his death he remained a Jew. His last sermons were preached in the Jewish Temple. Paul never withdrew from the Jewish Church. Up to the time of his death he remained a Jew. Apparently he never went into a city where there was a Jewish synagogue that he did not avail himself of his privilege as a Jewish rabbi to go into the synagogue and preach a doctrine more subversive of the rabbinical doctrine of his time than any liberalism is of the orthodoxy of our time. Luther would have remained a Roman Catholic till the day of his death, as John Wesley did remain an Anglican to the day of his death, if the Roman Catholic Church would have permitted him to do so. The practice of the great religious teachers, from the time of Christ to the time of Phillips Brooks, confirms the position taken by The Outlook in its two editorials, the one on "The Liberty of the Pulpit," in The Outlook for March 19, the other, "To Liberal Ministers," in The Outlook for February 5. To affirm that the great reformers have never left the Churches of their fathers, but have been "turned out," is certainly not a "quibble." The very question at issue is this: Shall a liberal minister in a conservative church withdraw, or shall he go on preaching his liberalism and leave on his brethren in the church the responsibility of determining whether they will exclude him from their communion? We counsel the latter course. And we cite in support of that counsel the example of Phillips Brooks, Henry Ward Beecher, Horace Bushnell, F. D. Maurice, Dean Stanley, John Wesley, Martin Luther, the Apostle Paul, and the Master himself. Some of these were turned out, some of them were not, but no one of them withdrew.

To sum all up:

The Outlook does not affirm that there is all the liberty in the Protestant Churches that

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there ought to be. The contrary is the case. Therefore Protestant ministers should stay in the Protestant Churches and contend for that liberty which is the essential principle of Protestantism.

It does not advise liberal ministers to conceal their opinions, or to profess opinions which they do not possess. On the contrary, it urges upon them absolute candor of utterance.

It does not affirm that Christianity and rationalism are identical. On the contrary, it affirms that he only can be called a Christian who is a disciple and a follower of Jesus Christ as supreme Master and Leader.

But it does advise every Christian minister, who is thus a disciple and follower of Jesus Christ as supreme Master and Leader, to remain in the Church in which he is, and there to preach the truth, recognizing no other standard than Jesus Christ himself, and bringing to that standard all Church traditions, including the creed of his own Church, whatever it may be.

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How to Do It

Two men of note have set an example recently in dealing with hoodlum journalism which ought to be universally followed. Every man who respects himself and loves the honor and good reputation of his country ought to refuse any contact with the yellow journal. Mr. Theodore Roosevelt recently refused to answer questions put to him by a reporter; nevertheless the Assistant Secretary of the Navy was made to furnish material for one of those articles with which the "Journal" beguiles its innocent and ignorant readers day after day. The Secretary promptly exposed the fraud committed upon himself and the public:

The alleged interview with me in to-day's New York "Journal" is an invention from beginning to end. It is difficult to understand the kind of infamy that resorts to such methods. I never, in public or private, commended the New York "Journal."

To a note from the New York "Journal's" Washington correspondent asking him not to deny the alleged interview, Mr. Roosevelt sent this answer:

Dear Sir: I do not contemplate denying the story. I have already denied it in the most unequivocal terms. The statement in to-day's "Journal" was an absolute falsehood. I told your reporter, not once, but again and again, as he was persistent, that I would not give him an interview of any kind. His conduct was infamous, and you yourselves should have known that no such interview as that could possibly have come from me, if for no other reason than that I never have given a certificate of character to the "Journal." In your final paragraph you say that you trust you will not have to change your opinion of me. I can imagine nothing which would be of less consequence to me.

Very truly yours,
THEODORE ROOSEVELT.

In the following correspondence Mr. Cleveland shows characteristic courage and hatred of shams:

New York, February 27, 1898.

To Grover Cleveland, Princeton, N. J.:

Levi P. Morton, General Miles, Rear-Admiral Selfridge, William C. Whitney, O. H. P. Belmont, George Gould, C. M. Depew, General O. O. Howard, the Governors of fifteen States, the Mayors of fifty-two cities, and a large number of other citizens in public and private life, have accepted membership on a committee to erect a National monument by popular subscription to the men who went down with the Maine. May we add your name to the list of National committeemen? The position will make no demand on your time.

W. R. HEARST,
New York "Journal."

Princeton, N. J., February 28, 1898.

To W. R. Hearst, N. Y. Journal, New York:

I decline to allow my sorrow for those who died on the Maine to be perverted to an advertising scheme for the New York "Journal."

GROVER CLEVELAND.

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Abraham Lincoln's Plea for President McKinley

[From Raymond's "Life of Abraham Lincoln," p. 752.]

At the White House one day some gentlemen were present from the West, excited and troubled about the commissions or omissions of the Administration. The President heard them patiently, and then replied: "Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across the Niagara River on a rope, would you shake the cable or keep shouting out to him, 'Blondin, stand up a little straighter; Blondin, stoop a little more; go a little faster; lean a little more to the north; lean a little more to the south?' No; you would hold your breath as well as your tongue, and keep your hands off until he was safe over. The Government are carrying an immense weight. Untold treasures are in their hands. They are doing the very best they can. Don't badger them. Keep silence, and we'll get you safe across."

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Cuba and Spain: A Historical Sketch

THE present critical condition of Cuban affairs makes it appropriate to take a brief retrospect of the causes which produced that condition. Broadly speaking, it may truly be said that the history of Cuba is one continuous story of misgovernment. Since Cuba's first settlement by Spaniards in 1511, Spain has regarded it as a source of income rather than an integral part of its kingdom. Columbus called it "the most beautiful land that eyes ever beheld." Its fertility is no less than its beauty, but its immense productive power has been only half developed. In early days it was constantly threatened by filibusters and buccaneers, and its trade was carried on by a single chartered company. In 1762 England held Havana for ten months, and under an open trade system Cuba's commerce increased in those ten months many fold. A similar result followed in 1818, when Spain for a short time adopted a liberal trade policy. As a rule, however, the Spanish policy has been to discriminate against the commerce of Cuba, to wring the last coin possible in the way of taxes, and, worst of all, to inflict upon the unhappy island a long series of Governors whose only aim was to get rich as soon as possible and return to Spain. It is common talk, for instance, that General Weyler was much more anxious to enrich himself than to conquer the insurgents. Weyler's predecessor, General Campos, and the present Governor, General Blanco, are both far superior personally to the average Captain-General sent out by Spain.

Spanish cruelty extinguished the Indian population within half a century of the island's discovery. Negro slavery was soon introduced, and Havana became a great center of the slave trade. Half a million slaves were brought to Cuba in the first half of this century. In 1844 and 1848 there were frightful negro insurrections. Slavery was absolutely abolished only as late as 1886, though for some years before it was being gradually done away with. Roughly speaking, nearly a third of the population to-day is of negro descent. The whites are almost all of Spanish descent, but the Cuban people have become to a large extent a separate race, and the late-coming Spanish official class is looked upon by the great body of natives something as our Southern whites looked upon the "carpetbaggers" in the reconstruction period. The total population is about 1,650,000. More than once there has been a political movement in the United States looking to the purchase of Cuba, and at least once (1848) an actual cash offer was made to Spain; the idea of assimilating Cuba was naturally a favorite one with our slaveholding States. American filibusters took an active part in the Cuban rebellion of 1849, which was put down in about two years.

The war now going on is the second really formidable Cuban war for independence. The so-called "ten years' war" really lasted nearly twelve years. Señor Cespedes was the President of the so-called Republic. Gomez, Maceo, and others of the generals famous in the present war were leaders. The "ten years' war" was carried on in a desultory way, though with occasional severe fighting. One by one the insurgent bands were dispersed and their leaders killed or driven into exile. Bribery played a large part in ending the war. Its close left Cuba overwhelmed with debt and in a wretched commercial and industrial condition. Promises were made by Spain that Cuban interests should be regarded, but what little reform was put into effect soon fell into disuse.

Soon the old policy of Spain was in full force; she sent out hordes of Spanish office-holders bound only to make fortunes and return; places were found in government offices, the customs, and in commerce for thousands of young Spaniards, who became a class by themselves—that from which the much-talked-of Havana Volunteers is drawn. "The Cubans," says Mr. Murat Halstead, "became the victims of endless rapacity; each swarm of flies, when gorged, giving way to another, each equal to its predecessors in greedy appetites and profligacy at the expense of the people, who, as a last resort, rebel and lay waste with fire and sword the island they love." Three-fourths of the office-holders in Cuba were Spaniards. A military force was kept up by a peculiar conscription which enrolled a paid force of 50,000 young Spaniards; Cuba paid the bill; and the young Spanish "Volunteers," thus paid for militia work, were also unfair competitors for commercial positions. Taxes became unendurable.

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Spanish manufacturers were given a practical monopoly of import trade into Cuba, while Cuban products were put to a disadvantage in the Spanish markets. Apart from specific complaints, the stirring hope of national independence had grown throughout the former war, and there was only needed a leader to set a new one on foot. Agitation was going on constantly, and funds were raised in the United States.

In the early winter of 1895 local outbreaks occurred, and soon Maximo Gomez, Maceo, and other leaders landed in Cuba with arms and supplies, and the island was again ablaze. What followed our readers know: Marshal Campos carried on a campaign honorably but ineffectually; Weyler began with his famous *trocha* scheme of penning up the insurgents in an end of the island, and failed ridiculously; then he formed his plan of concentrating non-combatants into the cities and practically laying waste the country—but with no result so far as the insurgents are concerned, and with the terrible effect of starving scores of thousands of non-combatants and of finally arousing the uncontrollable indignation of the people of the United States; finally came General Blanco, who has shown a disposition to conduct war humanely, but has had no military success. A detailed history of the war is not called for; there have been few general engagements; two striking incidents have been the death of the brave Maceo, and the execution of Colonel Ruiz, the Spaniard who tried to induce the Cuban soldiers to accept autonomy. Of over 200,000 Spanish soldiers sent to Cuba, more than half have returned invalids or have died. Spain's attempt to establish autonomy came too late; a Cuban autonomous government is in existence, but it is almost without power; the insurgents absolutely refuse to talk of anything but independence. Senator Proctor's address, summarized in The Outlook at some length two weeks ago, gives a moderate and true account of the present state of Cuba, too recent and familiar to need repeating here.

At present in Cuba we find three strong parties—the extreme Spanish element, which is opposed even to the pretense of autonomy now in operation and cares nothing for Cuba's future or for Cuba at all as distinct from Spain; the autonomists, who once represented an apparently hopeful policy of such national independent government as now exis's in Canada and Australia, but have now become reconciled to the hopeless scheme of autonomy which is farcically being administered by Spain as a lure to the insurgents to abandon war; and, finally, the "Cuba Libre" party, which is in arms and absolutely refuses to listen to any terms but independence pure and simple. In Havana the first two parties are undoubtedly in the majority; elsewhere the insurgents have the masses of the people with them.

It is a mistake to suppose, as many Americans seem to do, that nothing has been accomplished toward the solution of the Cuban question by pacific measures since the present Administration came into power. A number of Americans were prisoners in Cuba, suffering under very severe hardship, some of them under sentence of death. The energetic protest of the United States Government has secured the release of all of them. A considerable number of Americans were suffering great destitution owing to the prolonged civil war. Congress appropriated $50,000 for their relief. Of this $45,000 have been expended in relieving them, the consent of the Spanish Government having been obtained. The atrocities of General Weyler, which aroused the indignation of the civilized world, were protested against in the name of humanity by our Government, and, partly as a result of that protest, General Weyler was recalled, and a more humane and civilized method of warfare substituted under General Blanco, against whom no charges of cruelty or dishonor have been preferred. Substantially the whole body of reconcentrados—over two hundred thousand in number—are being saved from starvation by charity, largely American. Owing also to our urgency, the decree of General Weyler banishing non-combatants from their homes, and shutting them up in what are substantially prison-yards, has been repealed, and the reconcentrados are gradually returning to their homes.

We do not here discuss the question whether Cuba, under any modified Spanish government, or under any independent Cuban government, can have hope of future prosperity and peace; nor whether it is the duty of the United States Government to carry its intervention beyond that of diplomatic mediation; or whether, in any event, it should extend its own authority over Cuba, either as a colony, a territory, or an integral part of the United States. Our object in this article has been simply to give a brief history of the island down to the present time.

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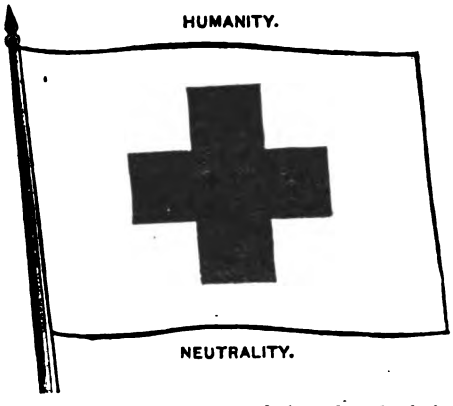
The Red Cross in Cuba

By Clara Barton

As Interviewed by Elbert F. Baldwin[1]



Is there any real resentment on the part of the insurgents or Spaniards because of the aid that we are giving to the people?

Not a particle. I suppose I run the risk of being accused of being a Spanish sympathizer, and courting, in one way and another, Spanish favor. I have not courted it in any possible way. It is a thing one would not dare to do. If they themselves were not disposed to be friendly, they are not exactly a people whom you would be willing to court. I did not call upon his Excellency the Captain-General of Cuba for some time. Finally I did call. I was met by his Chancellor, Señor Don Congosto, a very fine man, and educated in the United States. It seemed that they had thought it strange that I had not called, and when my card went in, the Chancellor came out of his room and met me with both hands extended, and said that he was very glad that I had come. He asked if I would see General Blanco the next day. At ten o'clock the next day I called at the Palace. Señor Don Congosto met us again, and we went into General Blanco's office—his first office—and met him. His Excellency is a kindly-looking man, a gentle, genial man, a man who meets you with a warm grasp of the hand, as if there were a heart behind it. He did not speak English, but he speaks French fluently. He said he was glad of this relief, and sorry for the condition of the people. He explained fully the working of the government. Then I spoke with him regarding the possibility of the reconcentrados being protected, and getting possession of some land so as to raise crops. He said that ought to be attended to; it should be; would I speak with his committee? Then, when the interview was ended, we went into the second office. It was lined with fine portraits of the Kings of Spain and of the Captains-General of Cuba. His Excellency began a little historical talk, illustrating the early reigns by these portraits. Finally he stopped in front of one and said, "That is the ruler of '76, the year of your war. When America was in trouble, Spain was her friend; now Spain is in trouble and America is her enemy."

In the afternoon I met the committee, and my interview with them was still longer. I met them as Red Cross men, as they all are. The leading men of foreign countries belong to the foreign Red Cross. You never need hesitate, if you meet a man of position or learning in any country, I don't care where, excepting our own, to address him as a Red Cross man, just as one Mason addresses another. I said to them, "I meet you, gentlemen, not as an American and you as Spaniards, but as the head of the Red Cross of one country greeting the Red Cross men of another. I do not come to speak for America as an American, but from the Red Cross for humanity."

I laid the plans I had before them, and they approved. They were already wanting to do the same thing, and so far as I could see would do it, would do the best in their power. But it is hardly possible, even with General Blanco's latest permission, for Spain to give all the protection she would, even within her trochas. Although the Spanish soldier might be controlled, and might not touch the reconcentrados who were attempting to cultivate the land, there is always the native guerrilla to be feared. There is where the danger

[1] Miss Clara Barton has been good enough to tell the readers of The Outlook, through a member of its editorial staff, some salient facts concerning actual conditions of distress in Cuba, and the relief work which is being prosecuted with so much energy and with such happy results. At the request of The Outlook, the interesting interviews described in these questions and answers took place on Wednesday and Thursday of last week at Miss Barton's residence, Glen Echo, six miles from Washington.

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lies; it is not so much from the Spanish soldier. The Spanish can generally control their soldiers. All the reconcentrados could cultivate much land, still left to them inside of the trochas and inside of the forts, but as soon as they have got something raised, in comes the lawless guerrilla and takes it. Great destruction has also come from the insurgents. Their policy in regard to that is about as strange and as unnatural as was the cruel policy of Spain in driving the reconcentrados away from their farms.

It is stated that the military hospitals are better than the municipal hospitals; is that true?

The military hospitals are the better now. San Ambrosio, where our "Maine" men were taken, was a large military hospital. You wouldn't call it clean, but there, I suppose, it would be called a fairly well cared for hospital. There were a great many in it.

Are there municipal hospitals in every town?

I don't know. For instance, take the town of Jaruca. It was the first we visited after investigating Havana, and is about twenty or thirty miles from that city. We did not see what you would call a town hospital, and yet there might have been one. I asked for the reconcentrado hospital. They said it had fallen into disuse, it had become so bad; they had no food for it. There has been a dread in many of those towns about putting the sick people in hospitals. For instance, if a child was ill, or a wife, there would be some of their own to take care of them while at home; but if they were to be carried to a bad hospital like that, they might famish. For that reason many of the hospitals had very few persons in them, while in nearly every hut some one or more were sick enough to have been in a hospital. Now that was the case with the reconcentrado hospital in Jaruca, but whether the city or town had another hospital of its own, where its town people went, I cannot say; I did not ask. But the hospital that they attempted to have there for the reconcentrados was, at the moment we found it, something fearful.

How many reconcentrados did you find at Jaruca?

Well, I cannot tell you. We went through the houses of the reconcentrados—their houses are made of palm entirely. These little huts are not unlike the houses from which they were driven. The huts were uncomfortable, dark, earthy-looking; they stand as thick as possible. There is a village of them. We went through them, finding sometimes only one, sometimes two or three reconcentrados. They all showed evidences of famine. When we had been going about two hours or more, I asked if they had a hospital. They said they had. The authorities were along with us; the mayor, the judge—all of the authorities met us with open arms. They went with us; they had their carriages, and we rode where we could. They showed the same degree of interest that we ourselves showed. They said that they had a hospital, "but it is hardly fit to be seen, and does not at all answer the purpose." I thought that I might use the building; I could provide the rest. They took us to a rather large wooden house, a good enough house with high ceilings. The door opened into a large room, and at the further side we saw a wire cot bed and mattress, and a man on it, lying there, one foot up a little, some kind of a blanket over him. He seemed far away from us. We started to go to him, and there came such a stench that we couldn't go in. It was not what you would expect from anything being filthy, but something worse, like something dead. It warned us instantly that we must not go in, and we fell back a few yards and stopped. As a soldier would say, we called a halt. I said, "We must not give this up. There is a living man there; he must be reached, and somebody must go to him."

I then asked some questions about the place, and the truth revealed itself, that they had no means, they had no money; practically there was no money there. They had given all they could give; everybody was poor. They couldn't clean a place like that, for there was no one to hire. You might think that they would have cleaned it anyway; but remember that in their better days the Cubans have never been accustomed to cleanliness; you can imagine their condition now. I said, "You have men that will work for pay?" "Oh, yes, and be glad to work." "Well, bring them here." Immediately we were surrounded with men who would work for a small sum, and were glad to do anything. They had no water. Their water has to be bought and brought. That is against cleanliness in a place like Jaruca. I asked if there were men who would bring water. Certainly. They had it in barrels. We asked if they had lime; yes, they had. We told them to go for water, to bring all

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that was necessary, and we gave them money. We sent them to buy eight or ten barrels of slacked lime, and whitewash-brushes, and brooms, and cloths, and sponges—whatever was necessary to clean that house. We asked how many there were in the hospital. They said there were four in the various rooms. We told them to bring the patients out into the sunshine, and then to clean the place from top to bottom; to wash it thoroughly; to mix whitewash (we sent for glue to make it firm), as fast as they could, and to whitewash it all over, then to scrub the floors and scatter lime; to rake the ground and scatter lime there. And we got them to work, about twenty men, directly.

Then we went to other parts of the city. Some hours later we went back to see how the hospital was progressing. We found every room clean, no smell, nearly all the walls whitewashed, and lime everywhere. The windows were replaced, and the four men had clean blankets and clean clothes, and were really living and trying to eat something. They were put back in the hospital when it would do, and we immediately sent them several tons of food, and a fine physician—Dr. Hosca.

That is a Cuban name; are the Cuban physicians trustworthy?

They have some excellent physicians and surgeons in Cuba. They are of a very high order, altogether different from what you would expect to find. They not only know medicine, but, besides, they are gentlemen to the core. They are graduates of schools in France and America largely, and have a broad education. And there was no jealousy among them. The leading physicians came to Dr. Lesser, whom they might have had reason to look at as an interloper, and were there every day at his clinic, some six and eight and ten of them at a time, and wonderfully attentive, ready to learn anything, and yet they were well-taught men themselves. We asked one of these men to go to Jaruca. He had been a surgeon in the Spanish army; although a Cuban, he was still an officer in the Spanish army, but the Spaniards no longer employed them as officers after the war began. The next day he volunteered to go; and we sent up twenty-five cots, as a beginning, and nice blankets for them, and whatever seemed needful for a hospital. I gave money to him to buy such furnishings as would be required, buckets and bowls and so on, and some clothing for either men or women, who went in; and cans of condensed milk and malted milk, grains and meals and rice; and he went to commence his hospital there. He went around among the houses, took out the sickest of the reconcentrados, brought them to the hospital, and put them to bed. Everything has gone right from the start, and they would not be satisfied without every few days sending us a letter of congratulation at having got on so well. The hospital is full; it should accommodate fifty.

Was not Jaruca one of the places that had a particularly bad record for suffering?

Yes. Jaruca had a particularly bad record. More persons have died there since the war commenced than its entire population before. Originally it had about twelve thousand inhabitants; more than twelve thousand persons have died and been buried there since the beginning of the war. You can see by that how poor the people must be in a little town like Jaruca, with perhaps twice its numbers rushed in upon them, helpless, to be sustained in some way, two years now. You can see how often the townsfolk have divided with the reconcentrados; how they must have done so. The little money that the reconcentrados might have brought with them was gone almost at once, and they fell entirely upon the charity of the people of the town. It was no wonder that the latter hadn't something to supply that hospital with. But there was a wonderful readiness to take hold of it the moment we took hold. The Spanish commandant of the place wanted to know if he could help in any way. There was something that they couldn't very well find in town. He had it, and sent immediately and obtained it, with the same grace that we would have provided each other. In Jaruca there seemed no one, from the priest—we went with him first into the church and held service—to the mayor, doctor, judge, and the Spanish commandant, who did not help us through that day. Such courtesy as this we received everywhere from the Spanish, and greater than this in some cases. It was at times so extreme that I hardly knew how to take it. I didn't know what to do myself to show suitable acknowledgment. I have been put to great task to think what I should say, what I should do, for all the courtesy that was given.

Is what is needed in Cuba supplies rather than money, or money rather than supplies?

Anything will do. The relief goes on well. Up to our arrival (February 9) six or eight

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ships had gone out from this country with supplies. There had only been time for one to repeat the voyage. The Vigilancia had come in twice with fifty tons of supplies, and others came in. All the goods passed through the custom-house, and were brought into the warehouse. We had been through Havana and Los Fosos (literally, the ditches or moats—the reconcentrado shelter in Havana), and were getting the new orphanage in shape.

Our Consul-General at Havana, General Lee, told us what he wanted in the way of an orphanage, and that he had not succeeded in finding a suitable place. He requested that we do so. In forty-eight hours one was found and equipped for use. So much has already been written about that gem of an orphanage that I need not describe it to you. At that very time there arrived at our call Dr. A. Monae Lesser, the chief of the New York Red Cross Hospital, and with him came his estimable wife, a well-known nurse. They immediately assumed entire charge of the orphanage. They took from Los Fosos forty wretched little creatures, from six or seven years old down to as many months, looking like little puppies and kittens picked out of the street. The children were washed and dressed, clad in clean garments; then the tots were put in clean beds, and for three or four days they lay there moaning in their weakness and pain. They were carefully fed and attended, and in a short time forgot their troubles and seemed like other children. The Bishop of Havana consecrated the orphanage, and is its friend. The morning that I left the babes had so far recovered that they were running about, and each came to kiss my hand as I went away. A gentleman, a friend of mine from New York, who happened there just as we were getting started, wanted to do something to help, and we told him to get some playthings for the children. He went away immediately and quickly returned with a great basket full, and you should have seen the delight of those little creatures, none of whom, probably, had ever had a plaything before.

What city came next after Havana and its suburbs?

We had gotten along far enough in Havana and Jaruca. Matanzas came next. Senator Proctor and Colonel Parker went with us. At Matanzas we found a lamentable state of things. There were beds and some kind of covering in the four hospitals, but the beds were not nearly all full, as, from the lack of supplies, it was feared that the patients would starve outright. We were indeed shocked at such terrible conditions, and told Mr. Brice, the Consul there, that we should go home and send immediately to him a load of supplies, all that could be used in the hospitals, and that we should then follow this with other supplies. This was on the 2d of March, and on the 4th they were sent from Havana. Mr. Elwell, the representative of our Cuban Relief Committee in charge of the Havana warehouse, shipped four tons of pretty good hospital supplies, say fifty cans of malted milk and condensed milk, and grains, and meals, and rice, and flour, and canned fruit and canned meats. We supposed that everything was all right, and drew a long breath because something had gone to those poor hospitals. We were preparing to send more supplies there when we received a letter from the Cuban Relief Committee at New York, saying that the Fern would take seventy tons of supplies to Matanzas, and would I please look out and see that one of our men was on hand to receive them. Of course then there was no need to send anything more. It came round to the 11th, and the other Senators came down; they wanted to go to Matanzas. We were so glad that they—new to such scenes—had not come in time to be shocked by those horrible-looking hospitals! We had received no word from the Consul at all. We went to Matanzas with the Senators. We stopped and dined at the hotel, and learned. upon inquiry, that no supplies had been received. It was our turn to be again shocked. It did not seem possible that they could have been lost, Matanzas being on a direct railway line from Havana, and only fifty miles distant. We went to the station, and found the goods there. They had been there several days, probably since the 4th. I called the attention of the party to the whole matter, describing previous conditions, our prompt shipment of necessary supplies, and the inexplicable delay in their reception and distribution. We then went down to the beach, and there lay the Fern in the harbor, with her seventy tons of supplies direct from New York. A little west of the Fern lay the Bergen, with her fifty tons of supplies from the Philadelphia Red Cross. There were, all told, a hundred and twenty-four tons at that moment waiting within gunshot of those hospitals, and since then more than double that amount has been shipped to Matanzas from various

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parts of our country, roused to extra-quick action by the description of the pitiful destitution in that city. There was nobody to stop the outcry. The report actually went out as though nothing had been done, as though there were no relief there, for not until the day after the arrival of supplies was the telegram sent reciting the special suffering at Matanzas.

Our Dr. Hubbell remained there, and the patients in the hospital had a good supper from the waiting supplies that night.

The Governor of Matanzas is one of the finest men I have ever met. All of these Governors are Cubans. General Blanco hasn't a Spanish officer under him. They are Cubans, and Cubans at heart, too. The Governor of Matanzas has an elegant house, perfectly appointed. He showed me every courtesy, setting apart rooms in his house that would be at my service at any time, for any length of time. Everywhere we were received most cordially by the officials, and when I go back I shall expect the same reception from them again, even in the event of war.

What about other cities?

At that time, the 12th or 13th of March, we had gone through Jaruca, Matanzas, Artemisia, Sagua la Grande, and Cienfuegos. In the course of another week we had expected to be in Santiago de Cuba. These are the large cities and towns marking the travel of the island along the lines of the leading railways. Our visits to these places were as replete with interest and satisfaction as were the visits which I have already described. We came in close contact with the authorities at every point, and received from them the most kindly and courteous attention. At Sagua we met Consul Barker. He was doing excellent work among the reconcentrados who had put themselves under his care. Although the number was large, the minute attention given had in great degree prevented the appearance of such suffering as we had found in other places. The Mayor was a kindly disposed man, and was holding hundreds of women and children in special charge. They were depending entirely upon the Mayor and our Consul for help and comfort. Since that time shiploads of supplies have reached Sagua. Our field-agent, Dr. Hubbell, assisted by competent persons, has the direction of the Sagua hospitals and the distribution of their necessary supplies.

At Cienfuegos and vicinity, from some cause or other, the activity of a greater number of industries has been permitted; consequently less suffering is manifest, but it must not be inferred that there are no hungry or destitute in that large and fertile district.

If the information received by the State Department concerning starvation in Cuba had been published last summer and supplies sent, would present distress be so extreme?

No, hardly. I suppose that conditions were very bad even before President McKinley came to his place.

Would it not seem to have been his duty as soon as possible to have recommended that some relief be sent to Cuba?

My answer must be,

Of all sad words of tongue or pen,
The saddest are these, "It might have been."

But President McKinley is a man of very kind heart. He is a benevolent man. Nor should it be forgotten that Cuba has been open and free to all travelers. American tourists were there. Why didn't some of *them* publish statements as to the distress? Why was it left to President McKinley alone?

It was not left to him alone, of course, but his official position would carry with it its corresponding responsibility?

Let me repeat that thousands of Americans were in Cuba while people were starving. The ports were open; Americans went there; they traveled; they enjoyed themselves; they saw beautiful Cuba; they looked at the luxuriant growth; they admired the trees and flowers; they paid their money, had a good time, and came away. It seems strange to me that tourists did not speak out their minds, did not say something about the starving. Besides, the visitors would be more apt to see the suffering, for the reconcentrados were in the cities; they were driven out of the country.

Some people ask if the giving of half a million dollars for the relief of the Cubans would not better be from private individuals than from the Government?

No, for private individuals are being drawn upon for a great amount. There is one class of people that give. Those that do give, give and give again; and those that don't give, don't give at all. Those that have given would be called upon to give again. It seems to me now that it would be a graceful thing for the Government to give the people a rest. Something else will come pretty soon. Those people ought not to be called upon too much,

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I think they have done wonderfully. It seems to me now it might be well to give them a respite.

Should Government supplies go in Government vessels?

They ought not to go in Government vessels; they should go in merchant vessels. But those people must be fed. We have sent a great deal; we are sending a great deal; we shall continue to send supplies. Congress voted unanimously fifty millions for defense. Now, I don't think it would be a bad thing to vote one million, or one-half million, for relief. Let it lie there in the Treasury; if it isn't needed, it won't be drawn; if it is needed, it is there. I sometimes think of that in connection with the Red Cross plans and work. The Government each year appropriates nobody knows how many hundreds of thousands of dollars for the War Department for tearing men to pieces: not a dollar for mending them up again. It seems to me, if we are a charitable people, and if our Government means charity, now that we have voted fifty millions for tearing men in pieces, might we not put a half-million in the Treasury to be drawn from to feed the people who are in need? Therefore I think when we get so patriotic that we can vote anything for war, and can't vote a few dollars for the needs of these starving people, it is a little too patriotic.

A Practical Plan of Relief in Cuba

By William Willard Howard

MY investigation of the condition of Cuba was entirely unpremeditated. Early in February, while returning to New York from an exploring trip in the interior of South America, I found that, by taking passage in a casual steamship from Colombia to the south coast of Cuba, I could save several days on the time of the regular passenger line service. I intended, upon landing in Cuba, to go at once to Havana and take the first available steamer to the United States. I was not seeking to investigate Cuba, for, after more than two years' service in Armenian relief work, I had little desire again to encounter face to face the starvation of a nation. But to one who had known Armenia in the bitterness of persecution it was impossible to remain unmoved and inactive in the presence of Cuba, and in less than two days I was in the interior of the island carefully inquiring into the condition of the people.

During most of the month of February I gave my entire time to this work, visiting towns, villages, cities, sugar-factories, plantations, small farms, ruined houses, Spanish forts, burning cane-fields, and insurgent camps. My investigations ended at Havana, where I met Miss Clara Barton distributing to local committees the provisions sent from the United States in response to President McKinley's appeal. Before leaving Havana for New York I had so far decided upon my plan of industrial relief for the reconcentrados as to discuss a general outline of it with Miss Barton. Since that time I have been able to work it out more satisfactorily and in greater detail.

Let us try to apply to the problem of relief in Cuba the same quality of common sense that we give to our business affairs.

We must first determine what form of relief will do the least harm to the persons who receive it. Shall we make professional paupers of the helpless reconcentrados by doling out to them each day, for an indefinite time, free soup and old clothes? or shall we devise some method by which we may give them relief without doing injury to their self-respect and independence of character? If we do not wish to bring upon them a moral blight no less destructive than that physical death which ended the woe of so many of their fellows, we must put them in the way of supporting themselves.

To support themselves the reconcentrados must work. But in the present disturbed condition of affairs in Cuba how is it possible for them to work? Let us first consider who they are and what they can do.

A little more than a year ago these reconcentrados were small farmers and farm laborers living in the rural districts throughout Cuba. They were known as pacificos—that is, peaceful persons who took no part in the war. General Weyler asserted that they

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were giving aid and comfort to the insurgents, and, with a view of crippling the rebellion by destroying the source of its food-supply, he ordered that all inhabitants of the country districts should leave their homes and take up their residence in the towns. This was the order of concentration. Hundreds of thousands of these unfortunate farm-folk were crowded into the towns, and kept there under strict guard. They were fed by the Government; but the supply of food was insufficient. In the grip of hunger, these poor creatures ate any sort of food that came in their way, and, as a result, they became ill of fever and stomach disorders. Having little powers of resistance, they died by tens of thousands. Many of the survivors are permanently broken in health; but the greater part of them, having so far successfully endured the horrors of famine, are slowly improving in general condition. If they were provided with work and properly encouraged, they would in a comparatively short time be strong enough, morally and physically, to return to a state of self-support in their own homes.

As these people are farmers, it is apparent that the best employment to provide for them is farming. How, then, can we give them work at farming? My plan is as follows:

1. Let a suitable tract of land be rented near a town in which the need of the reconcentrados is most pressing.

2. Let a properly qualified and capable American be placed in charge of this land, with sufficient funds at his disposal to give employment to a considerable number of men.

3. Let this American offer to able-bodied reconcentrados employment at planting and cultivating this land. The reconcentrados can be paid by the day or month, in the money of the country, at the current rate of wages; or they may be allowed to cultivate parts of the land on shares, as circumstances may determine.

4. When the crops come to maturity, they can be sold for cash in the best available market. The money received from the sales should be returned to the fund, and used over again in the same way. This could be continued indefinitely, as all sorts of crops, particularly potatoes, beans, beets, and other useful vegetables, grow with amazing rapidity and yield enormously in Cuba.

There could be no possible objection to this plan. Even in Weyler's time a certain part of the land surrounding each fortified town was set apart as a zone of cultivation, on which the reconcentrados were free to raise crops for their own support. But without tools or seed or oxen, or even sufficient food to eat, the reconcentrados were unable to take advantage of this concession. It was as though a carpenter were told to build a house without tools or lumber. With the privilege of working the reconcentrados sat and starved, because no practical effort was made to help them.

When General Blanco replaced Weyler and introduced civilized methods of carrying on the war, he revoked the order of concentration and gave the reconcentrados permission to return to their homes under certain simple conditions of defense against robbers and bandits. But how could they return? Their homes had been burned and their property destroyed at Weyler's order. They had neither tools nor seed. They were penniless and helpless. All that it was possible for them to do was to remain in the fortified towns, receiving the daily dole of soup and bread, until death or a practical form of charity should end their misery. A few, more fortunate than their fellows, were able to return home; and during the month of February I found them there trying to begin life anew on the ruins of their old homes.

The survivors, however, are still in the fortified towns, awaiting the day of deliverance. They are still receiving from the Spanish Government the daily dole of soup and bread, to which the people of the United States have added corn-meal, rice, and a little medicine.

Unthinking charity will in time undermine the strongest character. It certainly will make short work of these poor reconcentrados, whose powers of resistance, at no time very great, have been weakened by weary months of hunger and despair. Unless we can actually benefit them, and help them back to their normal condition of life, we might as well let them go their way; for between death and hopeless pauperism one cannot long hesitate.

To simplify the explanation of my plan for industrial relief, let us assume, merely as a basis of consideration, that the order of concentration has been revoked in theory only and not in fact; and that the reconcentrados are not allowed to venture beyond the zone of cultivation. This is not the fact, but we will assume that it is for the purposes of this

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explanation. What, then, is to hinder an American from renting a part of the zone of cultivation and establishing himself thereon as a farmer? Any American may carry on farming operations in Cuba to any extent that he sees fit, so long as he behaves himself and keeps his fingers out of politics. Americans have cultivated farms in Cuba during the war. I know of several who are at work at it now. I visited them on their plantations in February. The property of actual natives of the United States has not been molested by either Spaniards or Cubans.

Even in Weyler's time an American could have carried on farming operations within the zones of cultivation. He could have used the reconcentrados as laborers, for these zones were marked out for the specific purpose of enabling the reconcentrados to support themselves. If some practical-minded American had helped the reconcentrados in this way, the order of concentration could still have remained in force without all the awful sacrifice of human life that attended it. But Weyler is gone, and his order of concentration is of the past. Blanco has revoked not only that, but all of the other harsh methods with which Weyler sought to put down the rebellion.

If it was possible to grow vegetables within the zones of cultivation in Weyler's time, when the reconcentrados were not allowed to go beyond the dead-line, what is to hinder the cultivation of these zones now? Assuredly the practical-minded philanthropist need find no difficulties in the way.

In carrying out the plan that I have suggested, the utmost care should be taken to respect the pride of Spain and the natural feelings of the reconcentrados. No self-respecting Spaniard takes pleasure in the thought that Americans are feeding Spanish colonists, and no reconcentrado would accept charity if he could avoid it. If this plan is to be carried out, let us go about it in as simple and quiet a manner as possible. There is no necessity to get the public approval of the American Government. We do not need to ask for American men-of-war to carry our seeds or farming implements. It is not necessary that there should be any diplomatic correspondence on the subject. The American Consul-General in Havana need not be called upon to overcome obstacles at the Palace. There is no reason for the appointment of local committees in Cuba. Fuss, ostentation, and newspaper publication are unnecessary. There is no occasion for us to wrap ourselves in the American flag, or flap the eagle's wings. We can be guided by that spirit of plain, practical charity which letteth not the left hand know what the right hand doeth.

Let us be governed by common sense. We can never change the nature of the Spaniard or abate his pride. If our purpose is to give relief to the reconcentrados, we should set to work in a businesslike way. All business is a compromise of two extremes. The man who makes no concession to the feelings of his customer is likely to have a limited trade. Our purpose with respect to the reconcentrados is philanthropic, not political. Therefore let us act with discretion, not with ostentation.

Let us again assume, merely by way of argument, that the reconcentrados cannot return to their homes. In what way, then, do we benefit them by our farming operations within the zones of cultivation? We enable them to support themselves by an honest day's work. We fill their hearts with hope and courage for the future. We fit them, mentally, morally, and physically, for a return to their homes when the proper time comes. We put a stop to the giving of free soup and old clothes. If our work go no further than this industrial farm, which is practically little more than a labor bureau, we shall save these poor people from pauperism, and enable them to retain their self-respect. If we succeed in doing nothing more than this, we shall have done a great deal.

The giving of honest employment, however, is only the beginning of what we may accomplish with sufficient funds available for our use. We can, in fact, actually assist the reconcentrados to return to their old homes and begin life anew. The reconcentrado is at liberty to return home now, for the order of concentration, which compelled him to live in a fortified town, has been revoked. But he cannot return penniless to vacant fields and the ashes of his burned house. He must have help. When the proper time comes, we can provide him with an inexpensive house to live in, seed for his fields, oxen and tools to work with, and provisions to support him until his first crop is gathered. This need not be in any way a charity. It may be, and should be, a plain, business transaction. The assisted farmer will repay the value of the advances made, and will add a suitable amount for interest.

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This will be to the farmer a matter of no great difficulty, for in ordinary times in Cuba farming is a profitable enterprise, owing to the extraordinary fertility of the soil.

This may ultimately become a work of reconstruction. If our ideas of charity go beyond free soup and old clothes, we shall have to undertake the rehabilitation of the poor in Cuba when the war is over. We may begin it now if we will.

The return of the reconcentrado will be solely a matter of expediency determined by the trend of events and the actual working of the industrial relief plan. Common sense must decide the time and the method for the return.

From my observations in the interior of Cuba during most of the month of February I can see no real reason why the work of actually returning the reconcentrados to their homes should not be undertaken immediately; assuming, of course, that the relations between the United States and Spain remain unchanged. The only condition which the Government puts upon the returning reconcentrado is that he shall take suitable measures to defend his farm against attack by bandits. That means no more than the building of a small blockhouse and the arming of a few farm laborers. The best proof that I can cite that the reconcentrados will be allowed to return to their homes is the fact that some of them have already returned. This I know from personal observation. I have visited and talked with returned reconcentrados in several places in the interior of Cuba. They expressed themselves as feeling perfectly safe. They were able to repulse roving bandits, and there was nothing else to fear. The insurgents were their relatives and friends, and the Spaniards were, under General Blanco's military administration, their protectors.

Let us do justice to Spain. Whatever her sins in the past, she is now making a sincere effort to carry on the war along civilized lines. This much we must admit if we allow facts to have any weight in our minds. The policy of Weyler was a failure. When Spain realized it, she recalled Weyler and put a more humane man in his place. Weyler's methods were set aside; his harsh orders were revoked. The war against defenseless pacificos ceased.

But some of the American investigators who lately visited Cuba have apparently overlooked that important fact. In their reports I find very little evidence that they believe in the improved methods of warfare carried out by General Blanco. The impression one gets is that the reconcentrados are still forcibly detained in the fortified towns. It is not my purpose to question the opportunities for observation placed at the disposal of these estimable gentlemen. I merely give the facts of Cuba's condition as I saw them during the month of February. My investigation was entirely unpremeditated. I traveled alone, and made no announcement of my intention. Even the gentleman who kindly conducted me on horseback through several districts of the interior had no idea that I was influenced by any motive more serious than a traveler's curiosity. His service was purely of a social nature, to some extent the result of a letter of introduction from a friend in South America. As a matter of fact, it was not until I had been scouting around the interior of the island with him for several days that the possibilities of administering industrial relief in Cuba were plainly revealed to my mind.

If the condition of the reconcentrados be the sole reason for American intervention in Cuba, it seems to me that we are nearly a year too late. To have a valid excuse on that point, we should have interfered when Weyler's order of concentration was in full operation. When Weyler made war upon helpless women and children, burned their houses, and drove them into the towns to die by tens of thousands, we did not interfere. We did not interfere when worse things took place in Armenia. Having refused to interfere in Cuba at a time when our interference might have saved the lives of many, many thousands of peaceful reconcentrados, what justification have we for interference now, when Spain, possibly in response to our protests. has changed the method of her warfare to conform to the usages of civilized nations? Can we interfere with the sword when we are able to interfere with the plow?

If we are sincere in saying that our desire for interference is based on the condition of the reconcentrados, let us first take such peaceful means as lie at our hand to improve that condition. If we fail, through any opposition on the part of Spain, in giving employment to the reconcentrados, it will be time to talk of armed intervention. War now would merely cause an increase of suffering to the reconcentrados; for not only would our own gifts of corn-meal, rice, and medicines be cut off, but possibly the Spanish dole of soup and bread as well.

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Municipal Franchises

What They are Worth and How They are Taxed

By Lee Meriwether

[The accompanying article, with which we begin the series on Municipal Franchises promised in our prospectus for this year, is written by the present Labor Commissioner of Missouri, who first became known to American readers as the author of that entertaining book of travels, "A Tramp Trip; or, Europe on Fifty Cents a Day." Those who read that and its successor, "A Tramp at Home," will remember that keen economic observations were mingled with the narrative of personal adventures. His ability as an observer led to his appointment as an investigator for the Department of Labor at Washington. In this work Mr. Meriwether made himself a thorough student of economics without losing the spirited style which gave his books their wide popularity. When he became Labor Commissioner of Missouri, his reports took high rank, getting a peculiar value from the fact that they were as clear in their presentation of facts as they were careful in their collection. A year ago Mr. Meriwether was one of the Democratic candidates for Mayor of St. Louis, and polled a tremendous vote in spite of the opposition of the machine of his party. What he says of the political power of corporations enjoying public franchises is therefore from first-hand knowledge. Other articles in this series will be: by Dr. Albert Shaw on "Legislative Control of Private Corporations;" Professor E. W. Bemis on "Public and Private Lighting;" George E. Hooker on the "Public Ownership of Street Railways;" J. G. Brooks on "Public Ownership and Municipal Reform;" and M. N. Baker on "Water Supply."—THE EDITORS.]

IN 1790 only 3⅓ per cent. of the population of the United States lived in cities of more than eight thousand inhabitants; one hundred years later—in 1890—the percentage was 29.20; that is, in a single century the proportion of city to country population increased from one-thirtieth to nearly one-third. This tendency of population to congest in large centers is making municipal franchises more valuable than even the proverbial gold-mine—a fact at once a boon and a menace to the people. It is a boon that the mere presence of one hundred thousand or a million people in a given locality creates such large public values that a fair rental therefor would nearly suffice to defray the cost of local government; but it is a menace to free government to permit the immense value of public franchises to furnish constant provocation for forming combinations of private capital for the specific purpose of making assaults upon the honesty of public officials. In order to make more certain their ability to corrupt public officers, these combinations of capital have extended their operations until now they enforce subserviency not only from candidates for public office, but also from men engaged in professional, mercantile, and journalistic pursuits. The rising young attorney may have no desire to enter the field of politics, yet, knowing that the most lucrative fees are derived from a corporation practice, the rising young lawyer is apt to take care not to antagonize corporations; and the influential newspaper, if not subsidized outright, hesitates to expose corporations which have the financial power to decrease the paper's advertising and other revenues.

The street railways of St. Louis, which represent an actual investment of only eight and one-half million dollars, are stocked and bonded and earn net profits on thirty-eight million dollars; the difference between the amount of money actually invested and the amount upon which five per cent. net profits are earned, twenty-nine and one-half millions of dollars, represents the value of the St. Louis street railway franchise. That franchise is intangible property; it is invisible, yet it is as clearly worth twenty-nine and one-half millions as though it were land that could be surveyed, or cotton or wheat that might be weighed or measured. It is equally clear that, the public having created that value, to the public alone does it rightfully belong.

The problem of the franchise-seeker is to transfer that twenty-nine and one-half millions of public property from the pockets of the people into the pockets of a private corporation. In two ways may this be done:

First. Pay the public the twenty-nine and

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one-half million dollars which the franchise is worth.

Second. Don't pay the public anything, but get the franchise for nothing by corrupting the public's officers. Or, cheaper still, invest a few thousand dollars in primary elections, secure in each of the political parties the nomination of the corporation's own tools, then, no matter which candidates are elected, the public must pay the salaries of the very men who give away the public's property. This method saves the franchise-grabber the expense of even paying for bribes.

The first method is straightforward and honest—but it is expensive. The second is dishonest, is a blow at the very roots of republican government; but it is the method universally adopted, because capital is more intent upon making twenty-five per cent. than on perpetuating free government.

The nature of his business requires the St. Louis street railway capitalist to use public property worth twenty-nine and one-half million dollars; but why pay that sum for it and net only five per cent., when twenty-three per cent. net can be made by spending a few thousand dollars at primaries and electing men who will give him, free of charge, that franchise worth twenty-nine and one-half millions of dollars?

With so princely a sum at stake, there is small cause for surprise to learn that Mr. Capitalist is ready at any time to spend $50,000 or $100,000 to elect his own tools, or to prevent the election of any man known to favor the sale of municipal franchises.

If we leave aside the question of morals and good government, and consider the matter from a mere sordid standpoint, private corporations can well afford to spend sums which in themselves seem fabulous in order to control public elections or corrupt city officials; for, from the mere standpoint of dollars and cents, it is evident that even a million dollars expended in dictating nominations and securing elections is profitably spent when the return therefor is a franchise worth twenty-nine and one-half million dollars.

For many years the owner of a St. Louis street railway company in St. Louis was the head of the Central Committee of a political party; his campaign contributions were frequent and large; but that the bread he cast upon the waters was doubly and trebly returned may be inferred from the fact that, although his road pays nineteen per cent. net on the capital actually invested, and five per cent. net on its "watered" fictitious value of $4,440,000, it is made by the people's unfaithful tax officials to pay taxes on only $622,630, or less than one-seventh of its real value.

In April, 1897, when the writer received the Democratic nomination for Mayor of St. Louis on a platform pledged to the sale and taxation of municipal franchises, the street railway magnates immediately put forth two candidates—one as a Republican, the other as an Independent Democrat; then it mattered not to them which of the two was elected; either was ready to serve their purpose.

They are said to have spent one hundred thousand dollars upon the election. If they spent no more, they made an excellent investment; for example:

The Lindell street railway, whose Vice-President was Chairman of the Campaign Committee of one of the railway mayoralty candidates, and who is said personally to have contributed $10,000 to secure his election, is made to pay taxes on only $769,720, although the same Lindell railway company is paying its owners five per cent. net on seven million dollars.

Another street railway, whose principal owner headed the delegation of one of the railway candidates, is made to pay taxes on less than a seventh of its real value.

Still another railway President, who owns and operates seventy-six miles of road in St. Louis, makes oath that he has but thirty-four miles. The other forty-two miles are on the streets of St. Louis, to be seen and measured by any man; but municipal officers, knowing the power of the street railways to dictate nominations, remain conveniently blind, and, for taxation purposes, those forty-two miles of track are as though they did not exist.

The law imposes a twenty-five-dollar vehicle tax on every vehicle in St. Louis, including street-cars. It is a matter of common occurrence for some poor peddler to be sent to the workhouse for failing to pay his vehicle license, but the public has yet to learn of a single street railway officer who has been prosecuted, or who has been even asked to pay upon street-cars the thousands of dollars of vehicle licenses legally due the city of St. Louis. In 1895 the assessors had no trouble in finding 1,480 cars, but the city collector in the same year required the street railway companies to pay the street-car vehicle tax upon only 714 cars.

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The street railways of St. Louis are stocked and bonded at $175,500 a mile; they earn net dividends upon that figure; but when the roads were made to pay taxes on $15,000 a mile—less than one-tenth of their real value—the President of one of the roads got himself placed on the Board of Assessors and reduced the assessment on his road to $9,000 a mile.

On the one hand, one hundred thousand dollars to elect their tools; on the other hand, the privilege of using free of charge public property worth twenty-nine and one-half millions of dollars, the privilege of avoiding the payment of taxes on ninety per cent. of their property, the privilege of violating the law and refusing to pay the twenty-five-dollar vehicle tax legally due on each street-car—surely, with such a balance-sheet before him, Mr. Capitalist can but think his $100,000 well expended, and undoubtedly he will continue to make such expenditures as long as they bring such handsome returns.

In a book written for the information and guidance of street railway investors, Mr. Edward Higgins points out the peculiar elements of safety in street railway investments. The street railway company can demand and receive time in which to pay for its cables, electric power plants, track, etc.; but the thousands who owe the street railways pay on the spot. "No nickel, no ride," is the company's motto.

A merchant, a lawyer, a doctor, a manufacturer, may have a hundred, perhaps a thousand, competitors; in the nature of things, street railways can scarcely have one competitor. The cost of operating a street railway does not materially increase with the increase of population, but increase of population brings a rich and ever-swelling volume of money into the coffers of its owner; the profits become so large that the owner does not declare the rate per cent. which he receives on his investment; in order to conceal his real profit he protests that he has invested more than he really has, and covers up his profits by "watered" stock and bonds.

The St. Louis "Globe-Democrat" of January 28, 1898, in making some important disclosures on this point, relates how the annual statements prepared for street railway stockholders are chained to a table in the office of the street railway company, where they can be seen by the stockholders only on the day of the annual election. The stockholders are pledged to secrecy; as a result of this pledge and of the chaining to a table of the directors' statement, it is rarely possible to obtain an official report as to the actual net earnings of a street railway. But, either by chance or by some peculiar newspaper enterprise, the annual report made on Tuesday, January 25, 1898, by the Board of Directors of the National Street Railway Company of St. Louis was obtained and published by the "Globe-Democrat" on January 28, 1898. From this report, chained to a table, meant to be secret, and made over the signature of the President of the road for the exclusive benefit of stockholders, it is shown that the Cass Avenue and Northern Central Street Railway of St. Louis, which is assessed and pays the people taxes on only $413,270, earned in 1897 22.33 per cent. on $848,950, the amount of capital actually invested in the road. The President and Board of Directors confess to the road's having earned in 1897 8.45 per cent. net on its "outstanding" stock, or 5 per cent. net on $3,804,640; that is to say, 5 per cent. net was earned on four and a half times the sum of money actually invested; and 45 per cent. net was earned in a single year upon the amount at which the road is assessed and upon which it pays the people taxes. The road's operating expenses are stated to be 59.9 per cent. of the gross receipts.

When the Yerkes cable road in Chicago proved so immensely profitable that shares of $100 face value were quoted in the stock market at $500, the public became restive; people began to think that these 500-per-cent. profits were the result, not of the energy or ability of the street railway managers, but of the privileges which the citizens of Chicago conferred on the street railway company by permitting it to monopolize the city's streets. Since the people create those profits, why should not the people receive them?

Had this object-lesson been permitted to remain long in view, it might have proved difficult to prevent the public from becoming aroused to the importance of the problem—and, once aroused, even the most liberal expenditure of money to pack conventions and dictate the nomination of subservient tools might have failed in its purpose.

The astute railway managers realized their mistake in not following the example of the other street railway systems of the country, which long since adopted the rule of making the "water" in their stock keep pace with their increased earnings in order that *apparent*

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profits might be reduced to a low per cent. or even obliterated altogether.

Hastening to correct his mistake, Mr. Yerkes invested $50 or $100 in white linen paper, had it run through a printing-press, then passed his hundred dollars' worth of linen paper for a number of millions of dollars of bonds. It is a marvelously simple thing to take a few pounds of white paper, run it through the press, and call it a million dollars of bonds; and if the profits continue to increase so that net dividends are earned even on this white-paper investment, why, just buy some more white paper and make another visit to the printer. This is what was done in Chicago; it is what was done, and is being done, in every large city in America. Mr. Yerkes's street railway shares are no longer selling at five times their face value, because the injection of water was so copious that profits disappeared—a fact which the poor but patriotic managers are now loudly proclaiming as a ground for their recent petition to Governor Tanner to call an extra session of the Illinois Legislature for the purpose of extending for ninety-nine years the street railway franchise of Chicago. Poor street railway owners! It is so hard not to earn net dividends on ten millions of dollars of bonds, even though those bonds did cost only the hundred or so dollars spent for printing, that the public need not be surprised should Governor Tanner put Illinois to the expense of an extra legislative session in order to grant new privileges and bestow free of charge more public property upon the suffering street railway corporations.

The street railways of St. Louis represent an actual investment of $8,415,360; in 1895—the last year for which figures are at hand—the net income of these companies was $1,962,468, which is 23.32 per cent. upon the capital actually invested. Not wishing the public to know that public privileges were enabling private corporations to earn 23.32 per cent. net a year, the handy printer was called in, and, at the expense of a few hundred dollars for white paper, the *apparent* capital invested in St. Louis street railways was increased to $37,987,000. Even upon this fictitious investment the companies earn five per cent. net, with the prospect of a constant and rapid increase—consequently it is currently reported that the "capitalization" of the St. Louis street railways is to be increased to fifty million dollars. To convert white paper into this extra twelve millions of dollars of bonds will cost a hundred or so dollars, but the street railway owners are ready to make this sacrifice rather than let the public be annoyed at the thought of private corporations receiving twenty-three per cent. dividends upon public property.

The foregoing remarks are confined to street railways simply because the writer happens to have at hand the facts and figures bearing upon that particular class of corporations; the same reasoning, however, applies to all forms of natural monopolies—water, gas, wharves, telephone, electric light plants, telegraph, etc. No matter for what purpose the monopoly of a street is granted, that monopoly is extremely valuable.

The discoveries of the last few years have reduced the cost of making gas to less than half the former cost, but the benefits arising from these scientific discoveries do not go to the people; they go to private companies, which continue to charge one dollar for gas that even at fifty cents would net the makers a steady and handsome dividend. Every one understands the influence wielded by money in buying delegations and packing conventions; so all-powerful is wealth at primary conventions that a man who does not openly advocate corporations, or who does not convince them that he is a "safe" man, has no more chance of nomination and election than the proverbial snowball in—Yuma, Arizona.

It may be argued that if a nominating ballot system were adopted, or if the great body of the people would only come out at the primaries, it would be impossible for "bosses" constantly to effect the selection of officers subservient to that class of corporations which thrives and fattens on city franchises. *If* these things were done, the evil would doubtless be at least partly remedied; but, in the opinion of the writer, the quickest and surest remedy is to make it no longer to the interest of capital to manipulate primaries and dictate the selection of unworthy public officers.

This can be done by municipal ownership and operation of all natural monopolies. True, incompetent and even dishonest men may still be elected to office, but the utmost extravagance in the management of any of these natural monopolies could scarcely entail as great loss to the public as results from the present system of giving away, free of charge, franchises often worth millions of dollars.

Under municipal direction the superintendent of a street railway, for political reasons,

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may pay extravagant wages or employ an unnecessary number of men, but it is hardly probable, even under the spoils system, that the extra cost of operation would amount to a tenth of the sums which the public now loses because of the reckless manner in which unfaithful officials give gratis valuable public franchises to private corporations.

Let the organic law of municipal corporations forbid city legislators giving franchises on any terms to private persons; then there will be no incentive for the immense combinations of capital which now exist in every large city, and which, by corrupting municipal politics, have led such conservative observers as Dr. Shaw and Professor Bryce to declare the governments of America's large cities conspicuous and lamentable failures.

The Life and Letters of Paul

XV.—The Epistle to the Philippians

By Lyman Abbott

PAUL had been mobbed in Jerusalem, and arrested because he was mobbed, and then brought before the judge, and, finding little hope of justice, had taken an appeal, as a Roman citizen had a right to do, to Cæsar. He had been put on board a government vessel for Rome. He had taken a long and dangerous passage—dangerous in the winter season, and proving itself especially dangerous in his case. He had come up to Rome a prisoner in bonds. He had appealed to Cæsar, and more depended on the appeal than his own personal liberty; for he stood for religious freedom. Up to this time religious freedom had been recognized in imperial Rome. The various religions of the various provinces had been suffered to live, and to proclaim their tenets; there had been no governmental persecution of any of them; and Paul stood for this right to preach the religion which he himself professed. But the case dragged, as cases will even in our time. For two years he remained in Rome a prisoner, though with liberties. Part of the time he appears to have been chained to a soldier to prevent his escape; part of the time he went, as it were, on parole and lived in his own hired house, and men came to him and he instructed them in the principles of the Gospel of Christ.

It was at this time that he wrote the Epistle to the Philippians. It is of all the Epistles the least a treatise, except that very short letter, which is hardly more than a note, called the Letter to Philemon. It contains no distinct theological doctrine, though it is theological as everything which Paul wrote was theological—that is, pervaded with a deep religious spirit formulated in theological statements. The Philippians had sent him what I may call a missionary box as a token of their affection, and as a provision for his supposed needs. His letter is a letter of personal thanks to them for this remembrance of him.

In it, more than in any other of his Epistles, we see the heart of Paul—his inmost life. Says Lightfoot, "It is the noblest reflection of Paul's personal character and spiritual illumination, his large sympathies, his womanly tenderness, his delicate courtesy." To the same effect is Sabatier: "These pages were written from a single inspiration. We may add that they do not so much exhibit the Apostle's theological creed as the feelings of his heart and the maturity of his religious life. There is here a wealth of Christian experience, a fullness of faith, a strength and delicacy of affection, which remind us of the finest chapters in the second letter to the Corinthians. There is the same overflowing inner life; only prolonged meditations have deepened, calmed, and matured it." Equally explicit, and not less eloquent, is the witness of our own great American scholar, Dr. McGiffert, of Union Theological Seminary: "The whole Epistle, in fact, with its warm expression of affection, with its hearty recognition of the devotion of the Philippians and with its unaffected gratitude for their liberality, combined with its kindly and yet frank and earnest admonitions, furnishes one of the most charming illustrations we have of the Apostle's personal character, and of the closeness of the ties which bound him and his coevals together."

It is not easy to phrase such a letter in words other than those in which the writer himself has phrased it. It is not possible to reformulate it, as one can reformulate

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theology, in different and modern language. We must try to see what his life has been, what his present circumstances are, and then turn to the Epistle itself and read in his own words some of these utterances which express his heart's inner life.

It is twenty-eight or thirty years since Paul's conversion. They have been years full of hardship and disappointment. When he was first converted, with the enthusiasm of a young convert he thought that he had but to expound his faith and the Pharisees, of whom he was one, would accept it. He argued with the Lord that Jerusalem was the place for his ministry, because the Pharisees knew him, understood his prejudices, and would listen to his message. Hard as his experience and bitter as his disappointment were, he never seems to have gotten over this sanguine faith in man. Whenever he went into a new city he always went into the synagogue first, always preached to the Jews first, always seems to have expected that they would hear him, and to have suffered a new disappointment when they refused. One cannot but admire this hopefulness, that nothing can discourage, nothing can overthrow.

Twenty-eight or thirty years have passed by, and Israel, whom he so loves that he says, "I could almost be willing to be accursed from Christ myself if I could only bring them to know him and to love him," still rejects the Christ and will none of him. But it is not alone in the old Church which he has left that he is disappointed; in the new which he has entered he is also disappointed. From the very first he was looked upon with suspicion. The disciples knew him only as one who had persecuted them, and feared that he was pretending conversion that he might get into their conventicles and the better carry on his persecution. He knew none of them, he says, by face, except one or two. Even the leaders looked at him askance. If he withstood Peter to his face, Peter withstood him to his face also. James was doubtful about his course, and counseled him to take a different one—counsel to which in one unwise moment he yielded, bringing disaster into his life. This faction in the Christian Church which looked on him with suspicion never ceased while Paul lived, nor for many years after. Wherever he went he was followed by Judaizing Christians, who could not understand his Gospel and who vigorously antagonized it. It is not easy to stand in a Christian pulpit and preach a Christian Gospel and believe that you are interpreting the Christ, and have brethren of your own in the church think that you are undermining faith and destroying it, and misunderstand and misreport and misrepresent you. This was Paul's experience at a time when the opportunities for correcting misapprehension were far less than in our own time.

Disappointed in the Christian Church, he was again and again disappointed in his expectation from the Gentiles. He looked out upon its darkness and its misery, and he felt sure that he had a faith which, if he could put it into the hearts of the children of men, would revolutionize the world, dissipate the darkness, take away the misery, emancipate mankind, bring in the kingdom of God. But in this also he was disappointed. Athens laughed at him. Corinth listened, for the most part, contemptuously, and went back to its worldliness. Philippi persecuted him. Ephesus mobbed his companions, and would have mobbed him could they have gotten at him. His auditors among the pagans were gathered from the poorer and lower classes. You see, he said, not many rich, not many wise, not many noble, are called. He was, as Coleridge has said, one of the finest gentlemen of whom history gives any record; not without some means; a man of culture; of fine education; who had added to education that culture which travel brings; and yet his constituency were the poor, the outcast, the ignorant, the despised, the freedman and the slave. There was very little in the people whom he knew from whom he could draw life.

Moreover, his own churches, those which had grown up under his ministry, turned against him. Again and again the planting of his own hands he saw perverted or corrupted. He had been received by the Galatians with enthusiasm; and he had seen them dropping away from him, suspecting his motives and abandoning his ministry, and going back into Judaism. He had been welcomed by enthusiastic disciples in Corinth; and he had seen them dividing into sects, and himself traduced by missionaries who undermined his authority and questioned his motives. He had been so aroused with indignation that once he started to go back to Corinth, by his own personal presence to do battle to those who had misrepresented and misreported, and then stopped because he did not quite dare to

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trust his temper under the circumstances. He had seen corruption enter into the churches of Ephesus and Colosse; he had seen them turned away from the simplicity which was in the Lord Jesus Christ by the Orientalism which had been imported from Alexandria, and under its influence a mongrel religion grow up—polytheistic and pantheistic, lacking the simplicity of the Hebrew faith. And these were the churches he had himself established. Sometimes the question must have come upon him whether anything he had done would stand after he had left. "The care of the churches which comes upon me daily," he puts as the climax of all the burdens which he bore.

And yet there was a still heavier burden. Disappointed in his own people, disappointed in the Christian Church, disappointed in the instability of the pagans, disappointed in the recreancy and the apostasy of the churches which he had himself established, he was disappointed in his own spiritual hopes. He had fully believed that Jesus Christ would come in a very little while. He had looked for his return from month to month, from day to day. He had entered on his mission with a strong faith that the Lord was about to establish by power the kingdom of God on the earth, and he had thought that the resurrection of Jesus Christ was the attestation and evidence that he would so come and would overthrow the imperial Romanism and establish the kingdom of God in its place. But the days had lengthened into months and the months into years, and the years into more than twoscore years, and still there was no sign of his coming. Hope deferred might well have made the heart sick. He no longer looked for the coming of the Lord and the establishment of the kingdom in his own time.

Then hope had taken a new form: the hope that Rome, imperial Rome, would itself become a Christian power. Four centuries later it did; but four centuries is a long while to wait. Paul had hoped to live to see the day when Rome would become a Christian empire. And now he was beginning to question whether he should even be permitted to give the message of this Christ in the Roman Empire. The clouds of approaching persecution were gathering upon the horizon, the mutterings of the coming storm could be distinctly heard, while he stands in Rome for that liberty which up to that time never had been denied. And he was alone; a prisoner; part of the time chained to a soldier companion; forsaken by others; his own companions scattered. Alone. Uncertain as to the issue of the trial; wondering whether it would end in death, not only to him, but to the liberty of the Gospel; or in his emancipation and in a larger liberty and a larger opportunity. What is more likely to take the life out of man than this perplexity and uncertainty? Already his prophetic vision forecast the future. He saw—he could not have failed to see—and this Epistle to the Philippians gives us hints that he saw—that the Judaistic faction which had followed him all his life was about to triumph over him. It would enthrone itself in Rome. If imperial Rome became Christian Rome, Christian Rome would also become imperial Rome; the Christianity which would center itself there would not be a gospel of liberty; it would be a law proceeding from a human head and enforced by human pains and penalties. The shadow of this fear crossed his path and added to his sadness.

Disappointed in his own people; suspected in the Christian Church; more than once deserted by the churches which he had founded; disappointed in his own earlier faith of Christ's speedy coming; beginning to question whether he would not be disappointed in his second expectation of the conversion of the Roman Empire; alone, imprisoned; forbidden the liberty of action in which such a soul as his finds relief; and already beginning to foreshadow defeat in that which was vital to him—the liberty wherewith Christ makes free—he writes this letter to the Philippians. It records Paul's religion under trial. It would not have been strange if such a man in such circumstances should have written a letter like the Forty-second and Forty-third Psalms. It would not be strange if in this letter was found hope struggling with despair in the alternate cry, "O God, my soul is cast down within me!" and the answer, "I shall yet trust in him who is my God." What do we find?

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy.

This is the opening: Joy—thanks. And this *motif* of this symphony runs through it all:

"I thank my God" and I make "request with joy" for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch

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as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Joy, joy, joy—this song sings through this letter from beginning to end. This is the song of the Apostle whom one might well expect to have been discouraged, ready, if not to abandon hope, to cling to it with despair. He has told the Corinthians that the last enemy to be destroyed is death; the last enemy has been destroyed for him. He fears him no longer.

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.

I have stood by the bedside of men who wished to die, and who, coming back to life again, saw recovery as a defeat; and I have stood by the bedside of men who wished not to die, and to whom the going was like a crucifixion. But here is a man who, when death knocks at his door, says, Come in and I will rejoice; stay out and I will rejoice; for to live and continue in my work is good, but to depart and be with Christ is still better. He tells the Philippians what is Christian life and Christian character in a passage which is often quoted for its doctrinal bearing on the person of Christ, but which, as Paul used it, is chiefly an exposition of what should be the spirit of the Christian:

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

This the mind—not to count even equality with God a prize to be seized upon; ready to step down from any office or any rank, how high soever it be, in order to serve others; ready to empty one's self of scholarship, wisdom, place, honor, emoluments, so that by emptying himself he may fill others. Easy to preach; not so easy to live. But when one has this life, then he can say, as Paul says a little later, "I know both how to be abased and how to abound." That is a difficult knowledge. There are some men who know how to be abased and walk in humility; there are some men who know how to abound and walk in wealth and largeness of life; but to know how to go from the valley to the mountain top and from the mountain top back into the valley again, and go singing all the time, alike in fog and sunshine, alike in darkness and light—who knows this secret, save him who has the mind which was in that One who emptied himself and was made in the form of a servant? and where in human history will you find the man who shows more of this mind of Christ Jesus than this Apostle Paul? And yet he does not count himself to have it, he only counts himself eagerly to desire it:

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

Do you observe the strange climax? First, the power of his resurrection; next, the fellowship in his suffering; last of all, conformity to his death—this the highest, this the most desired.

If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethern, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

As Matthew sat at the receipt of customs, and Christ came and touched him on the shoulder and said, "Follow me," and he left his table and followed, so Paul conceives himself as sitting in the market-place, and the Christ coming and touching him and saying, "Follow me," and he rising up to follow him. Yet he always follows a fleeing Christ; always drawing nearer, yet always seeing Christ still on beyond; always hearing the voice crying to him, "Onward! onward! forward! forward!" rejoicing even in the

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dangers and the failures and the disappointments, because out of them grows a larger, a richer, a diviner life.

Do we not wish that Paul had told us how we might enlarge this life of ours; how in our poverty, in our imperfect Christian experience, we might grow into the larger, richer life? These words, "Have faith in Christ," have almost lost their meaning; they are too conventional; we do not understand; we want some plain, practical, simple directions how to cultivate in ourselves this life that will rejoice in wrestling, in conflict, in disappointment, and in sorrow; that shall follow on and never attain, and yet always rejoice to follow on! Paul gives it to his friends and readers:

> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Look out, he says, upon this world. You may look on its bad side, its cruel side, its shameful side, but there are other things to see. There are pure things and honorable things, there are glorious things and heroic things; there are noble sides to human nature and splendid sides to human life. Look on those things, think on those things, feed on those things, and then, thinking, feeding, looking, seeing, do those things, and the peace of God shall dwell with you.

Paul is acquitted. The right to preach the Gospel is triumphant. And he goes his way, and travels as far west as Spain, preaching; and comes back again; and three or four or five years later is rearrested and brought again to Rome. The era of cruel persecution has set in, and the charge against Nero of setting fire to Rome, Nero has determined to escape by putting it upon the Christians. Paul is brought to trial, and there is no offense found in him, save only this, that he is a Christian. And now he has no hope—or shall I rather say, no fear?—of acquittal; now he sees that presently he shall indeed depart and be with Christ, which is far better; and he sums up the whole biography of his life, all his past, and the whole prophecy of his life, all its forelooking, in one luminous sentence in his second letter to Timothy: "I have fought a good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God the righteous Saviour will give to me, and not to me only, but to all them that love his appearing." The whole of Paul's theology is summed up in that last parting word of his to his friends in Jesus Christ. Life is a battle—fight it bravely; life a course—run it eagerly; life a faith-keeping—hold it firmly; but do not think to win the righteousness by your battle, by your race, or by your faith-keeping: God will give it to you; it is his free gift, if you simply love him and wish to see him.

Bacchylides

By George Meason Whicher

Fair star, new-risen to our wondering eyes,
With brighter glory from thy long eclipse!
Poet, imprisoned in dead centuries!
Some god unlocks thy music now, and strips
The seal of envious silence from thy lips;
And we are fain to hear thy wakening melodies.

Thou comest from the darkness of the tomb
To sing once more the happy olden time—
Victors and heroes, youth and youth's fair bloom,
The joy of life in manhood's golden prime—
And I, of alien speech and harsher clime,
Listen, and lose a while life's endless fret and fume.

Thus in a sunset isle, long ages gone,
Some shepherd, telling 'neath the ilex-trees
The straying sheep that browsed an upland lawn,
Marked with wide eyes across the purple seas
Odysseus' long-lost bark before the breeze
Glide ghostlike from the glooms of Ocean toward the dawn.

And straight forgot his silly flock a space
In marvel of the strange return from death,
While to the harbor-mouth he ran a pace
To hear their tale with wistful indrawn breath:
And aye mine eyes are dimmed with dreams (he saith)
Of that far land where bide the dead heroic race.

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Books and Authors

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending March 25. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

LITERATURE

Some years ago Professor Calvin Thomas, of the University of Michigan, published an edition of the first part of Goethe's "Faust." This edition was so illuminative, by reason of the editor's ample and original introduction and notes, that it quickly attained a foremost place. Professor Thomas has now published an edition of the *Second Part of Goethe's Faust*. This volume appears in the same convenient form as its predecessor, and the editing shows the same scholarly intelligence. It is safe to say that no earnest student of German and of Goethe can read this new second half of "Faust" without finding that many misconceptions are largely removed. The notion that the second part of the great drama was, on the one hand, a mass of allegories, on the other "a senile afterthought," has persisted too long. There are incongruities in the second part, but no Faust-lover questions the essential solidarity of the poem in its entirety. In putting forth this edition Professor Thomas has helped the cause of good literature. (D. C. Heath & Co., Boston.)

Mr. George Gissing's *Charles Dickens: A Critical Study*, is thoroughly sound and interesting in analysis and appreciation. Cordial in recognition of the great novelist's power and genius, it is also eminently discriminating. There is nothing carping, small, or sneering in Mr. Gissing's treatment. He studies Dickens as the product of a past social condition, as the exponent of a now by-gone England. What the novelist owed to circumstance, what to native genius, what to literary tradition, what to personal history—all this is carefully differentiated. Dickens's merits and faults in construction, characterization, narration, humor, satire, pathos, style, art, moral purpose, are analyzed and illustrated fully, and usually convincingly, though here and there one feels that a pet theory is being pushed too far. Himself a skilled novelist, Mr. Gissing's knowledge of the technique of fiction is large. He writes here with acuteness but also with warm sympathy. The book is well worth reading with care. (Dodd, Mead & Co., New York.)

The opinion, entertained by many persons, that Wordsworth became in mature life a renegade from his early convictions on political and religious subjects, is effectively met by letting him speak for himself. Mr. William Hale White's *Examination of the Charge of Apostasy against Wordsworth* follows this method in its arrangement of pertinent passages from Wordsworth's prose and poetry. It should stand on every shelf where Wordsworth stands. (Longmans, Green & Co., New York.)

NOVELS AND TALES

The *Children of the Sea*, by Joseph Conrad, is extraordinary in the vividness of its pictures of sailors and sea-life. It is not a novel in the ordinary sense; it is romantic only in its treatment of the vast forces of external nature; it is not at all humorous; but it strangely fascinates and holds the attention. The description of a typical forecastle at the beginning of a voyage, the story of the struggle of ship and storm, the paying off of the sailors at the end of the voyage, make three of the strongest scenes in the book. In these, and indeed throughout, one feels that for almost the first time in fiction a true and exact account is afforded of forecastle life in all its ignorance, wretchedness, courage, endurance, and moral weakness. There are half a dozen characters drawn who are absolutely typical and yet distinctly individual. Perhaps the general impression left is a trifle gloomy; certainly the book affords an odd contrast to Mr. Jacobs's less realistic but highly amusing stories of sailors' pranks which have been so widely read of late. (Dodd, Mead & Co, New York.)

Messrs. Charles Scribner's Sons have added to the new editions which they are importing Dickens's *Great Expectations* and *A Tale of Two Cities*, volumes three to five, inclusive, of *The Spectator*, and *The Heart of Midlothian*, in two volumes, in the Temple Edition.

Helen Choate Prince's new story, *At the Sign of the Silver Crescent*, concerns itself chiefly with a young American art student in France, with the family of a Symbolist poet, with a rich Jew who marries a woman of the

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old aristocracy for money, with a country curé who curiously unites unscrupulousness with passionate devotion to the Church, and with the energetic mistress of a small French inn. The story is not a pleasant one, nor are most of the people concerned in it agreeable, though there are some charming exceptions. It is skillfully rather than convincingly told. It shows throughout very clever workmanship; the dexterity of a hand which has been well trained, and which is very intelligently directed. The character-drawing is at times strong, and shows insight. A side of French life is presented which no one could understand or portray without a good deal of quickness and perception. The story leaves the reader, however, with the feeling that it is clever rather than vital. (Houghton, Mifflin & Co., Boston.)

The Beetle is a sensational and in every way preposterous novel by Richard Marsh. A glance at the frontispiece illustration is sufficient warning of the character of the book. (Mansfield, New York.)

BIOGRAPHY

Ida Comstock Below's *Eugene Field in His Home* is a warm, generous personal tribute to one of the most genial and delightful of men. It is a very intimate treatment, not only of Mr. Field, but of his children and family. A good many readers will question its taste. It must be said, however, that if there is any writer of whom such disclosures may be made without violence to taste it is the author of those charming songs of childhood, which show such simplicity of nature and warmth of heart. (E. P. Dutton & Co., New York.)

We think we are not mistaken in saying that a large number of appreciative readers will enjoy many pleasant to-morrows over the agreeable pages of Colonel Thomas Wentworth Higginson's *Cheerful Yesterdays*. The volume consists of the various chapters of autobiographical reminiscences which have appeared serially in the "Atlantic Monthly." They fully deserve the permanence of book form, for Colonel Higginson speaks not only with a charm of style, but with the authority of a man who has played a prominent part in the literary, military, political, social, and educational history of this country during the past fifty years. The volume stands a trying test of a book of its character—it is delightful to read aloud. (Houghton, Mifflin & Co., Boston.)

POEMS

The new edition of *Poems by William Ernest Henley* (Charles Scribner's Sons, New York) contains "A Book of Verses" and "London Voluntaries," the first published in 1888, the second in 1892–3, and presents, therefore, Mr. Henley's verse in its entirety in the form in which he wishes it to remain in the hands of his readers. For vigor, directness, frankness, and force, Mr. Henley stands at the head of contemporary English writers of verse. He has two great gifts—the etcher's power of throwing outlines into sharp relief, and the lyric poet's power of pure song. His view of life is stoical, his method truthful, his temper ethically sane. Many of his readers will differ from his philosophy, and will question at times the soundness of his selection of themes, but no one who has real insight can doubt his original power, nor fail to see great qualities which co-exist side by side with very evident limitations. Mr. Henley is not, and is not likely to become, a great poet, but he is a very real poet with very notable gifts. A single selection taken almost at random from this volume discloses his poetic insight and fresh imaginative feeling:

TO M. E. H.

When you wake in your crib,
You, an inch of experience—
Vaulted about
With the wonder of darkness;
Wailing and striving
To reach from your feebleness
Something you feel
Will be good to and cherish you,
Something you know
And can rest upon blindly:
O, then a hand
(Your mother's, your mother's !),
By the fall of its fingers
All knowledge, all power to you,
Out of the dreary,
Discouraging strangenesses
Comes to and masters you,
Takes you, and lovingly
Woos you and soothes you
Back, as you cling to it,
Back to some comforting
Corner of sleep.

So you wake in your bed,
Having lived, having loved:
But the shadows are there,
And the world and its kingdoms
Incredibly faded;
And you grope through the Terror
Above you and under
For the light, for the warmth,
The assurance of life;
But the blasts are ice-born,
And your heart is nigh burst

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With the weight of the gloom
And the stress of your strangled
And desperate endeavor:
Sudden a hand—
Mother, O Mother!—
God at His best to you,
Out of the roaring,
Impossible silences,
Falls on and urges you,
Mightily, tenderly,
Forth, as you clutch at it,
Forth to the infinite
Peace of the Grave.

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The poetic sensitiveness both to feeling and to expression which characterizes Mrs. Florence Earle Coates is the distinguishing quality of her volume of *Poems*, a book of moderate size but of very distinct individuality, to which The Outlook will give fuller attention at an early date. (Houghton, Mifflin & Co., Boston.)

'Weh Down Souf, by Mr. Daniel Webster Davis, is a collection of poems, most of which are in negro dialect. Some are good, and some are very good. Like Mr. Dunbar's, these verses of this other negro poet are most forceful when expressed in the patois of his race. (The Helman-Taylor Company, Cleveland.)

TRAVEL

It is a pleasure to chronicle the appearance of a new Baedeker handbook. In *Spain and Portugal* we have a compact and serviceable, indeed an indispensable, volume for the intending tourist. The book's contents are divided into eight sections, namely, the Basque Provinces, Castile, Aragon and Navarre, Catalonia, Valencia and Murcia, Andalusia, Estremadura, Asturias and Galicia, Portugal. Each section forms a complete volume, and to each is prefixed a list of the routes it contains. The book is so arranged that each section may easily be removed—a great convenience to the traveler who desires to carry about as little impedimenta as possible. (Charles Scribner's Sons, New York.)

Prince Henry of Orleans's account of his experiences and adventures in Asia in 1895 has been translated by Mr. Hamley Bent, and published in a large volume by Messrs. Dodd, Mead & Co., New York. *From Tonkin to India by the Sources of the Irawadi* is a work in which the fairly good text of the author is supplemented by M. Vuillier's only fairly good illustrations. Both text and pictures lack vividness, the transference of life to life, the power to put us in Hanoi, Tali, and the other places described. The particular value of the book at this particular time lies in what we learn from it of life in those Chinese provinces coveted by both England and France.

From the same publishers comes a far more readable book. In his *With the Conquering Turk* Mr. G. W. Steevens has certainly given us a sprightly and spirited account of the war between Greece and the Porte. Both in matter and manner the volume is a notable one; its wealth of information is conveyed to our minds through a racy, epigrammatic, forceful style well calculated to keep that information fresh in memory. Mr. Steevens has decided sympathy with the Turk; for the Greek—that is, the Greek soldier—he has only contempt. He thinks that the Greeks made a mistake, which in a less conceited people would perhaps be pardonable; they underestimated their power of enduring the strain of continued fighting. The book is well worth reading.

RELIGIOUS AND THEOLOGICAL

One is reminded of Drummond's "Natural Law in the Spiritual World" by the same great gulf between "nature" and "spirit" made by Dr. Harry E. Richards's *Mystery of Life: A Study of Revelation in the Light of Science*. Its idea of "revelation" is limited to the Scriptures, and its idea of "humanity" does not include men of the spirit. (Dodd, Mead & Co., New York.)

Life, Death, and Immortality, with Kindred Essays, by Dr. William M. Bryant, is idealistic in philosophy, scientific in criticism, Christian in spirit, convinced that theology is the culmination of science, and non-progressive orthodoxy the worst of heresies. Its treatment of "Miracles" is rather helpless; Jesus's resurrection, for instance, was only imagined by the disciples. The rest of the book is much better. The position that Christianity is the final and universal religion is ably maintained. (Baker & Taylor Company, New York.)

The Rev. G. Campbell Morgan, of London, favorably known in this country as a representative of the "Keswick School," writes a healthy and winsome little book on *Discipleship* as the Christianizing of every department and experience of life. Similar in size and in dainty covers is a collection of five discourses by Dean Farrar, entitled *Sin and its Conquerors*. (F. H. Revell Company, New York.)——The Good Friday addresses on the Seven Words on the Cross given

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at Trinity Church, New York, in 1894, by the Rev. Morgan Dix, D.D., have been published under the title *Blessing and Ban from the Cross of Christ.* (James Pott & Co., New York.)

Forty Days of the Risen Life, by Dr. Carpenter, Bishop of Ripon, and *The Holy Father and the Living Christ*, by Dr. P. T. Forsyth, of Cambridge, England, belong to the series of "Little Books on Religion," by some of the best British writers. The former is aptly characterized by its opening chapter, "The Gospel of the Twilight," as addressed to those who are weighted with the burdens of doubt and sorrow. The ethical virility of the latter is occasionally marred by ill-balanced statements. (Dodd, Mead & Co., New York.)——*Apostolic and Modern Missions* (the Princeton Seminary Lectures of 1895, by the Rev. Chalmers Martin, sometime missionary in Siam) instructively compares Christian missions of the primitive and the present period as to their principles, problems, methods, and results. (F. H. Revell Company, New York.)

The Clerical Life is the title of a "Series of Letters to Ministers" by Dr. Watson (Ian Maclaren) and others, which deal, in a way entertaining to the general reader, and, it is to be hoped, helpfully to those addressed, with the failings, foibles, and faults of ministers in Great Britain. Though intended for domestic consumption, a large part of it is available for export to America. (Dodd, Mead & Co., New York.)

A work of more than ordinary interest and helpfulness is *Divine Immanence*, by J. R. Illingworth, M.A. (The Macmillan Company, New York.) As its name might imply, this is an essay on the spiritual significance of matter. The author proceeds from a general consideration of matter and spirit to the conclusion that, while matter is of use to spirit, spirit is of no use to matter, and that spiritual intensity outweighs material intensity. He then discusses the religious influence of the material world, finding many and apt illustrations in all literatures. Nevertheless this influence of external nature is a fact greater than any one of its interpretations; it points to a spiritual reality behind things, a spiritual presence in Nature. Man is part of Nature, hence if God is immanent there, he is also immanent in man. This points to the Incarnation as climax. Our author then proceeds to give us his views on the relation of the Incarnation to miracles, to the sacraments, to the Trinity. While this latter part of the book is hardly as satisfactory in treatment as that which precedes, the work as a whole is a notable and welcome contribution towards constructive belief. Never has feeling for nature been more widely diffused than at the present day; the sense of natural religion is therefore stronger than ever in the modern mind.

TEXT-BOOKS

Two good Latin texts have just appeared. The first is that of *Book XIII. of Ovid's Metamorphoses*, and is ably edited by Mr J. H. Haydon. (Hinds & Noble, New York.) The second comprises *The Captives and Trinummus of Plautus*, and is no less ably edited by Professor E. C. Morris, of Yale. Plautine scholars do not rank the Captives as high as formerly; as for the Trinummus, while it is uniformly excellent in its art, the editor admits that it represents less of the natural talent of Plautus than do some other plays. We congratulate the publishers, Messrs. Ginn & Co., Boston, on printing the editor's notes at the bottom of the pages instead of at the end of the book.

Mr. C. W. Gleason has published, through the American Book Company, New York, an abridged edition of *Xenophon's Cyropædia*, which will attract attention from teachers of Greek, since the length of the work and the absence of any edition suitable for school purposes has hitherto prevented its general use. The Greek typography is admirably clear.

The Preceptors' French Course, by Mr. Ernest Weekly, is a well-planned book in that the essential elements of the language precede all irregularities. (Hinds & Noble, New York.)

Part II. (comprising Metals) of *The Tutorial Chemistry* has now appeared, and is the work of Dr. G. H. Bailey and Principal William Briggs. The method of treatment employed by the authors differs interestingly and helpfully from that usually found in an elementary treatise. (Hinds & Noble, New York.)

MISCELLANEOUS

The Story-Teller's Art, by Charity Dye, of the Indianapolis High School, is an attempt to systematize the study of fiction, and presents the results of the author's experience in that direction. We must confess that a story analyzed seems much like a flower picked to pieces; but while botany is a science, the particular division of literary study here

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taken up is as yet very far from a science. It may become so, but the present book is desultory and uneven in its methods. (Ginn & Co., Boston.)

Though a small book, *The Pilgrims in Their Three Homes, England, Holland, and America*, by Dr. William E. Griffis, covers historically much ground. The idea of combining these three studies was an extremely happy one, and the literary execution of the design is excellent. We hope to speak at some length of this book later on. (Houghton, Mifflin & Co., Boston.)

Marching with Gomez, by Grover Flint, is the record of a newspaper man's experiences with the insurgent Cuban army. It contains valuable information and some interesting impressions, the whole very loosely and carelessly put together, thrown into book form, and crudely illustrated. Mr. John Fiske furnishes a historical introduction. The book certainly leaves a strong impression that the insurgents are maintaining easily the peculiar kind of guerrilla warfare they are forced to adopt, and that the Spanish authorities are making no headway whatever in pu'ting down their enemies. (Lamson, Wolffe & Co., Boston.)

The Elective Franchise in the United States, by Duncan C. McMillan, is a capital little book urging direct primaries as the means by which the boss system and the patronage system shall be driven out and truly popular election to public places take their place. It seems singular that the first edition of this pre-eminently timely book was issued in 1878. Several new chapters are presented in the present edition and full credit is given to the practical suggestions of later reformers, and especially to Mr. F. M. Brooks's plan of a nominating ballot, presented in The Outlook a few months ago. (G. P. Putnam's Sons, New York.)

Mr. F. Edward Hulme has published, through Messrs. Frederick Warne & Co., New York, an interesting book about *The Flags of the World*. One finds a great deal of the picturesque in this survey of history from the banner of the Crusader to the burgee of the modern yachtsman.

Mr. W. H. Mallock's *Aristocracy and Evolution* is a very substantial volume devoted to the discussion of the rights, the origin, and the social functions of the most fortunate classes, the word "aristocracy" being used to indicate the gifted and efficient minority and in place of the word "oligarchy," because it means not only the rule of the few, but of the best of the few. The aim of the volume is to establish what Mr. Mallock considers the social rights and functions of the few in progressive communities; their duties and liabilities he proposes to deal with in a later volume. (The Macmillan Company, New York.)

Literary Notes

—According to the London "Academy," the present Lord Tennyson is engaged in writing new notes to certain of his father's poems, which will see the light in a forthcoming edition.

—Mr. Donald G. Mitchell is now in his seventy-sixth year. The best-known part of his work was done before he went to New Haven in 1855. The sales of "Dream Life" and "Reveries of a Bachelor" are still large.

—"I think it probable," said Mr. Herbert Spencer recently, "that if you were to ask ninety-nine people out of one hundred whether they would rather take a spoonful of cod-liver oil daily or read a chapter of my book daily, they would prefer the cod-liver oil."

—In Colonel Higginson's "Cheerful Yesterdays" there is this amazing picture of the Brook Farmers:

> Among these were George and Burrill Curtis, and Larned, with Charles Dana, late editor of the New York "Sun;" all presentable and agreeable, but the first three peculiarly costumed. It was then very common for young men in college and elsewhere to wear what were called blouses—a kind of hunter's frock made at first of brown holland belted at the waist—these being gradually developed into garments of gay-colored chintz, sometimes, it was said, an economical transformation of their sisters' skirts or petticoats. All the young men of this party except Dana wore these gay garments and bore on their heads little round and visorless caps with tassels.

—In the current "Contemporary" Mrs. Crawford makes the following interesting disclosure about "Numa Roumestan:"

> For many years Numa was accepted as a kindly caricature of Gambetta. In reality Daudet was deliberately painting an unkind portrait of himself, with his little weaknesses enlarged into vices, and his own marriage, which was so conspicuous a success, turned to failure. For there can be no doubt that Rosalie, with her serious, well-balanced northern temperament and her admirable virtues, is none other than Mme. Daudet, who kept a restraining hand on her husband's prodigalities, and changed the gay, casual Bohemian into the hard-working *père de famille*. It is, no doubt, because the story of Numa came home to him so closely that he has been able to invest it with a human interest far above that of

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his other books. The problem of the fusion of North and South, which lies at the root of so many of the apparent inconsistencies in the French character, was strongly exemplified in his own household, and to the novelist it naturally suggested much interesting speculation.

—It was in the fifties that Professor Charles Eliot Norton first met Mr. Ruskin. The latter tells of their first meeting in his "Præterita." It was on a little steamboat on Lake Geneva. Mr. Ruskin was with his father and mother, and Professor Norton was traveling with his mother and sisters. We read: "In a few minutes after I had begun to notice these looks, he (Norton) rose with the sweetest quiet smile I ever saw on any face (unless perhaps a nun's when she has some grave kindness to do), crossed to our side of the cabin, and, addressing himself to my father, said, with a true expression of great gladness and of frank trust that his joy would be understood, that he knew who we were, was most thankful to have met us, and that he prayed permission to introduce his mother and sisters to us. And thus I became possessed of my second friend, after Dr. John Brown, and of my first real tutor, Charles Eliot Norton."

—Writing to the New York "Times," Mr. W. L. Alden says that Mr. Wells is indignant at the so-called "enterprise" of one New York and one Boston newspaper. Mr. Wells is informed that when the former published the "War of the Worlds" it transferred the scene of the book from London to New York, and that the Boston paper in its turn made the "War of the Worlds" take place in the neighborhood of Boston. Mr. Alden says: "It does seem rather hard that an author should be subjected to this sort of 'enterprise.' If it can be permitted in the case of Mr. Wells, no author will be safe. We shall have editions of Shakespeare with a Yankee Merchant of Venice crossing Charlestown Bridge, and editions of Milton with the scene of the great debate in the first book laid in Chicago. This would be worse than Bowdlerizing a book; and if Mr. Wells can inflict any penalty on the enterprising publishers who have Americanized his story he will have the hearty sympathy of every writer."

—The latest volume of the Edinburgh edition of Stevenson's works, the incomplete romance "Heathercat," appears. According to the New York "Tribune," it was on the stocks more or less during the last three years of the novelist's life. It is a story of Covenanting experiences in Scotland, and the author meant to bring the character across the ocean to the Carolina plantations and then to Darien. Stevenson was amused, the "Tribune" says, by the fact that about the same time Mr. S. R. Crockett was at work upon his Covenanting romance "The Men of the Moss Hags." He sent to the latter one day a sketch of a trespass-board and gallows, with R. L. Stevenson in the act of hanging S. R. Crockett, and on the board the words: "Notice.—The Cameronians are the property of me, R. L. Stevenson.—Trespassers and Raiders will be hung." In an accompanying letter he said: "I have made many notes for 'Heathercat,' but do not get much forrader. For one thing, I am not inside these people yet. Wait three years and I'll race you."

Books Received

For the week ending April 1

AMERICAN BOOK CO., NEW YORK

Baldwin, James, Ph. D. School Readers. Eight Grades.
Edgren, Hjalmar, and Laurence Fossler. A Brief German Grammar.

THE BAKER & TAYLOR CO., NEW YORK

Strong, Rev. Josiah, D D. The Twentieth Century Girl. 50 cts.

CUSHING & CO., BALTIMORE

Moore, L. Bruce. The Death of Falstaff and Other Poems. $1.50.

DOUBLEDAY & M'CLURE CO., NEW YORK

Garland, Hamlin. The Spirit of Sweet Water. 50 cts.
Little Masterpieces. Benjamin Franklin; Daniel Webster. 2 vols. 30 cts. each.

EATON & MAINS, NEW YORK

Mudge, Rev. James, D.D. The Best of Browning. $1.50.

FUNK & WAGNALLS, NEW YORK

Banks, Rev. Louis A., D.D. The Christian Gentleman. 75 cts.

JOHN LANE, NEW YORK

Le Gallienne, Richard. The Romance of Zion Chapel. $1.50.

LEE & SHEPARD, BOSTON

Wood, Henry. Victor Serenus. $1.50.

MAYNARD, MERRILL & CO., NEW YORK

Dryden, John. Palamon and Arcite.

METHUEN & CO., LONDON, ENGLAND

Wells, J. Oxford and Its Colleges. 75 cts.

THE PETER PAUL BOOK CO., BUFFALO

Doran, James. In the Depths of the First Degree.

G. P. PUTNAM'S SONS, NEW YORK

Maclay, Edgar S. Reminiscences of the Old Navy. $2.50.
Nicholls, Sir George. A History of the English Poor Law. 2 Vols. $10.
Green, Anna Katharine. Lost Man's Lane. $1.
The Encyclopædia of Sport. Edited by the Earl of Suffolk, Hedley Peek, and F. G. Aflalo. Parts XII. and XIII. $1 each.

CHARLES SCRIBNER'S SONS, NEW YORK

Honey, Frederic R. First Lessons in Linear Perspective. 50 cts,
Van Dyke, Rev. Henry. D.D. Sermons to Young Men. $1.25.
Stanley, Henry M. Through South Africa. $1.
Smith, Hannah. Music: How It Came to be What It Is. $1.25.
Conrad, Joseph. Tales of Unrest. $1.25.
Cadet, Felix. Port-Royal Education. Translated by Adnah D. Jones. $1.50.
Billroth, Dr. Th. The Care of the Sick. Translated by J. B. Endean. $1.50.
Riley, James Whitcomb. Rhymes of Childhood. Vol. V. $2.
A Dictionary of the Bible. Edited by James Hastings, D.D.

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The Religious World

Professor Tucker's Lectures at Yale

So far as we are able to judge from the condensed reports of the lectures which the Rev. William J. Tucker, D.D., President of Dartmouth College, is giving on the Lyman Beecher Foundation at Yale University, they are among the most practically helpful of any in that now famous series. His general subject, as we remarked last week, is "The Making and the Unmaking of the Preacher." We make further selections from some of the lectures, not trying even to indicate their connection. Every quotation stands by itself, and is worthy of being studied and heeded:

"In relation to truth he (the minister) has a threefold responsibility: (1) To get the truth a hearing; (2) to rightly interpret it to the popular mind; (3) to reach men through a proper and sufficient motive." "Just what form the personal influence will take depends on the man. The humor of one man may be more reverent than the solemnity of another." "Great gifts may repel as well as invite." "No two men can hold the same audience to the same degree." "We need to recognize the need of peculiar methods, which may require peculiar people to use them." "In interpreting truth to the popular mind the preacher needs to know the mind to be reached." "Many men are alienated from the Church by thought who belong to it in spirit." "Make connection between Christianity and the general moral sense of people." "Make the new truth meet the new task awaiting it." "Our motive must be the motive of the Scriptures. Our mind must be that of the prophet." "Preach God in his personality, not in his attributes." "The motive of one time of life will not do for a later period." "The preacher must get a clear understanding of Christ's view of humanity, and he must unconditionally accept it." "Christ gave a new conception of the human race, which, so far as it has been apprehended, has changed the order of the world." "Christ's estimate was not only that of respect for high attainments, nor was it only pity for low estate. It was simply, 'Every man a child of God.'" "Respect is the price of influence. Respect will not pity. Sympathy is the measure of respect." "It is not by pity or charity, but only by sympathy, that we can meet the social needs of to-day." "Beyond believing in men himself, the preacher has the delicate obligation to restore the faith of men in themselves." "The preacher's great obligation to men lies in his interest in the welfare of their souls." "A vital question is, Do you love the men to whom you preach? Not only, do you love the truth, not only, do you love the luxury of proclaiming the truth—you must not love this more than you love the men for whom the truth is."

The Methodist Conferences

As we go to press three Methodist Conferences are being held in New York and vicinity. One is in the Metropolitan Tabernacle in New York, one in Calvary Church, East Orange, and one in Brooklyn. At the time of our writing no action has been taken of special interest to those outside the Church. The only items calling for mention, perhaps, are the indorsement of President McKinley in his Cuban policy, which was heartily extended, and what seems to us the remarkable change of opinion concerning the question of equal lay representation. The proposition received an overwhelming majority in the Newark Conference, and we believe was also carried in other Conferences. Its final success seems now to be assured. At these annual Conferences the location of ministers is determined, and subjects which concern the welfare of the Church are considered. The Methodist communion is the largest and most intensely evangelistic in the United States.

An Appeal from Mrs. Booth

Whatever the differences of opinion concerning the controversy between the Salvation Army and the Volunteers, there can be no doubt about the excellence of the work which Mrs. Ballington Booth has undertaken in connection with the prisons. Her visits to the prisons of the various States and her talks to the inmates form one of the brightest chapters of recent efforts in philanthropy. Her illness for a time interrupted the work, but she has now recovered sufficiently to take up a part of it again. What she calls "Hope Hall" is a place for the help of those who have been in prison but who are desirous of a new start in life. We cannot do better than allow her to speak to our readers in her own language. The following are extracts from a letter which we have received from her:

I am more anxious than ever this spring to bring this matter before the Christian employers of labor. I have recovered sufficiently from my

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illness to be once more back in my office, but am not strong enough to travel hither and thither, reaching myself, with the plea, those who can employ our men. Your paper finds its way into so many Christian homes that I am sure we shall be much helped if you will allow it to carry the message for me.

We have at the present time in our Home quite a number of men for whom I am anxious to find positions as laborers, farm-hands, coachmen, painters, and also some skilled workmen and clerks. Many more will be coming to us this spring, and those who know anything of our work will understand how anxious I am to place them with Christian employers, who will not only, by hiring them, give them a chance, but will be ready with the kind word, and a brotherly sympathy that means everything to a man who is struggling to make a good, true life for himself with the handicap of past difficulties.

All communications upon this subject should be addressed to me as follows:

MRS. BALLINGTON BOOTH,
34 Union Square, New York City.

The World's Conscience

That was a significant editorial which appeared in the "Christian World," of London, of March 17. It begins with these strong words: "When greed and jealousy rage together among the nations, then surely, if ever, is the time for the Church to show them the more excellent way." The article has to do with the condition of things in China and in Africa, and the relation of various governments to them. The thought of the editorial may be briefly summarized in these words: "If nations are capable of conscience, we contend that this conscience should find audible expression through the Church." Leaving references to events on the other side of the water, we come to things with which we are more vitally concerned. The value of this utterance is found in the fact that the "Christian World" has probably a larger circulation than any other religious paper in Great Britain. We make the following extracts: "Perhaps we may give more point to our suggestion of the Church's mission in the present hour if we confine our attention to the relations of the United States and Cuba." "There would be a chance of success, and, at any rate, the trouble would be shortened, if the moral influence of Great Britain were thrown plainly and clearly on the side of the States in their desire to stop the carnival of blood in Cuba." "That Spain can conquer the great island is now entirely and absolutely out of the question. Every man killed in the effort is therefore uselessly murdered. Then let our English, Scotch, Welsh, and Irish Churches unite in pressing upon our Government the duty of morally sustaining our kith and kin when they call upon both armies to cease firing. We would not say one word to increase strife. But we contend that the desire of America to stop the mutual murder in Cuba is more than legitimate; it is worthy of a great and Christian nation. If our churches also feel this, let them say so. Let them warn our Government that any paltering with the claims of humanity will not be excused by sympathy for a monarchy contending against a republic." "Surely it would be a most beneficent and religious achievement on the part of our churches if, on a great issue of our common humanity, they could bring their members into line with the descendants of the Pilgrim Fathers." Such an utterance as that from such a source ought to cause a thrill of gratitude in all patriotic American hearts. The editor of the "Christian World" knows well the people for whom he is writing. He represents the great mass of the Christian people in England. They believe that they have a mission, and that no nation is worthy of the name Christian which does not do all in its power to advance the common interests of humanity. There is such a thing as "the world's conscience," and this editorial has finely and truly indicated some things which will follow if that voice is heard and heeded.

Two Recent Deaths

Amherst College, the Christian ministry, and the whole community have suffered serious loss in the death of Professor Henry A. Frink, D.D., who occupied the chair of Rhetoric and Oratory in that College. Professor Frink was a graduate of Hamilton College, and for many years a professor in that institution. He afterward accepted a call to Amherst, where he has been one of its strongest professors. No man could be more conscientious, and few men were abler. He believed that the training of public men in the art of expression was as important and as sacred as their training in the art of thinking. The effect of his work was visible at Amherst, as it was also at Hamilton. To him many churches are indebted which never heard his name. He was but about fifty years of age. He leaves behind him a record in which his friends may well feel pride.

Another recent death is that of Alexander McLean, D.D., who for twenty-four years had been one of the Secretaries of the American

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Bible Society. He had served the Society with peculiar fidelity, and in the midst of very great difficulties. His labors were too heavy a strain for him, and for some time he had been in poor health. In the administration of that venerable Society he was associated with the Revs. Edward W. Gilman, D.D., and Alexander S. Hunt, D.D. Dr. McLean was an able and useful servant of a Society which holds a large place in the regard of the churches.

The Federation of Free Churches

In our last issue we gave an account of the great meeting of the Federation of Free Churches of Great Britain which was recently held at Bristol. We refer to the subject again for the purpose of observing that the Federation chose for its President for the year 1899 the man to whom more than to any other it owes its existence—the Rev. Alexander Mackennal, D.D., of Bowdon, near Manchester. Dr. Mackennal was Secretary of the International Congregational Council which met in London in 1891. He was the first, and has been the only, Secretary of the Free Church Federation. To his wisdom and genius for leadership the cause owes much of its success. It was fitting that the President for the current year should make the nomination. Dr. John Clifford has done many gracious things, but none more gracious than when he recognized Dr. Mackennal as the real organizer of the movement. No selection could have been more appropriate or more popular. The new President of the Federation is one of the strongest men in English Nonconformity. He has been repeatedly called to more conspicuous positions than the one he now occupies. When Dr. Hannay died, he was chosen his successor in the secretariat of the Union of England and Wales. He preferred to remain with his suburban church, but his influence has been felt far and wide. As a man, a preacher, and an author, few men are more deservedly honored.

A Compensation of History

We are told that preparations are being made in Florence for the four hundredth anniversary of the death of Savonarola. This is another of the compensations of history. It is not strange that there is some difference of opinion as to the exact relation of Savonarola to the Church. Curiously, the appeal is made to Rome to settle the question, as if papal infallibility could guarantee historical accuracy. Whatever the answer may be, the celebration is to go on, and a committee of Roman Catholics is taking part in the movement, with a Cardinal as chairman of the committee. If any man in the history of Florence is worthy of being remembered, that man is Savonarola. The bravery and fidelity of his witness to the truth as he understood it is to this day perhaps the chief glory of the city in which he suffered martyrdom.

Growth of the Disciples of Christ

The numerical increase of the Disciples of Christ is remarkable, for not only is the percentage of growth greater than that of any other of the large denominations, but, unlike them, the Disciples have no constituency from which to draw recruits by immigration. The comparative growth and total numerical strength of the great Churches present much food for thought. The various Churches of the United States made a gain last year of 630,951 communicants—an increase of two and one-fourth per cent.—giving a total Church population of 25,919,027. The Baptist and Methodist bodies each gained one per cent.; the Catholics, Presbyterians, and Congregationalists, two per cent.; while the Protestant Episcopal Church gained three per cent., and the Lutherans four. But the Disciples of Christ report a gain of five per cent., which is more than double the average increase in the United States. For the past eight years the average gain has been a little over 40,000 annually, and if the average is kept up during the next two years the Disciples will have gained during this decade at least eighty per cent., and will report by 1900 a membership of 1,170,000. From present indications this will easily be done. The gain last year was 47,407, and during the four months since the last General Convention more than 50,000 have been added to the churches of the Disciples of Christ.

Dr. Briggs in the Episcopal Church

Professor Charles A. Briggs and his family were confirmed by Bishop Potter at Grace Church two weeks ago. Dr. Briggs has sent to the Stated Clerk of the Presbytery of this city a letter withdrawing from the Presbytery, and it is understood that in due time he will take orders in the ministry of the Protestant Episcopal Church. Dr. Briggs will, we believe, continue to hold his professorship in Union Seminary.

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Correspondence

"The Liberty of the Pulpit"

To the Editors of The Outlook:

I have read with very great surprise your article in the last number of The Outlook on "The Liberty of the Pulpit." The positions there taken are so remarkable that either some of us students of history and church organization have all our lives been laboring under strange misconceptions, or you have been betrayed by the exigencies of controversy into a looseness and recklessness of statement unlike what we are used to in The Outlook.

1. You say, "The orthodox Congregationalists have no creed, and every Congregational pastor is absolutely free to teach the truth as he sees it. To this he is pledged, and to nothing else." This, to use words of your own, "is simply not true." It is not true, at least, of the Congregational churches of New England; and I am assured by the authorities at the Congregational House that what is true of the New England churches is true in general of the Congregational churches of the country. If there are individual orthodox Congregational churches which have no creed and which demand no confession of faith as a condition of membership, and no doctrinal pledges from their ministers upon their settlement, I shall be glad, as a student of Congregationalism, to have you name them.

Every Congregational church in Boston demands a confession of faith from every person joining the church, these confessions being printed in the church manual. In many cases this creed is the Apostles' Creed. I know of no case where it is a milder creed than that; I know of many where it is stronger. In addition to this minimum doctrinal pledge required of all members, the churches have statements of doctrine, varying slightly, but essentially the same, which have been adopted as the doctrinal standard for the Church. I do not know of any Congregational church in Boston which has not such a creed; and when a minister is settled, his acceptance of this is assumed by the congregation, and usually expressly declared by him. Many of these statements are old; but I am told at the Congregational House that a majority of the newer churches have adopted the creed formulated by the National Council Commission in 1883. You are aware that this is one of the mildest of the Congregational creeds; yet this embodies the doctrines that Jesus Christ is the only Son of God, that all things were made by him, that our first parents "fell," that in our alienation God's special way of reaching us is through "supernatural revelations" to a "chosen people" and through Jesus Christ, that the Old and New Testaments were written by men under the special guidance of the Holy Spirit and are the "authoritative standard" of religious teaching, that the sacrifice of Christ is the sole ground of forgiveness of sin, that Christ rose from the dead and ascended into heaven, and that the issues of final judgment are "everlasting punishment and everlasting life."

Do you call the minister who has accepted this creed as a condition of his settlement over a congregation "absolutely free to teach the truth as he sees it"? Do you call this pledge a pledge to "nothing"? Is the minister under slighter doctrinal obligations than the people? Is it not the fundamental position of Congregationalism that the minister is one of the brethren—the minister of the people, not the minister to the people from outside? If distinction is to be made, should not the doctrinal demands upon the simple membership be milder than those upon the ministry? I think the universal feeling among Congregationalists is that they should be. The mildest demand upon the members of the Boston churches is, I say, belief in the Apostles' Creed. Is belief in this belief in "nothing"? Is the man who has pledged himself to this as a condition of membership in a church then free to believe and teach what he pleases, "the truth as he sees it," without withdrawing from that church, or without the church's express indorsement and consent? You will pardon me for saying that the confusion of thought seems to me monstrous.

2. You say, "Subscription to a creed no more prohibits you from endeavoring by all lawful and honorable means to alter the creed, than subscription to a constitution prohibits you from endeavoring to amend the constitution." The illustration is quite beside the point. The fatal difference is this: that while you are working to reform or abolish

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what you consider a bad law, you do not have to keep declaring it a good law, declaring your belief in it—you are perfectly free, and it is your duty, to denounce it as a bad law; while the creed which the "orthodox Congregationalist" who is outgrowing orthodoxy chafes under and condemns is that which he has to recite reverently and give his sanction and approval to every time he admits a man or woman to membership in the church.

3. You declare "the only standard which Protestantism recognizes" to be the Scripture—not narrowly interpreted, but broadly. "The Church of to-day," you say, "in the light of to-day, shall determine what in the Bible is the word of the Holy Spirit." It seems to me that there is great danger here of a subjective rather than an objective dealing with what you elect to consider divine "revelation." But I do not wish to be metaphysical. I simply wish to ask whether this, translated into the vernacular, means anything else than that you will determine that in the Bible to be the word of the Holy Spirit which you, "in the light of to-day," feel to be true and good? Would you concede anything in the Bible which you did not think true and good to be the word of the Holy Spirit, and yield your personal judgment or conviction of truth to it? If not, it seems to me that, instead of conforming to your "standard," you make your "standard" bend to you. My main point here, however, is that you have no right to say that a Congregational minister is "absolutely free to teach the truth as he sees it," even if he were not pledged to a creed, as in every case which I know he is, when you immediately declare his authoritative "standard" to be the Bible, spiritually interpreted. If you do say it, then clearly the man whose authority is his own reason, his own conviction of truth, and who recognizes no Scriptures, Jewish or other, as "the only standard," however great their inspiration and their virtues, is not, in the circles of "orthodox Congregationalism," "absolutely free to teach the truth as he sees it." You are aware that general religious circles are now full of such men.

4. Your original contention, that the great religious reforms of history have all been "reforms of the Church from the inside"—that "Paul did not leave the Jewish Church," that "Luther did not leave the Roman Catholic Church," and that "the Puritans did not leave the Anglican Church"—is most extraordinary. Is not your supplementary word, that they were "turned out," and that their reforms "would have been still more effectual reforms had it not been for the spirit of heresy-hunting" which turned them out, a quibble? Of course the old churches would have been better if they had accommodated and adopted the new truth—it needs no ghost to tell us that. But the thought of their doing it, in every case, is ridiculous. The new truth knocked at the door—every reformer *begins* by trying to reform his own circle; but in each case it collided with the creed. The creed would not accommodate it, it would not bend to the creed; and so, because it was honest, it had to go outside and create its own institutions. Would you have had it do otherwise? The question is not as to the duty of the old Church, but as to the duty of the new truth. In any of these cases, would you have had it make peace with the old Church on the best or only terms possible? Would you have had Paul or Luther or the Puritans "conform"—which was in every case the condition of "remaining inside" the old Church? Was it not precisely when the Apostles, standing on their own feet, began to plant their own churches, that Christianity became a power? Do you urge that the world would be better off to-day if we had no organized Christianity, but only a reformed Judaism? Would it be better if Luther had sunk back into Mother Church and we had had no Protestantism? Would it be better if Elder Brewster and John Robinson and Cromwell and Milton had "conformed," and there had been no "Mayflower," no Commonwealth, and no Congregationalism? This, and not the impossible, chimerical duty of Caiaphas or Leo or Laud, is the question of history and the question for us.

EDWIN D. MEAD.

Boston, Mass.

[An editorial in reply will be found on another page.—THE EDITORS.]

Nurses for the Klondike

To the Editors of The Outlook:

Referring to the letter of Lady Aberdeen regarding an expedition of nurses to the Klondike, I would inform your readers that there is and has been for over a year a hospital with trained nurses at Circle City.

It is under the management of Bishop Rowe, Missionary Bishop of Alaska, and in charge of ladies, who are doing a great deal to alleviate the sufferings of the sick among

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the miners not only in Circle City, but in Dawson and other mining districts. Information can probably be furnished at the Mission House, 281 Fourth Avenue, New York City.

JOSEPH D. HOLMES.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I am trying to get at the true meaning of Philippians ii., 5–11. 1. What is the real meaning of μορφῇ θεοῦ? 2. Does ὑπάρχων assert the pre-existence of Christ, or does it imply that Christ had to begin to be μορφῇ θεοῦ? 3. What did Christ lay aside when he took upon himself the μορφὴν δούλου? 4. Why is ἀνθρώπων used, instead of ἀνθρώπου, in the phrase "in the likeness of men"? 5. What distinction do you make between σχῆμα and μορφή? 6. Is εἶναι ἴσα θεῷ a proof that Christ is God? 7. Who was exalted highly, the man Christ, or the Divine? Can God be exalted? 8. Does this passage teach probation after death and universal salvation?

W. C. L.

1. Strictly, "a form of God," *i. e.*, a divine form. 2. ὑπάρχων means simply "subsisting." Pre-existence is not implied in the word, but in its relation to the context. 3. Whatever could not be contained in or find expression through a human organism. Such a self-limitation of the divine is involved, says Dr. S. Harris, in every act of the Creator—"the highest coming down to the lowest to lift it up." 4. Community with mankind is expressed more strongly by the plural. 5. σχῆμα means "condition," including the environment as well as the individual μορφή. 6. No; see the R. V. rendering of the American Committee: "a thing to be grasped" (ἁρπαγμα) is not a thing in possession. 7. The same being that underwent the limitation; the Spirit under limitation is called human, above limitation is called divine. The human and the divine spirit are essentially identical in nature. 8. It does not teach these doctrines; it accords with them; but these are not the only doctrines of the future with which it accords.

Be kind enough to explain what Jesus says about praying in the parable of the unjust judge (Luke xviii.). What I want to know is, Does he encourage praying or discourage it?

H. F. C.

He encourages praying, but discourages impatience at the delay of answer. Verse 1 shows this. Verse 8 intimates that the answer to prayer may not be recognized when it comes, just as Jesus was not welcomed as the fulfillment of the hope of Israel, because he was not the sort of Redeemer that the people looked for.

Please tell whence the custom originated of kneeling at the "Lord's table," as practiced by the Romish Church, the Church of England, the Protestant Episcopal and Methodist Episcopal Churches of America.

E. T.

The Schaff-Herzog Cyclopædia says: "Kneeling during the participation in the Eucharist does not occur until the twelfth or thirteenth century." It may have originated in the older custom of kneeling to receive the blessing at the end of the sacramental service. "E. T.'s" other question was answered on page 890, April 2.

Please inform me what are some of the best books to use in connection with the study of the New Testament for the juvenile scholars in Sunday-school. I mean books that the scholars could understand if read to them.

W. A. K.

"Gentle Jesus," by Helen E. Jackson (Whittaker, New York), "The Bible Story Retold for Young People" by Professors Bennett and Adeney (The Macmillan Company, New York), "Jesus the Carpenter" (Longmans, Green & Co., New York).

In reading in your issue of March 12 Dr. Gilman's letter and your comments, I am surprised to find him speaking of the Bible Society's Bible as a reprint of the Authorized Version. . . . "That title and that book are reproduced," etc. Now, no one knows better than Dr. Gilman that the Bibles of the present day, "whether sent out by any of the privileged presses of Great Britain or issued under the auspices of the American Bible Society," are *not* an exact "reprint" of either of the editions of 1611; that it is not strictly true that "that title and that book are reproduced." It were much to be wished that one could elicit from the Society a precise statement of *what text* their printers are instructed to follow—certainly not Blayney's standard on the one hand, nor, on the other, their own revision revoked by the managers in 1852. To call it, with Dr. Gilman, "the Bible of our fathers," avails little till we are told who are meant by "our fathers." The Bible of the "fathers" of New England was "the household Bible" of their day, the *Genevan* version, which was only gradually supplanted by the "Authorized," aided by the device of tacking to the latter the "Genevan spectacles," as the notes of that edition were popularly called.

CRITICUS.

Can any of your readers furnish me with any information regarding the changes in the price of house-rent and of table board during the years from 1860 till the close of the Civil War?

C. B. S.

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For the Little People

A Revised Version

By Rosetta M. Spencer

Put on your thinking-caps, my dears;
The question I'll ask next
Is this: Who can remember
Last Sunday's Golden Text?
With elder sister's glance of pride
Upon the wee lad at her side,
A little girl raised high her hand
And gave her curls a toss—
"I 'member, teacher, every word—
'Am I my brother's boss?'"

South Wind and the Flower Fairies

By Helen M. Richardson

There was a giant named South Wind, who roamed over the country in the springtime. He carried with him a silver trumpet, and many a merry tune he played as he wandered over the hills and through the woods.

He was the friend of the flower fairies, who always rejoiced at his coming. Often they heard him a long way off, and hastened to meet him.

One bright spring morning South Wind woke very early; yet the sun was up before him, shedding his bright beams abroad over the land, warning the giant that he must be off if he wished to catch the flower-fairies napping.

The kingdom of the flower-fairies was a busy place at this season of the year.

Their Queen spent a great deal of time upon their dresses, which were very beautiful. But they were always ready when needed, and such a thing as an *old* dress was never heard of in Fairyland.

Blowing softly upon his trumpet, South Wind started on his way.

The trees were bare, the grass withered, the birds still absent. But South Wind swept through the air rejoicing.

"I'll soon wake them up!" he shouted. "They won't sleep long after hearing this!" And he puckered up his lips, and puffed out his cheeks, and blew a long, shrill blast.

He had not gone far when he fell in with a demure little thing clad in gray, idly swinging upon a twig by the roadside. Never before had South Wind seen a fairy so soberly dressed. But he remembered that he was very early, and must expect many surprises.

He stopped and saluted her. It was a strange greeting, but this giant never did things in an ordinary manner, and when he blew a merry blast that nearly took the fairy's breath away, she gasped:

"Oh, sir! will you kindly let me pass? I'm on my way to Fairyland."

"Just where I'm going!" cried the giant, shaking with laughter; for he was not used to such primness. "We'll travel along together. I'm early, or I should have had company long ere this"—thinking of the many flower fairies who would be delighted to change places with this unattractive little object.

"Pray what is your name, Miss Gray Coat?" he asked, putting his trumpet to his lips again and blowing lightly upon it.

But the little sprite pulled her jacket up round her ears, straightened herself primly, and made him no answer. Hereupon the giant laughed again, a merry, good-natured laugh; yet it nearly shook the tiny thing from the twig to which she was clinging, and the giant, seeing that she was frightened, said:

"Your pardon, Miss Gray Coat, for my rudeness; but methinks a gayer dress would better become you."

"I know my dress is sober," replied the fairy, bravely, "but you must remember that it is very early to be going to Fairyland. I am among the first of the fairies that enter the kingdom; and when I received orders from our Queen to be ready to start this morning. I also had word to wear my coat, as it is still quite cold. This is why I am so plainly dressed. A few weeks later I shall be as gay as any of them."

Then, turning quickly, she gave the giant a sharp blow with her little wand, which so astonished him that he lingered no longer, but swept onward to the woods.

A blast from his trumpet sent the dry leaves flying in all directions, and South Wind caught sight of several little pink-hooded faces peeping out of their bedrooms. To one he called out:

"Ah, pretty Arbutus, isn't it early for you to be stirring?"

"I couldn't have come, but for this," she

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answered, pointing to the hood tied snugly under her chin.

"Perhaps you can tell me something about an odd creature that I have left a short distance back, by the side of the road. She wears a very plain suit of gray, and says she is on her way to Fairyland."

"Why," said Arbutus, with a merry laugh, "that must be Pussy Willow! Our Queen always sends her out early to see if Jack Frost has gone back to Iceland. She wears her coat for the same reason that I wear my hood."

Then, with a shiver, she cuddled down among the leaves again. But she left a sweet fragrance behind her, which South Wind stored carefully in his trumpet, that he might sweeten the air as he journeyed onward.

One night the giant slept upon a tree-top. When he awoke it was to the sound of fairy voices.

Round about him danced fairies in delicate yellow-fringed dresses. Each, as she passed, touched him with her wand.

Very still lay South Wind, holding his breath lest the tiny things should vanish. Thus they sang:

Gray Coats no longer!
Our Queen has set us free.
Wake! giant South Wind,
Our transformation see!

Then one, more venturesome than the rest, brushed him lightly with her finger-tips, singing:

Take up your trumpet!
Leave your leafy pillow!
And join in the revel
With fairy Pussy Willow!

Up sprang South Wind and seized the little creature in his arms; while after them trooped a whole army of the daintiest little sprites that ever tripped upon the greensward.

Just in time, too. Fairies in pink and white, yellow and blue, danced everywhere. And as South Wind chased them over the hills and meadows, he thought the Pussy Willows as fine as any.

For Sick Dolls

Hospitals, you know, are where sick people are taken to be made well; where broken bones are mended, and cuts and bruises healed; wonderful things we know are done these big buildings by those wonderful men, the doctors and surgeons. How many of us ever think that dolls need a hospital? Usually when anything happens to the dolly mother can fix it, and once in a while the dolly is carried to the toy-man, when the break is very bad and needs special attention. But did you ever think of the hundreds and hundreds and hundreds of poor dollies who have no mothers? These are the dollies still on the shelves of the toy-stores—the dollies brought over in boxes from Europe—the dollies packed in boxes at the factories, and sent on long journeys on the railroad trains; and then stupid boys who do not love dolls, and think girls are foolish because they do love them, unpack them, and throw them down in piles, and consequently the poor little dollies have their legs broken, and their arms broken, and their heads cracked; and, worst of all, have their beautiful brown or blue eyes put out by somebody who is careless in handling them, or in the rough journey in cars and on trucks. But, of course, there is no little mamma to carry these dollies to a big mamma to be made well.

In New York there is a little sign which says, "Dolls' Hospital." This dolls' hospital has a window, and in it are dolls' legs without any bodies, and arms without any dolls, and hands, and eyes, all piled up; and this dolls' hospital is for dolls without mammas. Of course this does not mean that the dolls with mammas could not be treated there; it only means that this hospital is meant for the dolls who have no mammas; and the principal surgeon tells you that she got her education and training at a big doll-factory where the dolls are made; that she learned how to make the doll's face all new and smooth where it had been cracked; that she learned how to put the finger on so that you could not tell it from the original finger of the hand; she learned how to put the joints together so that the shoulder or knee or elbow joints would work just as well as though they had never been broken. She says she must be very particular with her work; that if an eye is gone she must find one that will exactly match the other eye, or else those who bring the dolls to her will not be satisfied. She has even learned how to put a new nose on a doll. Probably if your dolly needs mending, and you are on an elevated train sometime, when you come down the stairs at the street you will find, not far away, the Dolls' Hospital.

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The Home Club

Art in the Public Schools

Dear Outlook: The "Women in Council" of Roxbury, pursuing the course outlined by the Education Committee of the Massachusetts State Federation of Women's Clubs, had two very suggestive papers presented by club members on the "Duty of the Club to the Public School" and "Club Influence for Æsthetic Culture." The outcome of the discussion following these papers was a vote to use the money that had been already set apart for the good of the schools, to buy works of art for buildings in Roxbury, where there was little or nothing of real art. The committee devoted much time and thought to selecting the masterpieces and to placing them in neighborhoods where the best results might be looked for. Two carbon photographs of the Sistine Madonna were chosen, a Madonna della Sedia, Andrea del Sarto's St. John (for a boys' school), Murillo's St. Anthony, and two casts, Luca della Robbia's "Singing Boys," and the Victory from Trajan's Column. One member gave some photographs for folio matter and a "Notre Dame," which was framed by the Committee. Another member contributed Murillo's "Children of the Shell" for one of the primary schools. It was known that a teacher had promised herself a present in the form of a Millais for her school-room. The money had been carefully set aside from time to time until the amount was gained, when suddenly sickness at home made it necessary to take the money for other purposes. A club member sent word to the teacher that she might buy the picture and have it framed as she wished. The expense was borne by the club member, and the teacher's heart was gladdened when she found that the picture was hers to give to her pupils.

The "Women in Council" realize that this is a mere beginning, that other gifts must follow if the school homes are to be really beautiful. Hence the grammar schools were supplied before the lower grades. For, aside from the fact that a greater number of children would be reached in this way, and eventually those who are now in the primary schools, there would be the greater incentive to pupils, teachers, and friends to add other works of art than would be possible among younger children. Two primary schools, however, were included in the list, from one of which a little boy writes the following letter, referring to the "Madonna della Sedia:"

Dear Miss S——:

Last Friday afternoon the expressman brought the picture, just before we were dismissed. When we came to school, the janitor had hung it on the wall. I thank you very much, and I thank the "Women in Council" too. *I think all the children like it as well as I do.* I think it is very beautiful. The Madonna has a beautiful face, and you would think she was looking down at us. She has a baby in her arms with chubby hands and feet.

Your friend,
E. S.

The expressions of appreciation and gratitude that have come from teachers and children prove that the want supplied by the club was real and not fancied. Teachers have written to know where they might find fullest accounts of artist and subject, and have manifested so lively an interest that one is tempted to ask why more is not done for the schools?

C. S. A.

All of the readers of The Outlook, without doubt, will be interested in the above letter. From all over the country there come communications showing that what may be called the art awakening in the country has begun. This very enthusiasm has in it the element of danger. Every community which attempts to accomplish anything in the way of art education in the schools should realize that comparatively few people in any community are sound art critics; comparatively few know the difference between the true and the false in art. If a picture is pretty, that settles it. Some of our school-rooms are such hodgepodges that the effect must be most confusing, if not actually demoralizing, to the art sense of the children. It should be made a law, operative in every community, that nothing shall be hung on the walls of the public schools without having been subjected to the highest art criticism within that community, or the services of which can be commanded by the community. The confusion of art objects in the homes even of refined people demonstrates how superficial the art education in this country has been. One feels inclined at times to suggest an art censor, whose business it shall be to remove from all the homes objects that are ugly in themselves, or unrelated to other things in the room, or out of harmony with the rooms in which the so-called art objects are placed.

Under the new Charter in New York an Art Commission has been established. The Mayor has, in his selection under the limitations provided by the Charter, shown that he is in thorough sympathy with the newly awakened art interests in the city over which he has the honor to preside. It is to be hoped that one of the first uses made of this new Art Commission will be by the school authorities; that they will, for the sake of the unconscious education of the children in beauty and æsthetics, in some way put the subject of the art objects introduced into the schools entirely under the control of this most admirably equipped committee. This in no sense means that the technical education

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of the children shall be subjected to the control or the authorized criticism of this Commission. The Charter distinctly states that no object of art—defining the word in its broadest sense—shall be hung on any wall of any building owned by the city without the consent of this Commission. This would seem naturally to put this subject of the decoration of the school-rooms under the supervision of this Committee, which may also be a factor in contributing to the decoration of the school-rooms. As the Commission has the authority to demand models and plans for works of art, municipal buildings, and decorations for buildings, there will accumulate in time a valuable art collection which might well be used to circulate through the upper grades of the schools, especially plans for buildings which would serve the double purpose of being an ideal and lesson in exactness, and an object in higher mathematics which would prove conclusively that mathematics had an object beyond that of getting the right answer. But the first step must be to eliminate all forms of art not of the best from every school-room in the city; and this Art Commission, and its method of work, ought to become a model for every city in the country. It does not follow that a teacher of drawing is an art critic; nor does it follow that a committee on drawing constitutes art critics in the true definition of that term.

Better nothing on the walls of the school-room than poor pictures; there cannot be a lower form or more disastrous form of education than a school-room lined with a lot of framed pictures having no relation to each other, no foundation thought in the collection, no pinnacle of attainment in the positive education of taste; for it should be remembered that one of the greatest and best of art critics, in reply to a comment on art, "It is a matter of taste," said, "Yes: good or bad taste."

A citizen of Chicago has offered through the Art Department of the Central Art School a prize of $2,500 for a color sketch which will present the most practical suggestions for decorations of a school-room.

Meat Inspection

A few years ago Government meat inspectors were appointed and assigned to the several packing-houses in the West. Recently one of the meat inspectors charged one of the packing companies with attempting to bribe him. An indictment was secured against the foreman of the packing establishment, but this indictment has just been quashed, the judge deciding that the law which created the inspection of packing-houses by Government inspectors was invalid; that the carcasses inspected were not subjects of inter-State commerce, and therefore the Government had no right to impose police regulations at the packing-houses. The judge decided that courts had no right to interfere with matters that should be controlled by the State. As this law has in a measure been a protection to the homes of this country, the declaration that it is invalid, and that the inspection of the packing-houses is not a subject for Government control, makes it necessary that the women of the several States should work more actively than ever to establish local Health Protective Associations, especially with a view to influencing State legislation. While this decision may not interfere with the Government inspection, as it is based solely on the theory that the meat slaughtered was not designed for inter-State commerce, it behooves the women of the several States to have the law carried out in spirit as a measure of protection against disease.

A Step in Advance

At Radcliffe College a step has been taken which will meet with the approval of the friends of higher education, and of college education for women, and arouse the interest of those who have not recognized that a college training is a foundation for right living, and not merely a tool for earning money. In the establishment of a course of eight lectures on Kindergarten Principles and Methods, by one of the leading kindergarten trainers in the country, Miss Laura Fisher, Radcliffe has made that combination in the educational chain for which the country has been waiting. The subjects of the eight lectures are: "The Kindergarten Ideal," "The Symbolism of the Child," "Froebel's Mother Play," "Froebel's Idea of Imitation," "The Kindergarten Gifts," "Froebel and Herbart," and "The Kindergarten and the School." This course of lectures is given in connection with the courses of education and teaching, completing a circle in education.

Hear no ill of a friend, and speak as little as possible of an enemy; believe not all you hear, nor speak all that you believe. Say what is well, and do what is better.—*William de Britaine.*

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The Outlook

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PRESIDENT M'KINLEY'S long-expected Message on Cuba was sent to Congress not far from noon on Monday. Its general tenor was in accordance with the indications generally accepted by the press and people before its issue as showing the President's intentions and policy. We quote entire the paragraphs in which the President calls for action by Congress:

I ask the Congress to authorize and empower the President to take measures to secure a full and final termination of hostilities between the Government of Spain and the people of Cuba, and to secure in the island the establishment of a stable government capable of maintaining order and observing its international obligations, insuring peace and tranquillity and the security of its citizens as well as our own, and to use the military and naval forces of the United States as may be necessary for these purposes.

And in the interest of humanity and to aid in preserving the lives of the starving people of the island I recommend that the distribution of food and supplies be continued, and that an appropriation be made out of the public treasury to supplement the charity of our citizens.

The issue is now with the Congress. It is a solemn responsibility. I have exhausted every effort to relieve the intolerable condition of affairs which is at our doors. Prepared to execute every obligation imposed upon me by the Constitution and the law, I await your action.

These recommendations are followed by a reference to the suspension of hostilities in Cuba by Spain, with the comment, "If this measure attains a successful result, then our aspirations as a Christian, peace-loving people will be realized. If it fails, it will be only another justification for our contemplated action." The Message begins with a long, thorough, and convincing historical review of the entire subject. The President points out that the present revolution is only one of several such disturbances which have caused the United States enormous loss in trade, and have, "by the exercise of cruel, barbarous, and uncivilized practices of warfare, shocked the sensibilities and offended the humane sympathies of our people." He then refers to the efforts of President Cleveland to bring about peace and their failure; to the institution in October, 1896, of "the policy of devastation and concentration;" and to the fact that by March, 1897, the mortality among the reconcentrados from starvation and disease exceeded fifty per cent. of their whole number—adding, "It was not civilized warfare. It was extermination. The only peace it could beget was that of the wilderness and the grave."

The history of the attempts of the present Administration to improve the condition of affairs in Cuba is next considered—the overtures made to the Spanish Administration which succeeded that of the assassinated Prime Minister Canovas; the successful demand for the release of the American citizens imprisoned in Cuba; the appointment of a Cuban Relief Committee; the appeal to the American people for contributions, and the action of the Red Cross Society; finally, the recent obtaining of the revocation of the reconcentrado order, and Spain's action in appropriating money for the relief of the sufferers. Still, it is said, the situation remained unendurable, and on March 27 this Government made propositions, through Minister Woodford, looking to an armistice until October 1. To this Spain replied, offering to intrust the effort to make peace to the Cuban so-called autonomous parliament. This was quite unsatisfactory, as the parliament does not meet until May 4, and its powers are vague. What action should our Government take? Forcible annexation, the President says, would be "criminal aggression;" recognizing belligerency would "accomplish nothing toward the one end for which we labor—the instant pacification of Cuba and the cessation of the misery that afflicts the island;" recognizing the independence of Cuba has no historical precedent clearly

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applicable to the present situation, and, the President adds, "from the standpoint of expedience I do not think it would be wise or prudent for this Government to recognize at the present time the independence of the so-called Cuban Republic." As to intervention, the President holds that there are good grounds for such action—first, in the cause of humanity; second, for the protection of our citizens in Cuba; third, from the injury to our commerce and the devastation of the island; fourth, from the constant menace to our peace in many and unexpected ways arising out of such a war at our doors. The last reason is illustrated and enforced by reference to the destruction of the battle-ship Maine. Of this the President says:

> The destruction of the noble vessel has filled the National heart with inexpressible horror. Two hundred and fifty-eight brave sailors and marines and two officers of our navy, reposing in the fancied security of a friendly harbor, have been hurled to death, grief and want brought to their homes, and sorrow to the Nation. . . . The destruction of the Maine, by whatever exterior cause, is a patent and impressive proof of a state of things in Cuba that is intolerable. That condition is thus shown to be such that the Spanish Government cannot assure safety to a vessel of the American navy in the harbor of Havana on a mission of peace, and rightfully there.

Spain, it is added, has proposed an impartial investigation into the causes of the Maine disaster by a board of experts, whose decision Spain offers to accept in advance; no reply has been made to this suggestion. In view of all the facts, President McKinley declares, "The war in Cuba must stop," and makes the requests for action by Congress quoted above. On another page we comment editorially on the Message. Both branches of Congress referred the Message, without debate, to their Committees on Foreign Affairs.

The presentation last week to the Governments of Spain and the United States by the representatives of Germany, Austria-Hungary, France, Great Britain, Italy, and Russia of an expression of hope that peace may be maintained and order restored in Cuba had two immediate and important results. The first was in the United States, and is found in the fact that President McKinley's reply afforded the first official statement of his position which was at all explicit. The position taken was essentially that of the Message outlined above. The visit of the Ambassadors in a body to President McKinley was a picturesque and interesting event, and the acceptance by our Government of such a joint note a novelty in our diplomatic history. In Spain the joint note of the Powers and the Pope's influence afforded an opportunity for the Spanish Government to make some concession without too greatly straining the Spanish feeling of pride and of aversion to anything sounding like compulsion. The concession took the form of an order to Captain-General Blanco to suspend hostilities in Cuba for the present Unofficially there has been an intimation that Spain would gladly see the United States withdraw its war-ships from the neighborhood of Cuba and the Philippine Islands during further negotiations. No duration of time for the cessation of hostilities is mentioned, but it is understood that the order contains a suggestion of negotiations for peace with the insurgents.

This is not an armistice in any sense of the word, nor does it even include a request to the insurgents to join in an armistice. The word armistice, by the way, has been constantly misused in the press the past week, and even the Spanish Minister is reported as making public a note in which he says that "General Blanco has been ordered to proclaim an armistice." An armistice is, of course, an agreement between two hostile Governments or generals for a mutual cessation of hostilities. In the present case, so far from an armistice having been determined on, Señor Quesada, speaking officially for the Cuban Junta, says positively that "the Republic of Cuba will not consent or hear of any negotiations for armistice or suspension of hostilities unless the basis is the absolute independence of Cuba." This declaration, together with the unwise and ill-tempered expressions made in the early part of the week by Mr. Rubens (the counsel here of the Junta), to the effect that the insurgents would absolutely reject intervention by the United States unless preceded by the recognition of the independence of the Cuban Republic, and would if necessary turn their arms against the United States, has done much to convince people here that if our Government is to restore stable peace to Cuba it may encounter difficulties with the insurgents as well as with Spain. The word intervention, like "armistice," is also being used very loosely in the discussion of Cuban affairs. It might seem to mean anything

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from a polite diplomatic remonstrance to the bombardment of a city. A resolution such as President McKinley's Message suggests to Congress would certainly imply that our Government would not consent to a continuance of the present condition of things in Cuba, but would, if necessary, resort to arms to bring about a cessation of the suffering and anarchy now existing. It should be remembered that any action involving the independence of Cuba must, under the Spanish Constitution, come before the Cortes, which does not meet until May.

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The delay in sending the President's Message to Congress last week gave time for the withdrawal of Americans from Cuba. Consul-General Lee reached Key West on Saturday evening. With him came the other American officials, most of the Americans then still remaining in Cuba, and many Cuban refugees who believed themselves to be in danger in Havana. There is a likelihood of great suffering among many of these refugees. A deplorable but necessary result of the withdrawal of Americans from Cuba is the immediate cessation of our efforts to relieve the reconcentrados. Miss Barton and the other Red Cross agents have, at Consul-General Lee's advice, left the island; we have no consular officials in Cuba to assist in distributing supplies; and the regular freight and passenger service between Cuba and the United States has practically ceased. Considerable supplies of provisions are still left in Cuba, but there is little guarantee of their wise distribution. On another page will be found a letter from a staff correspondent describing the debate in Congress on Cuban matters during the week, and giving some personal impressions of men and things in Washington during the most exciting week the National capital has had for many years. In the Maine affair little of importance has occurred during the week. A London manufacturer of torpedoes and mines has declared that he some time ago sold the Spanish Government many explosive mines, and that some of them were specially constructed to use in harbors, and were such as might easily have produced the destruction of the Maine. He also says that these mines could not have been exploded accidentally. Señor Bernabe, the Spanish Minister to Washington, in the public note above referred to, says:

Public opinion in this country appears to ignore the fact that the loss of the Maine was immediately followed by official and reiterated expressions of condolence from her Majesty the Queen, from her Government, from her *chargé d'affaires* in Washington, and from the authorities in Havana—all of which tended to affirm the horror which this disaster has caused to arise in Spanish hearts, as also the sympathy felt for the United States Government and navy and for the American Nation.

❀

If war between Spain and the United States should break out, a question of the greatest importance will be that of the right of searching neutral vessels. Last week a Member of Parliament asked for information on this point, and Sir Richard Webster, the Attorney-General, intimated that the United States had relinquished the right to search and capture neutral vessels, while Spain had not. This is rather enigmatical, and certainly does not coincide with the answer given later on by the same authority, to the effect that "the right of search for the capture of contraband of war undoubtedly exists." The accepted view, as we understand it, is that the United States, while vigorously maintaining that neutral rights are to be liberally construed in war, maintains also its right to search neutral vessels for contraband of war. Certainly we do not claim the right to seize a neutral vessel not containing contraband of war goods, nor (we imagine) does Spain. But both possess, in common with all nations, the right of search, modified by the obligation to use it as inoffensively as possible. Neither Spain nor the United States signed the Declaration of Paris, in which the Powers agreed to the principle that "free ships make free goods," but the United States, at least, holds the principle involved in that doctrine. As to the sending out of privateers, there seems to be no doubt that both countries may do this, under their several interpretations of international law. Spain, as a matter of fact, is preparing already to do this; it is considered unlikely that the United States will care to exercise its nominal right in this respect.

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No action by the Navy Department towards the creation of an auxiliary fleet has been more businesslike and satisfactory than the purchase of four fine steamers of the Morgan Line, plying between New York and New Orleans. These boats are El Sol, El Norte, El Rio, and El Sud. They are nearly four hundred feet long and nearly fifty feet beam, with about 4,600 tonnage each. They are

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the stanchest vessels of our coastwise merchantmen, and their sides are not so high that their armor protection will be very expensive; they can maintain sixteen knots an hour over long distances, and their coal capacity is remarkable. This comparative independence of coal bases will enable them to be of use to us as far from home as would be possible to any boat now in the navy. Their speed is sufficient to keep them out of the reach of an enemy's vessels, with the exception of specially fast cruisers. Hence, aside from the American liners, the Morgan boats are the best adapted of any of our home craft for auxiliary fleet purposes. It is interesting to note how they are to be equipped. On the forecastle of each it is proposed to mount a six-inch rapid-fire rifle; then come broadsides of ten five-inch rapid-fire guns. A secondary battery will consist of twelve six-pounders and six machine guns. This will make them more formidable than our cruisers of the Raleigh and Cincinnati class. From the water-line up, a belt of armor-plate will be attached along the sides. Around the machinery spaces coal-bunkers will be built, and coal protection will also cover the magazines. Finally, each vessel will have an equipment of torpedo-launching apparatus and of search-lights. The boats have been cleverly rechristened the Yankee, the Dixie, the Prairie, and the Yosemite, thus representing all sections of our country. Up to the present the following system of nomenclature in both the regular and the auxiliary navy has been carried out: battleships are named for States, cruisers are named for cities, monitors for Indian tribes, gunboats are variously named, torpedo-boats for naval heroes, tugboats for Indian chiefs, and yachts for birds and insects. It is a satisfaction to add that our auxiliary fleet now consists of about thirty vessels. Besides these, double that number of regular navy boats are ready for service—a united force greater than that ever before possessed by us. It is our greatest guarantee of peace, or, if we must fight, of speedy victory.

The local elections in Ohio show decided Democratic gains, but these may probably be attributed to the natural reaction after a hard-fought campaign rather than to any change of National sentiment. In the malarial and feverish conditions of modern American politics some degree of periodicity may be reckoned on. There is always a multitude of active political workers who have either been promised office or have been led to hope for it, whose disappointment counts heavily against the party in power. The theory that the Ohio reaction is due to the agitation caused by the charges of bribery against Mr. Hanna is not, probably, well founded. The legislative committee having this matter in charge has not yet reported, nor is it known what its report will be. The best information attainable at this distance would indicate that even those to whom Mr. Hanna's works and ways are highly offensive regard him as most fortunate in his enemies. Several of those most active in the prosecution of these charges have themselves been involved in accusations of bribery during the present legislative session. There is no doubt that Mr. Hanna used money very freely during the last campaign, not only in distributing literature and hiring bands and paying speakers, but also in securing the co-operation of men of local influence who gave their time to the work of getting out votes. The services of recognized leaders of labor organizations, and men who were prominent and popular among the farmers, and all such persons, are highly valued by a practical organizer like Mr. Hanna, and generously paid for. It is probable that a good many men of this character earned, during the campaign last summer, two or three times as much money as they could have earned in their daily employment. This is regarded as a legitimate use of money in elections. It is not bribery by legal definition, and it is doubtful whether there is much active public sentiment which clearly condemns it. Perhaps this is the point on which the moral judgment of the people needs education. It is difficult for the unsophisticated conscience to draw any very clear moral distinction between the use of money in this way and the purchase of votes. And it is natural, and not, perhaps, to be greatly deprecated, that a man who uses money freely in this way should be suspected of bribery. The evidence already published, while it indicates the use of money in Mr. Hanna's election to the United States Senate, and seems to call for some response from him, cannot be said to bring the charge of bribery directly home to him. At present there is good reason for doubting whether Mr. Hanna is guilty of the clumsy crimes charged upon him, and small reason for believing that the Republican losses in the

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local elections are due to these accusations. But the political conditions in Ohio, as well as in New York and Pennsylvania, are such as to inspire a great deal of reflection on the part of sober men.

Of the other elections last week, only that in Chicago possessed wide public interest. That in Rhode Island was a foregone conclusion. The Republicans re-elected Governor Dyer and his associates on the ticket by a very large majority, and the re-election of United States Senator Aldrich by the Legislature is quite certain, and, indeed, has never been in doubt. In Nebraska also a Republican victory was assured, and the only earnest contests were on the license question; it is reported that the number of towns voting in favor of license was considerably increased. Readers of the articles lately printed in The Outlook about the municipal campaign in Chicago will learn with regret that Alderman Powers, against whom Hull House and the Voters' Reform League made such a strong fight, was re-elected. So also was his equally notorious colleague, "Bath-House" Coughlin. Both received large majorities. E. F. Cullerton and a few other ward politicians of the worst kind were also elected. But, as a whole, the influence of the Municipal Voters' League had a distinctly good effect; indeed, a majority of the candidates indorsed by the League were elected. The Chicago "Times-Herald" claims twenty-five reform Aldermen against ten "gang" Aldermen—a splendid showing, even if some allowance is made for differences of opinion about some of the men. Democrats made great gains in the older parts of Chicago; they will have all the town offices, and will control the Council by a majority of about twelve. Mr. Ackerman, the Republican candidate for the office of Assessor, was defeated by a majority of almost two to one.

The Legislature of Maryland has appropriated for the uses of the Johns Hopkins University the sum of $50,000 a year for two years, without conditions, so that for the present the University can continue its work without contraction of its activities or reduction of its teaching force. The reasons presented by the University in behalf of its application for aid were so many and so cogent that they could not have failed to convince any body of open-minded legislators. No educational institution in the country, with so short a history behind it, has established so many claims upon the support of the community in which it is located, or upon the country at large It is not too much to say that the prosperity of the Johns Hopkins University will be in a real sense the measure of the higher prosperity of the State of Maryland, and that, if that University is permitted to have its normal growth for the next ten years, it will do more to give the State of Maryland standing and dignity than any other single feature of the life of the State. There is no question that the standing of the University of Michigan has not only given the State of Michigan its peculiarly high reputation among people throughout this country, but has made the name of the State familiar with people on the other side of the Atlantic, who, as a rule, are largely ignorant of geographical divisions on this continent. The Johns Hopkins has been saved the painful experience of reducing its force and narrowing its field, but no university with its impetus and spirit can be restrained in its growth. In order to hold its own the Johns Hopkins must have a chance to expand and advance. It needs generous endowment. Ten professorships of $100,000 each, provided by generous and appreciative men and women throughout the country, would not only put the University on a basis of permanent prosperity, but would give stimulus and encouragement to the entire educational movement throughout the United States.

The Classical Conference recently held in Ann Arbor brought together the most representative group of classical teachers which this country has probably seen. Held under the auspices of the Committee of Twelve appointed several years ago by the American Philological Association to discuss the question of the teaching of Latin and Greek in secondary schools, the Conference was notable for its marked hopefulness with regard to the position and teaching of the classics in the higher and secondary schools. During the last three years much greater time has been given to Greek study in the high schools of a number of Southern and Western States than ever before in their history. The Chicago schools reported, through Professor Nightingale, a remarkable interest in

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the study of Latin. Professor West, of Princeton, in his address on "The True Spirit of Classical Culture," emphasized as the fruits of this culture the power of clear thinking, of refined thinking, and of ideality of thought. On the question of requirements for entrance examinations there seemed to be a general agreement that uniformity in these requirements must be secured, not by depressing, but by raising, the standard. Professor West carried the conviction of his hearers with him when he declared that the real struggle in education was not between classical and scientific study, between which there could be no real antagonism; but between classical and scientific study on the one side and undue utilitarianism on the other side—a utilitarianism which would rob education of its elements of culture and reduce it to a purely technical preparation for practical work.

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The bill passed at the last session of the New York Legislature, and approved by Mayor Van Wyck, of New York, known as the Ahearn School-Teachers Bill, provides for an increase, during the first year of its operation in the Boroughs of Manhattan, Bronx, and Brooklyn, of about one million dollars in teachers' salaries. This great increase, while perhaps a right thing in itself, should not be made at a time when it is impossible to obtain a single dollar from the sale of bonds for the purpose of building new school-houses. In the case of Brooklyn the number of new sittings added to the schools this year will be not over 2,500. Last year the increase in the register and average attendance was over 10,000. The normal increase is about 7,000. In October there will be from five to ten thousand children knocking at the doors of the school-houses and unable to find admission, except, perhaps, in half-day or afternoon classes. Under these circumstances it is the first duty of the city to provide school accommodations for these children, not to increase salaries. But not only is the time inopportune; the principle underlying this bill is vicious. It provides that the minimum salary shall be $600, that in ten years a teacher shall receive $800, and that all teachers who have taught fifteen years shall receive $1,200. In other words, the only basis for regulating salaries is length of service. The good, the medium, and the inferior teachers are placed on the same level. So far as salary goes, there is no inducement to any teacher to improve herself. She will fare just as well by doing poor work as if she did first-class work, provided she may still remain in the system.

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A terrible disaster is reported from the Chilkoot Pass, where between fifty and a hundred men and several women were killed by a snowslide on April 3 or 4. Every effort is being made by hundreds of men to clear a way to the dead and possibly to some still alive. Several marvelous escapes are reported. Travel over the Pass is discontinued, and outfits to a large value have been destroyed or abandoned. George F. Tilton, third officer of the ice-bound steam whaler, the Belvidere, has reached the Pacific coast after a terrible journey of two thousand miles which took him nearly six months to accomplish. His courage in making the attempt to reach the outer world with news of the ice-bound vessels is like that of Lieutenant Unsworth, of the Champagne, of which we gave a detailed account lately. Like Lieutenant Unsworth, also, Mr. Tilton found that aid was already on the way to his comrades; he met Lieutenant Jarvis and the overland relief expedition on his way out, and gave directions where to find the frozen-in fleet. He says that the ships will be total wrecks when the ice breaks. All the sailors were alive when he left, but were suffering great privations. Another rumor from the Far North says that an Alaskan mail-carrier is on his way to Vancouver with news from Andrée in the form of a pigeon dispatch. The story has a fabulous sound, and it is probably founded on nothing trustworthy. Another Andrée item is to the effect that a party of French scientists with a balloon are on the way to Siberia by way of Alaska in search of Andrée. This seems much like sending one arrow after another lost arrow, in hopes of finding the latter; the probabilities of success are small. If Andrée is alive at all, the chances are very great that he is now on Franz Josef Land or in that vicinity.

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A strike of three months' duration came to an end last week in Lewiston, Me., when the Androscoggin Mills operatives notified the owners that the men would accept the reduced schedule of wages offered at the time of the general strike in the New England cotton-

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mills. Over one thousand employees have been idle since January, and the total of wages lost is put at about $80,000. The Androscoggin Mills have run continuously for the last two weeks, and it is reported that the advance orders are very large. Vague promises are held out of a return to former rates of wages "when business improves." The New Bedford mills are also to open this week, and it is expected that some of the men will return to work, although the strike has not been abandoned. At New Bedford a proposition to reduce the hours of labor is being considered by the workers, and the manufacturers' proposal to reduce production in this way is approved by many of the strikers. The main significance of the impending failure of these cotton strikes is that changing commercial conditions cannot be arbitrarily disposed of by a resort to an industrial struggle between employers and employees.

The speech of Mr. Balfour in the House of Commons of Tuesday of last week reciting the history of recent events in China as seen from the Government point of view, and setting forth the policy of the Government, was listened to with the deepest interest, and seems to have made a favorable impression. The substance of the speech may be put in few words: the war in Japan was a revelation to Europe of the utter helplessness of China. China, Mr. Balfour said, seemed to have neither force of cohesion nor power of defense; she lay open helpless to the attack of any enemy, and the Japanese might have gone to Pekin if they had cared to do so; Europe could not be indifferent to the condition thus disclosed, because China in her vast territory embraces a world of undeveloped resources of every kind; it was inevitable, therefore, that some Great Power should be tempted and yield to the temptation, and, as was to be expected, Russia was that Power; she began by snatching the fruits of victory from Japan, and preventing the Japanese from making a permanent basis of power on the Liao-Tung Peninsula. Russia meant to have that territory for herself. No sooner had Russia taken this action than Germany saw her opportunity, and, the murder of two German missionaries supplying the convenient pretext, she promptly seized the port of Kiao-Chau. England probably ought to have known in advance that this was to happen. As a matter of fact, however, the Ministry was taken by surprise, and it was the possibility of the closing of that port and of other ports to British trade that prompted the Chancellor of the Exchequer to make that speech in Bristol in January in which he said that the British Government was determined, at whatever cost—if necessary, at the cost of war—that the door to commerce in China should not be closed.

It is now clearly recognized on all sides that the disintegration of the great Asian Empire cannot be arrested; it is falling to pieces; the only question is as to the division of those pieces. The English Ministry has accepted the changed condition, and, instead of fighting the other Powers for the sake of maintaining the integrity of an empire which was unable to maintain itself, has decided to put England in the best possible position, either by securing concessions or taking territory. So far she has been able to secure four substantial concessions: that no foreign Power shall receive territory in the region of the Yang-tse-Kiang; that the Director of the Chinese Imperial Maritime Customs shall be an Englishman; that the inland waters of the Empire shall be open at all times to ships of all nations; and that Fu-Ning, Yo-Chau, and Chin-Wang shall become treaty ports. These are substantial gains; as valuable, by the way, to the United States as to England. In order that they may not be illusory gains, England has secured the port of Wei-Hai-Wei, after first vainly trying to persuade Russia to keep her hands off Port Arthur. Failing in this, she has protected herself by obtaining a lease of Wei-Hai-Wei on the same terms as those upon which Port Arthur was granted to Russia. By this act England prevents the Gulf of Pe-Chi-Li from falling under the control of any one of the Great Powers. So far she has succeeded in keeping the door open in China, and in maintaining English prestige at Pekin.

Mr. Balfour pointed out the fact that an entire collapse of the Chinese Empire was not impossible, that strange surprises are very likely in store in the near future, and that the balance of power in the Far East may require readjustment at no distant date. In this policy Mr. Balfour declared that the Ministry had the greater confidence because

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the sympathies of the entire commercial community of the world were manifestly with it, and that by throwing open to the whole world whatever she secures for herself, Great Britain may build up in America and in Europe a public international opinion which may be of the utmost service to civilization. It is to be noted, as a kind of foot-note to Mr. Balfour's statement, that Japan is feeling the force of European example, and public opinion is beginning to press the Government hard in the direction of securing something for Japan out of the disintegrating Empire. If Japan acquiesces in the lease or practical cession of Wei-Hai-Wei, which she has been holding as security for Japanese war indemnity, to England, it will indicate that an understanding exists between the two countries. Japan is in a position, morally, physically, and especially geographically, to support her own interests. She is likely to concentrate her strength in the determination to control Korea. Whether the Russians have permanently given up Korea or not remains to be seen; the fact that they have withdrawn and apparently left a clear field for Japan on that peninsula does not necessarily mean that they have finally given up all idea of controlling it. But Russia will probably be obliged to respect the power of Japan and to concede to her some share in the division of China; or, if she does not respect Japan standing by herself, the attitude of England may make it policy for her to do that which she would not do of her own choice. It now looks as if China would be divided among the Great Powers as rapidly as they can agree among themselves with regard to the form of the division.

In the defeat of the Dervishes at the junction of the Atbara with the Nile last week the British army gained the most decisive victory so far achieved in the history of the Anglo-Egyptian campaign. The forces were about equal in numbers. The British lost only comparatively few officers and men, and the Egyptian loss was about fifty killed and four hundred wounded; against this the Dervish loss is reported to be two thousand killed and four thousand prisoners. The most striking feature of the two hours' engagement seems to have been the picturesque storming of the Dervish zerebas or fortified camps. In recognition of this gallantry, at the close of the battle the Sirdar (or commander of the allied forces) promoted on the field the sergeant-major of each native battalion which had crossed into the zereba to subaltern rank. The victory is specially important because it is not so much the result of the resistless if seemingly slow British advance as it is the summary checking of the Khalifa's strategy. A month ago the latter decided to sink personal jealousies in order to unite all the Dervishes in one stand against the foe. He made an alliance with his rival, the redoubtable Osman Digna, and together they organized a force of twenty thousand men to attack Berber, which the Anglo-Egyptians captured some time since. The Dervishes had previously endeavored to draw the English out of Berber by a feigned attack down the Nile. Their hope of success was the greater because the railway is not yet completed as far as Berber, and the British troops could not move as quickly as the Dervishes. Nevertheless the former were not only equal to the two demands upon them made in country already captured, but were also capable of winning an aggressive action in the enemy's country. The next move up the river will probably be the passage of the Sixth Cataract by British gunboats; for that there must be high water.

The fundamental respect for Mr. Gladstone's character and genius, which has often been overclouded but never really disturbed by political differences and partisan feeling, shines like a beautiful sunset over his closing days. All England is in sympathy with the great statesman who is facing death as calmly and courageously as he has faced all the other experiences of his life. The end is now only a matter of days. Mr. Gladstone is suffering very great pain, which cannot be alleviated without an operation which might jeopardize his life, and which, at the best, could only briefly prolong it. He therefore prefers to let the disease take its course. In a recent speech at Leicester, Mr. Morley said: "Ah! what stirring of unalterable affection do we all feel to-night as we think of him, overtaken in the evening of that long day of so many interests, so many glories, so many triumphs, so many grand public services—overtaken by suffering and pain." In accordance with the instinct of his nature and the habit of his life, Mr. Gladstone is looking at the spiritual side of what he is passing through. He recently interpreted the supreme experience in the words, "One

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more lesson; one more test." He is surrounded by a devoted family and by intimate personal friends, who are doing everything for him that love and admiration can suggest or devise. He retains the perfect command of his faculties, and, as has been said, perfect courage and calmness. To a friend who wrote expressing grief at his sufferings he replied: "No doubt I have suffered a good deal during the last six months, but then I had 1,056 months almost without pain." Surely a great life has never gone out under circumstances so befitting its dignity and elevation.

The President's Message

The pith of the President's Message will be found in its closing paragraphs: his demand that the war in Cuba cease; his request for authority to secure its termination and the establishment of a stable government capable of maintaining order and observing its international obligations; and to this end authority to employ such of the military and naval forces of the United States as may be necessary. He rightly regards the Maine tragedy as an incident, important chiefly as "a patent and impressive proof of a state of things that is intolerable." The questions to which this Message will give rise in the minds of thoughtful Americans are these:

I. Do the present circumstances justify forcible intervention by the United States in Cuba?

II. Shall Congress give to the President authority to determine when, if at all, the army and navy shall be used in such intervention?

III. Shall it recognize the present Cuban revolutionists as constituting the true government of Cuba, or shall it aim at the establishment of order in the island, and such government as the people may, after order is established, choose to frame for themselves?

I. The voice of the American pulpit affords no absolute standard of morals, but it furnishes a true representation of the American conscience. When the Venezuela Message threatened an outbreak of war with England, the clergy of the United States, with scarcely an exception, protested against war, and with an efficacy which was demonstrated by the changed public sentiment the following week. There has been no such unanimity of sentiment in the Christian ministry at this time. Its voice has been conservative, it has urged moderation, has sought to allay passion, and has deprecated haste. But it has recognized generally, if not with absolute unanimity, that the conditions might demand intervention, and that intervention might involve war.

The crisis which confronts the country is that involved in the conflict between a benighted and dwarfing despotism on the one side, represented by Spain, and a popular intelligence and a rapid human development on the other side, represented by the United States. The issue does not differ in essential character from that represented by Spain under Philip II. and England under Elizabeth. This conflict is for the moment focalized in Cuba. Shall the Spanish or the American idea prevail?—the free and progressive civilization of the Anglo-Saxon, or the sterility and decay of the Spaniard? When such an issue is presented, the sword may become as sacred as the cross, for it may represent as truly the spirit of self-sacrifice and unselfish service In borrowing this definition of the issue from the private report of a notable sermon of Dr. George A. Gordon, delivered in the Old South Church of Boston on Palm Sunday, we are epitomizing not his sermon only but the Christian thought of the Christian Church. It is equally a Christian duty to accept the sword Excalibur, when divine Providence puts it into our hands, and to return it to the angel's keeping when the occasion for its use has passed. The spirit of justice and humanity demands intervention.

II. It is in this spirit that the President's Message is conceived, as it is in this spirit that his administration has been conducted. It is safe to intrust him with the sword of the Nation; for we may be sure that he will not draw it so long as it can honorably be left in its sheath, nor leave it in its sheath when conscience commands us to draw it. It is safer to intrust this question in the present exigency to his determination than to that of Congress; because an individual is less liable than a body of men to be swept into a rash course by a sudden passion, and the President has shown that he is not likely to be dominated by military ambition. The sword should not be drawn to put an end to the "insufferable condition" of affairs in Cuba until every honorable means has been exhausted to bring it to an end peaceably.

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And the determination of this question may safely be left to the Executive. The simple fact that he is clothed with the power will help to bring that condition to an end. The people trust the President. Congress will do well to trust him.

III. In this intervention shall we recognize the Government of the revolutionists and interfere to secure it? The arguments for this course are that they are the only people in the island who have fought for freedom; that there is no other Government than theirs which we can recognize; that to intervene and not recognize a Government as existing will make us responsible for the order of the island; that the inevitable issue of such an interference will be annexation. The one fatal objection to this course is not merely that there is no Republic of Cuba, and to recognize as existing what does not exist is a sham; it is that we do not know that the Cuban revolutionists are in a majority, and that, if they are not, to dispossess by force a Spanish minority, and establish in authority a Cuban minority, is simply to substitute one despotism for another. We ought not to interfere at all unless we are prepared to take the full consequences and to assume all the logical responsibilities of interference. We have no right to demand the withdrawal of the Spanish Government, bad as it is, unless we are prepared to guarantee a better; and we are not prepared to guarantee that the Government of the Cuban revolutionists will be better. Mr. Proctor thinks the autonomists are in a minority. Probably he is right. But the matter is too serious for us to act on probabilities. If we interfere in the interest of humanity and liberty, and of an honest and a stable government for the benefit of all the people, we thereby bind ourselves at least to give the people a chance to establish such a government. And we shall not do this by banishing General Blanco and putting in his place General Gomez.

To each of the three questions given above, therefore, The Outlook gives the answer which the President gives: It is our duty to interfere; when and how the interference shall be made should be left to the President; the result should be, not the establishment of a Cuban dictatorship in lieu of a Spanish dictatorship, but a true and ordered freedom. The Cuban Junta have no right to ask for more; the United States Government has no right to give to the people of Cuba anything less.

Easter and Afterwards

If there were no other evidence of the actual resurrection of Christ from the dead and his appearance among men in the form in which they were accustomed to see and know him, the marvelous moral transformation which took place in his doubting, hesitating, bewildered disciples would establish the fact on the strongest historical basis. No more striking change has ever taken place than that which was effected in the attitude and character of Peter and the other Apostles. The difference between Peter before the Resurrection and after it was not a difference in degree, but in kind. He was henceforth a man of different temper, spirit, and character. Something had happened under his own eyes, within his own observation, of his own knowledge, which had transformed him from a man of weakness, uncertainty, and frailty into a man of unhesitating confidence, faith, and power. There was no longer any question in his mind or in the mind of the disciples; they had seen the Lord with their own eyes; they had heard him speak; they had touched his hands; they knew that he had lived again; and, in the knowledge of that fact, they went, heroically, patiently, and with entire abandonment of self, their various ways to their various martyrdoms. There were differences of opinion among them subsequently as to matters of method in administering the Church of Christ; there was never another question about Christ himself. They henceforth became witnesses to the most astonishing fact in the history of the world—the reappearance of the Lord from the dead. That was the burden of their preaching.

The fact was so unusual, so wonderful, so conclusive, that all other facts seemed dwarfed beside it. It was not an inference, a dogma, a probability, or a matter of faith; it was the greatest reality they had ever known. Among all their experiences the seeing of Christ in the flesh after he had been crucified and buried was henceforth supreme and overwhelming; it transformed their characters, and it made them, at all times, in all places, its joyful witnesses. Some such change ought to be wrought in the character and life of every one who believes in the great truth of Easter Day. The man who lives under a cloud of doubt and uncertainty with regard to the reality of Christ's life and the authority of his teaching may believe and

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realize all that Calvary meant, but he cannot believe and realize what Easter morning means. He who believes that an actual incarnation of God in a human form has been made, and that this incarnation has been evidenced, not only by a life of stainless purity and of divine unselfishness, but by an actual death and an actual resurrection from the dead, cannot live as he lives for whom these great truths do not exist. The evidence that one believes what Easter teaches is not to be found in the repetition of creeds; it is to be found in decision, courage, serenity, and certainty of faith. No one can despair for whom Christ has risen, nor can such a one go through life as if the sun had never shone on Easter morning. There are trials, uncertainties, and shadows for us all; but if Easter means anything to us, these things must be, in their nature, for the moment; they cannot be permanent. Easter means that beyond all clouds there is the clear shining of the sun, and beyond all conflict the certainty of victory.

Faith in Christ

To the Editors of The Outlook:

The Outlook says, "Believing *in* Christ is active consent with him in seeking to do the will of God. Believing *about* Christ is assent to what are regarded as facts in his history and inferences drawn from them. The former is essential to salvation; the latter is not. 'With the heart man believeth,' says Paul. Head-belief is not saving faith."

1. Such definition of believing *in* Christ does not differentiate it from believing in any one else *with* whom there is "active consent in seeking to do the will of God," unless the "will of God" as taught by Christ differs essentially from that taught by others. Thus Paul's conception of doing the will of God is identical with Christ's conception. Both define it as love. If, then, I actively "consent with" Paul "in seeking to do the will of God," that is, in seeking to love God (as I surely may), then I believe *in* Paul in the same sense in which I believe *in* Christ. But would Paul accept this statement as true? Does not 1 Corinthians i., 12, 13, imply an indignant rejection of its truth? Is not believing *in* Christ rather an "active consent" *unto* him as "both Lord and Christ," and hence as one "able to save to the uttermost"? Surely the Scriptures present the person of Jesus as the ultimate object and ground of faith, in and through whom *we are enabled* to do God's will, and not merely *with* whom there is active consent in seeking to do it. Is not The Outlook confounding result with cause? What men need is to be brought to this "active consent." And this is what believing in Christ as Son of God and Saviour of the world accomplishes.

2. We may, indeed, believe *in* a person and yet not assent to some things which "are regarded as facts in his history and inferences drawn from them." But it scarcely need be affirmed that believing *in* any one is necessarily conditioned on some belief *about* that one. Now, in quoting from Paul, "with the heart man believeth," The Outlook apparently gives its correspondent to understand that Paul is merely contrasting heart-belief with head-belief. But while Paul evidently insists on heart-belief, he yet is as evidently *not* contrasting the one kind with the other, but rather heart-belief of a certain historic fact *about* Christ with disbelief of that fact. What, then, is it that Paul affirms must be believed? Is it not just this fact *about* Christ which your correspondent classes among the things that need not be assented to in order to be saved, and which The Outlook apparently, by its silence as to that fact, classes there also, viz., that he rose from the dead? For the ninth verse of the tenth chapter of Romans states the object of this heart-belief spoken of in the tenth verse. For the whole verse reads, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." What exegesis can The Outlook possibly use to explain away this plain and positive statement of the Apostle?

3. The Outlook enters many homes and greatly influences many lives. Many of us hold it in high esteem, and yield a just admiration to its noble and tolerant spirit, although we not infrequently disagree with its statements of Christian truth. May we not hope that when correspondents inquire of it the way of salvation it will not, in its evident effort to avoid one error, fall into another, and, by quoting a text without the explanatory context, convey a radically imperfect conception of the Apostolic teaching?

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Jesus of Nazareth met the two brothers, James and John, on the shore of the Sea of Galilee, and, according to Luke, having given counsel in obedience to which they caught a great quantity of fishes and so won their confidence, he said to them, "Follow me, and I will make you fishers of men," and they straightway left their nets and followed him. Four years or so later, Paul, journeying to Damascus, was startled by the vision of a celestial Lord speaking to him from the heavens, and when he asked, "What wilt thou have me to do?" and was told to go on into Damascus and it should be told him what to do, he obeyed the voice from heaven. In each of these cases there was faith in Jesus Christ. In the first case, James and John knew little or nothing about the man whom they followed. There is no reason to suppose that they knew anything of his miraculous birth; they certainly did not anticipate his miraculous resurrection. Not

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until some time after did they have any conception that he was the promised Messiah. They may have regarded him as a new prophet; they perhaps thought of him only as a great rabbi. Without knowing about him, whence he came. or whither he went, or what was to be his place in human history, they believed in him enough to leave their nets and follow him. On the other hand, Paul had never seen Jesus of Nazareth, knew little, if anything, about his human history, had regarded him as an impostor and his disciples as sharers in the imposture, or victims of it. The vision which confronted him on the road to Damascus startled him; convinced him that the Jesus whom he had persecuted had really risen from the dead and was alive, and thus changed the whole current of his thought and his consequent conduct. His faith in Jesus Christ was from the very beginning faith that he was the promised Messiah, and it was based from the very beginning on the conviction that this Jesus had risen from the dead. But the test of his faith was precisely the same as the test of the simpler faith of James and John. He was, as he says, not disobedient to the heavenly vision.

These two incidents seem to us to furnish an answer to the question, What is faith in Christ? It is not the opinion that he was miraculously born, or that he rose from the dead, or that he is the Son of God, or that he is the Messiah of the world. One might entertain all these opinions and refuse to obey Christ, decline to follow him, and make no effort and have no desire to be like Christ; then he would have no faith in Christ. One might be doubtful about any of these opinions, or all of them, and yet have such a feeling of loyalty toward Christ as to make him sincerely desirous to be Christlike, loyally ready to accept Christ's teaching, enthusiastically determined to do Christ's work in the world in Christ's spirit. The second would have faith in Christ; the first would not. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus:" this appears to us to be faith in Christ. The only test and measure of that faith which Christ himself recognizes is obedience to him.

"He that hath my commandments and keepeth them, he it is that loveth me:" this keeping of Christ's commandments is the evidence of love, and love is one with faith. There is no faith in Christ without love for him, and there is no love for Christ without faith in him; but the love or the faith may either of them exist without a wise and correct understanding of his nature. The babe who has absolutely no knowledge whatever of filial relations, who not only cannot formulate his belief, but who has no belief to formulate, nevertheless has faith in his mother. Before he knows the distinction between mother and nurse he has faith in the one or the other, or both, not according to the opinion which he has formed respecting their office and authority, but according to the influence which their personality has upon him. There are some unhappy children of wealthy but unloving mothers who have more faith in the nurse than in the mother, and do not cease to have that faith even when they learn the mother's superior office and superior authority.

If a definition includes everything that is essential and excludes everything which is non-essential—which a good definition should do—then the assertion that "believing in Christ is active consent with him in seeking to do the will of God" is probably an inadequate definition of faith. But it was not offered by The Outlook as an exact theological definition of faith, but as a statement antithetical to the other assertion that "believing about Christ is assent to what are regarded as facts in his history and inferences drawn from them."

Trying here to meet the suggestion contained in the third paragraph of our correspondent's letter in a practical way rather than with philosophical exactitude. we should say that salvation is character; the ideal of character is furnished by the life of Christ; the way to attain this character is to desire it, and follow on after it in the spirit which Paul exemplifies in the third chapter of Philippians; that to do this one does not need to wait until he has satisfied his doubts, whether they are historical, as respecting the miraculous birth and miraculous resurrection, or theological, as respecting the divine office and character of Christ. On the contrary, the way to solve those doubts is to obey Christ, and endeavor to conform one's life and character to Christ, because that life and character are in themselves worthy of trust, love, and loyalty. He who does this with singleness and sincerity of purpose has faith in Christ. This is the way to get light on historical and theological questions respecting Christ. This is what John means by the declaration, "The life was the light of men;"

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and what Christ means by the declaration, "If any man will do God's will, he shall know of the teaching, whether it be of God, or I speak of myself."

The Spectator

The Spectator often feels the rebound from that sympathetic oneness with Nature affected by the poets. He does not always find that "for his gayer hours she hath a voice of gladness and a smile," as the youthful Bryant declared. *Au contraire*, the Spectator too often finds that Nature seems so indifferent to either his gayer or his sadder hours that he is inclined to the "pathetic fallacy" of ascribing a minx's spitefulness to that grand old conglomerate "all outdoors." Who but a minx would invite the plump and confiding Spectator into the shady woodlands only to deliver him up to her thirsty guerrilla bands, the mosquitoes? Who would delight to dispatch General Humidity against the parboiled human race, save one that found joy in suffering, or at least was indifferent and heartless? Why should she mix the deadly amanita with the luscious mushroom? But here the Spectator pauses, seeing that he is approaching the Origin of Evil—and he has long ceased to find pleasure in discussing difficult questions. He will only allow himself the pleasure of the suggestion that it is all man's own fault. If steam heat indoors, then chilliness out-of-doors; only the Indian who is "all face" can gaze unabashed into Nature's chilly countenance. If mankind is to be cosseted into a tenderness that unfits him for the direct companionship of the elements, he must make his own environment, as the shell-less animals have learned to do. He must make himself a shell. Clothes are all very well in their way, and need not be abandoned; but there is really no reason why the completely civilized man should ever come into contact at all with the rude world.

"What could he do?" asked the Spectator's sympathetic friend—to whom things are occasionally read in MS. "He would have to go outdoors sometimes."

"Not at all," the Spectator insisted. "He could—if rich enough—have a large structure made to contain whatever he required for life, liberty, or the pursuit of happiness. Therein might be his home, his office, his recreation-ground—whatever he required. He could escape the rain, snow, wind, dust, mud—in short, all the disagreeables, animate and inanimate."

"But," objected the friend, "he would lose the excitements of life."

"Excitements?" answered the Spectator, calmly. "He would not care for them; he would be a graduate of the Don't Worry Club, and far above the need of the vulgar stimuli of football games, elections, theatricals, public pageants, the circus, or yacht-races. After they were decently over, he could perhaps review them through the kinetoscope or kindred device."

"To what end?" inquired the Spectator's convenient auditor.

"To no end. That is the beauty of the whole scheme. Free from the vicissitudes of the weather, unmoved by emotion, with even pulse, my ideal civilized being might live on and on until Methuselah's record was outdone."

"It sounds stupid," was the comment.

"It would be stupid—and hence highly civilized. What could be more *distingué* than a being without emotions, interests, or thoughts? Have you never observed how very vulgar a being with thoughts and opinions becomes when dropped into a gentle pool of social minnows? But no, they are not minnows; they do not scurry away. They are anemones—they shut up, and look ugly."

"What are you driving at?" asked the Spectator's caller, picking up a magazine from the table to while away the time the Spectator might consume in answering.

"Simply carrying civilization to its logical outcome."

"See here, old man," the caller said, kindly. "I know what is the matter with you. It's the rain. It has been raining for four days steadily, I know; but brace up. Don't give up to it. What's that you've been reading?"

"Maeterlinck."

"Whew! what for?"

"I don't know. What do we read anything for?"

"You are in a bad way," said the Spectator's friend, with apparent cheerfulness. "You need a dose of—Walter Scott."

"Why Walter Scott?"

"Because he was sound in wind and limb. You mustn't read such things as Ibsen, Maeterlinck, Henry James, on rainy days. They

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set you to wandering about in your own mind. I wonder that there haven't been lists of books drawn up from the therapeutic point of view. There are books for rainy days and books for sunshiny days, and they should be labeled for the middle-aged."

"How would you go about it?"

"I? I'm not the man for the work. But I could make a try at it. Given a particular mental invalid's condition, and it would not take me long to draw up a mental regimen for him."

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"Give me a specimen of thy skill," said the Spectator. "I will be for the nonce the patient. Let me outline my own case. I am, we will say, blue. I do not see the good of it all. I am mentally weary. I don't want to think. I don't know the why or the wherefore of things. I don't, in short, care to consider at all. What shall I read?"

"Hum!" said the mental physician; "I know—I know. The condition is not an uncommon one nowadays. You have been reading too much light literature, and you have mental indigestion. To speak metaphorically, you have been consuming too much pastry and sweet stuff. You haven't allowed yourself to acquire an appetite. You have continually spoiled it by nibbling."

"But one can't give up reading," said the Spectator, hopelessly, "and I have no time to labor over a serious course of study."

"Very true," remarked the caller. "You wish to be cured, but are not willing to take the medicine. That, too, is a very common condition. But you must choose between health and illness. How many magazines do you read?"

"I glance over nearly all of them—most of them are good—to glance over," the Spectator urged.

"And newspapers?"

"Two a day, at least."

"And books?"

"A few; but I never feel that I have time to really read them," and the Spectator glanced uneasily at a volume of Bryce's "American Commonwealth" that lay upon the table.

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"Do you expect," asked the Spectator's friend, impressively, "to keep up with all modern progress in literature, science, art, politics, history, engineering, and at the same time to be a practical man of affairs, and to give a part of your time to whist, the gloves, Shakespeare, and the musical glasses?"

"I don't say I do," replied the Spectator, seeing that his friend waited for an answer and would not be denied. "But what is the modern man to do? How is he to help an interest in the Cuban war, the X rays, and the Zola trial?"

"Simply by letting them go. Almost everything of any importance will come to you without the seeking. Any one well-edited periodical will not leave you without some intimation of the really important views and news of the day. Let the rest go. You never miss the periodicals you don't see. Select the few that have some serious value, and ignore the rest. I have done it—to my great satisfaction. Then—read Walter Scott, and, when your convalescence is well under way, Thackeray and Trollope. Henri Greville, Edmond About, Washington Irving, Birrell's essays, Holmes's prose, Cooper—all have a leisurely saneness that will do you good. Avoid the writers that stir you up—except Shakespeare, who will do you good even in that way. And when you have taken my advice, you will cease to moralize gloomily about Nature."

"Good-night," said the Spectator, and began, on his friend's departure, to think the matter over. He knew that the advice was well meant, and, as he had read all the newspapers in the house that evening, and as it wasn't time for the new magazines, he really was inclined to follow the path blazed out for him. But, alas for poor gullible mankind! The chances are that at the next cry of "Extra! Full account of the um-hum-ha, on the hum-um-a—just out! Extra!" the fallible Spectator will rush breathless to the door and, if in pocket, will buy the lying sheet, or, if hard pressed by penury, will content himself by vainly endeavoring to make sense out of the vanishing newsboy's purposely senseless yell, as he distributes yell-oh journalism. Wherefore the Spectator appeals to his brothers of the pen to hold fast to that which is good.

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The Spectator has made up *his* mind. He has resolved to stop taking, buying, or reading the ——, ——, and the ——; nor will he go out of his way for the —— and ——. And, by the way, the rain has stopped, and—yes!—the sun is coming out. The Spectator must go and take a walk and buy something for the children.

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Last Week in Washington

[From a Staff Correspondent]

THE storm-center of the world last week was Washington. The air was full of electricity. Up to Wednesday noon men held their breath waiting for the President's Message. The crowds surging to the Capitol reminded people of the exciting days of the Civil War. On that memorable Wednesday six o'clock in the morning found the Capitol entrances besieged, and the Houses would not convene until twelve. There was not room in the galleries for a third of those who wanted to be there. Every seat was occupied, not only in the strangers' gallery, but also in those for the press, the diplomatic corps, and for the friends of members. Even as late as five o'clock that afternoon there were some persistent seekers still waiting, tired, cross, disappointed, hungry (a few, however, had wisely put a sandwich in pocket), but quite sure that if they only waited long enough the Message might come. Hours before, New Yorkers and Bostonians knew that the Message would not be sent out before Monday of this week; but as no newspapers are allowed in the galleries, there were those close to the very seat of action who knew nothing of what had taken place, the galleries having been cleared for executive session during the communication of the reasons for withholding the Message. The crowds finally became so large that after Wednesday's experience the House passed a resolution directing the doorkeeper to issue daily to each member two tickets admitting friends to the galleries, there being not enough space to accommodate the general public. This is a disappointment to intending visitors who know no member, but it will tend to insure a seat to those who do.

We naturally expect from the more popular branch of the Legislature a certain flamboyancy of utterance, a certain emotionalness, which does not obtain so much in the Senate. There has been emotionalness a-plenty in the House, true enough, but during the last week there has been also a distinct undertone made up both of anxiety and of earnestness. No one could have listened to the speeches without feeling that we have come to a crisis appealing to all parties alike. It is true that there has been an endeavor on the part of the minority to gain party advantage, but this has been so frowned down upon by many others, generally hidebound partisans themselves, that it can be passed by as a not enduring quantity. Messrs. Richardson and McMillin's leadership seems to have fallen into abeyance beside that of acute young Mr. Bailey's. He is an extraordinarily bumptious creature, but one of ability. Strange to say, he owes his present position largely to the former favoritism of Mr. Reed. The contrast between the Speaker and the Democratic leader is interesting, and sometimes amusing. They had a passage at arms one day last week which also illustrates the anti-delay protest:

Mr. Bailey—It seems to me equally important that this House shall know what the executive department is doing and intends to do. . . . I am ready, and every gentleman on this side of the Chamber is ready, to sustain the Administration in every proper measure to prepare for war. . . . [Loud applause on the floor and in the galleries.]

The Speaker—One moment. The gentleman will suspend. The Chair desires to say that the gallery must preserve order. It is not suitable that there should be expressions of either approval or disapproval. People who are occupying the gallery are occupying it as spectators.

Mr. Bailey—Mr. Speaker, these galleries are but the American people in miniature; and if this Congress could face the people, they would hear a condemnation infinitely more overwhelming than that which comes from the galleries of this House. [Applause on the Democratic side and further manifestations of applause in the gallery.]

The Speaker—The Chair will be obliged, if there is applause in the gallery, to clear the gallery of the House.

Mr. Steele—I think that is hardly fair, in view of the fact that the gentleman is talking to the galleries. [Laughter and applause on the Republican side.]

The Speaker—The Chair cannot interfere with members.

Mr. Bailey—I might as well speak to the galleries, for when I speak to that side of the House I appeal to deaf ears and hardened consciences. [Applause on the Democratic side.] I am not seeking to excite or exaggerate. I am refraining from it; but I am simply stating to the majority of this House that they have trifled with the minority and the country too long.

I say now, that if the President wants one day, or two days, or three days to prepare a message that will be approved by the American people, we will be silent until he sends it here; but if the President of the United States wants two days, or if he wants two hours, to continue negotiations with the butchers of Spain, we are

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not ready to give him a minute longer for that purpose. [Loud applause.]

Among anti-delay Republicans Mr. Joy, of Missouri, a fine-looking, decided-mannered man, is especially prominent. Some of his constituents had advised him to be peace-at-any-price. He read his answer to a crowd of representatives and correspondents in the lunch-room one noon last week: "Such advice you may give to my successor," adding, "There are some things better than re-elections."

One afternoon Mr. Lentz, of Ohio, ventured to declare that "influences in New York wired over to Boston, wired from Boston out to the Western cities and then back here under the name of the peace party—which simply means the speculating party in stocks and bonds, a new name and a disguise—demonstrate that there will be no war. . . . I say that the center for this telegram business was not even Wall Street, but Lombard Street. It is a sympathetic fall in stocks that gentlemen who control the Administration fear more than they fear war. We owe an apology to Judas Iscariot. If he had lived in this age, he would not have gone to the Potter's Field and hanged himself, but would have got himself elected United States Senator. . . . Ever since March, 1897, this Administration has been doing something endeavoring to raise the price of stocks. . . . Dictators to the Administration are now with their shoulders under the market trying to hold it up."

Then up rose one of the most picturesque personages in either House—a striking figure with silver hair and beard, with a voice ringing right martially, and a gesture which means something. General Grosvenor rose to reply to his colleague. Whatever just criticism one may make on the veteran's views as to civil service, for instance, or as to strange statements about Cuban bonds, his views on trusting the President in this crisis aroused enthusiasm even in the ranks of his political opponents. He said in part: "The gentleman from Ohio makes a charge that ought to condemn the President of the United States to impeachment and imprisonment. The gentleman declares that no message came from General Lee yesterday; that it was a 'fake' report; that it was false, and that it was given out for a corrupt purpose by the President—namely, to affect the stock market. Every part of that statement is, without qualification, absolutely without foundation in truth. I will ask the gentleman from Ohio, Suppose the Message had gone to Congress yesterday, and suppose that last night the blood of the chivalrous gentleman from Virginia [General Lee] had soaked the soil of Cuba, what would have been the verdict of the American people against the Administration? The President withheld his Message from Congress upon the representation of General Lee that there was trouble there. The world will be notified to-night that the President has been assailed by distinguished representatives on this floor, his motive impugned, his integrity censured, his whole action charged as being instigated by criminal purpose; and this in a body boasting that it is going to stand by the Administration!"

In the Senate there are some striking figures. There is Mr. Allen, of Nebraska, for instance, a man who looks very much like the President, and who acts a bit like him. Senator Allen is a Populist, and a persistent Cuban advocate. There is Mr. Chilton, of Texas, who seems like another Garfield in appearance, and somewhat in manner. There is Mr. Proctor, of Vermont, a typical Brother Jonathan, with a face and manner inspiring instant respect. There is Mr. Allison, of Iowa, a reasoning and weighty member, like Mr. Proctor. There are Mr. Hawley, of Connecticut, and Mr. Hoar, of Massachusetts, and there are other judicially minded Senators to counterbalance the more impulsive members such as Messrs. Chandler, Cockrell, Tillman, and Jones, of Arkansas. There is Mr. Murphy, of New York, who does not open his mouth at all, and his colleague, Mr. Platt, who has not much more to say. Neither of the New York Senators fills a certain lack left by the compulsory retirement of ex-Senator Hill. Then there are the younger Senators—not one of them to the manner born—most of them rather carefully dressed as to Prince Alberts, carefully cultivating that curious left-hand, back-hand gesture as they walk, and carefully cultivating a patronizingly urbane and benign air, sitting somewhat strangely on such young men. Of all the emotional contingent in the Upper House, Senator Harris may be regarded as quite pre-eminent, and of all the pro-Cubans he is perhaps the pro-est. He is a short, fat man with long, greasy hair and a bunchy mustache—he looks like a prestidigitateur rather than like a grave and reverend Senator. He sits near another pro-Cuban, Mr. Allen; as might be fancied, the latter's words seem mechanical, and are uttered with a sort of

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automatic rigidity, compared to such an outburst as this on Monday of last week from the Illinois Senator:

Mr. President, all over this land there is the cry, "Why do you wait?" and the flag snarls and flouts the wind, impatient.

O God, it cannot be that we forget! that we forget!

Sir, I have seen war. If to die were to reach the summit of human calamity, if to weep and mourn for the loved and lost were to make up the sum of human woe, then nothing would be worse than war. But, sir, there is a crucifixion of the soul when honor dies; there is a death of a nation "when the jingle of the guinea heals the hurt that honor feels;" there is an existence, when patriotic pride is dead, "that doth murder sleep," and life becomes a horrid nightmare, and men shun their fellows, and the laugh of little children becomes a taunt and a mockery. True, there have been men who could exist and thrive and fatten without national honor or pride or patriotism, like worms in a muck-heap, but that nation has been the scorned of all time and has quickly died. God forbid that any such should ever be called Americans!

Just now particular attention is naturally given to the Spanish and Cuban representatives in Washington. At the Spanish Legation all is quiet; possibly it is a studied quiet. The new Minister, Señor Don Polo y Bernabe, is hardly a man of the same mental caliber as his predecessor; however, he probably will not repeat the latter's incredible blunder. The present incumbent is a short, nervous man, apparently full of desire to bring about some sort of peace between Spain and America, a clever man, but not impressing one as a heavyweight. It is to be hoped that the stretches of his mind are longer than his quick, nervous steps. He seems not so much a thoughtful statesman as a kind of trimmer, a run-about. He was here twenty years ago as Spanish *attaché*, and knows America well. His first secretaries, Señor Don Juan du Bosc and Señor Don Pablo Soler, are quiet, reserved, refined-looking gentlemen, carrying themselves with admirable philosophic calm amid all this excitement. At dinner last week Señor du Bosc shrugged his shoulders, spread out his hands, and said, smilingly, "Why, Spain will grant you anything you want." This, however, may be taken with a large grain of salt, as the airy persiflage of a wily diplomat. He remarked later and more seriously, "Our Commission investigating the report of the Maine disaster has not yet had time to reach Madrid from Havana. Notwithstanding this, the Spanish Government is ready to submit the evidence of both sides to the impartial judgment of the expert opinion of maritime nations."

All these Spanish diplomats vigorously assert that, in the event of war being declared, Spain could be depended upon to observe the rules of civilized conflict, despite former Weyler edicts. The report that Americans in Cuba are in extreme danger they aver to be a far graver charge against Spain's capacity to govern the island than any earlier accusations which have been made. They declare that the Spanish Government in Cuba is quite able to protect any of our citizens until their departure from Cuban territory.

The Cuban contingent is more than ever before the public. The headquarters of the legation are at the Raleigh, a hotel on the corner of Pennsylvania Avenue and Twelfth Street, and there the single-star Cuban flag waves bravely in the breeze. The delegate from the Cuban Republic is General Tomas Estrada Palma. He is a dignified-looking man of about sixty years of age, rather hampered by his poor acquaintance with English, but giving evidence of ability in the negotiations which he has made. Mr. Rubens, counsel for the New York Cuban Junta (the Cuban "joint," as the Spaniards call it), made a statement last week that, in case we intervened without first recognizing Cuban independence, the insurgents would fight our troops. Concerning this, General Palma said: "My people are struggling for absolute independence. They have made tremendous sacrifices for achieving this. They consider themselves already emancipated from Spanish rule, therefore they will resist all interference intended to compel them to pay anew an allegiance to the sovereignty of Spain. If the American Government acknowledges the independence of Cuba and recognizes the actual Government of the Cuban Republic, I think it would not be difficult for the Government of the Republic of Cuba to accept an armistice, with the purpose of assuring the peace of the island."

The Cuban *chargé d'affaires* at Washington is Señor Gonsalvo de Quesada, a younger man, one who impresses everybody with force, determination, and unconquerable enthusiasm. He has just been before the Congress Committees on Foreign Relations, and has had a sympathetic reception. He said, on returning: "They received me kindly, and made me feel that we had friends here. The outcome of all will be that truth is mighty and will prevail. Let it not be forgot-

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ten that not only in Spain, but in the United States, these enemies will not triumph. Let me repeat what I told the Committee this morning, that the New York Cuban Junta has no independent authority. It is only one of the legations of our Republic. Ours is a real Republic; it was born three years ago, when Marti convened a constituent assembly for the purpose. While war lasts, the legislative as well as the executive authority of the Republic is vested in a Central Council, made up of a President, Vice-President, Secretary of State, Secretary of the Treasury, Secretary of War, and Secretary of the Interior. Our Government is a real one Each province has its Governor and Lieutenant-Governor, each city and town its Prefect and sub-Prefect. Our Government has its revenue, too. Last year's was about four hundred thousand dollars, mostly from the imposition of taxes."

The Secretary of the Legation is Señor Albertini, handsome, muscular, accomplished, a Cuban of an engaging type. His English is fluent and eloquent. He was indignant at the statement of certain conservative Senators relative to the instability and insufficiency of the Cuban Republic, and hence the inexpediency of recognition. He said: "We have a capital, Agramonte, in the province of Santiago de Cuba. We may move it, yes. We have moved it from Cubitas. But did you not in your Revolution move your capital about? You were driven from pillar to post; you had to move. Our position is the same. As to our capital, it has been recognized in a dispatch from the Spaniards themselves. Then, as to our not having a seaport, we have none now, but we had one. We held it for forty-five days, but of course we could not hold out against the Spanish ships. Our methods of warfare are to spend as little of our substance as possible, thus wearying the Spaniards. We send all our correspondence to the State Department. There it lies. They cannot acknowledge it at present. But wait. You ask whether we would resist intervention. Any intervention which did not look towards liberty of action by the mass of Cubans would be resisted. Of course we would resist. Wouldn't you? We represent an overwhelming majority of Cubans. There is practically no minority. Hence we protest against the autonomist plan; besides, we know that the real autonomists are hardly numerous enough to be counted. As Senator Proctor truly said, it is practically the entire Cuban population on one side and the Spanish army and Spanish citizens on the other. He did not count the autonomists in this division, as they are, so far, too inconsiderable in numbers to be worth counting. After we have obtained the government of our choice, then we think we have a right to do with it what we would like—to vote, for instance, that we would like to be annexed to you, or that we would like anything else. Don't you think that people who have been struggling for three years, as we have, and are on the eve of success, deserve at least this, the right of liberty of action? But your intervention will mean the expulsion of the Spaniards. We welcome it; we believe that it will mean our recognition also. It seems to us that intervening without recognizing us first would be to declare war against both Spaniards and Cubans. Then as to those precious Cuban bonds. The Republic authorized us to issue ten million dollars' worth. We have had three million dollars' worth printed. Of that we have sold a hundred and twenty thousand dollars, par value, for which we received about forty thousand. We have had our Treasurer, Señor Guerra, before the Foreign Relations Committee up at the Capitol, and those members have examined his books. We want to have the New York Bank-Note Company appear and certify to the printing of the bonds. These facts which I have just enumerated have been proved to be true. We are indignant at the lies that have been told about us."

April Hopes

By Clinton Scollard

Dormant underneath the snows are lying
  All the buoyant hopes that April knows;—
Joy of rill to lyric rill replying,
  What of wealth the crocus-chalice shows;

Tender tremors of the gracious grasses,
  Little ardors of the coiling vine,
And the vital force that upward passes
  To the topmost needle of the pine;

Color, perfume, sense of sound and feeling,
  All of vernal bliss the heart can hold:—
What a rare, a rapturous revealing,
  When the hopes of April shall unfold!

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A Non-Partisan City Government

By Francis J. Douglas

IT is commonly argued, alike by friends and foes of good municipal government, that political parties are necessary, that National party distinctions must be maintained even in contests involving exclusively the interests of small communities. It is often heard that National party organization is not only the most convenient but the indispensable instrument for the nomination of candidates for offices fulfilling even the most strictly local functions.

It is surprising, therefore, to learn that a city whose population by the last State census of 1895 exceeded 81,000, a city which is one of the largest and most important manufacturing centers of New England, has been governed for many years on at least the appearance of a non-partisan basis, and has conducted its annual elections absolutely without the assistance of National party distinctions. This is the city of Cambridge, in the Commonwealth of Massachusetts. It is distinguished in many ways. It is most widely known as the seat of Harvard University, the wealthiest and most famous institution of learning in the United States. The city of Cambridge also is remarkable for the diversity of its social and commercial life, and by reason of the fact that it is the largest city in this country of which the inhabitants regularly vote down each year the proposition to license the sale of intoxicating liquors. But for the student of municipal government the most remarkable thing about the city of Cambridge is the manner in which National politics is completely excluded from local elections. The peculiarly non-partisan spirit, as the term is commonly understood, which distinguishes the conduct of her municipal campaigns has earned the appellation of the "Cambridge Idea."

The organization which is more influential than any other in maintaining this condition is known as the Library Hall Association. It is not quite ten years old, and before it came into existence Temple Hall and the so-called Citizens' Association attempted to develop and preserve the active spirit of non-partisanship. But as neither of these bodies ever acquired a permanent organization, it was impossible for them to secure the nomination by non-partisan methods of non-partisan candidates for public offices. The caucuses always were open to all citizens, and frequently were packed by small but determined and well-organized gangs of political myrmidons, who secured the nomination of persons whom the more numerous but less resolute and less skillfully organized citizens in the caucuses would not have selected.

On account of this fact, and for other reasons, a meeting of citizens was held in November, 1889, in the rooms of the Old Public Library in Cambridge. It was to protest against the election of certain candidates, on the ground of personal unfitness, who had been nominated in caucuses which, it was claimed, were packed by men not in sympathy with the party that called the caucuses. This meeting was held one week before election day, and the list of candidates indorsed was presented to the voters under the title of the Library Hall candidates. The contest that followed was very severe, but resulted in the overwhelming defeat of the candidates to whom the Library Hall people objected, and in the election of all but four of the forty-three candidates whom Library Hall had indorsed. The Library Hall organization thereupon was made permanent, the association taking its name from the place of meeting.

The purposes of the Association in its articles of incorporation were declared to be "to secure the nomination and election of proper candidates for municipal offices; to procure the punishment of all persons who may be guilty of election frauds, maladministration of office, or misappropriation of public funds; to endeavor to prevent objectionable legislation, and to aid in procuring such as the welfare of the city demands; to advocate and promote a public service based upon character and capability only; and to promote intelligent discussion of municipal affairs by the publication and distribution of reliable information in relation thereto."

Any citizen of Cambridge may belong to the Association, whatever his political affiliations may be in National matters or by whatever political epithet he may designate himself. But no person holding any salaried position under the Government, and no member of either branch of the City Council, is

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eligible to office in the Association. The admission fee is one dollar, and there is an annual assessment of one dollar. This is all that membership in the Association costs.

This Association aims to represent in its membership all sections of the city, a great variety of occupations and interests, and all political parties. As a matter of fact, the President is a lawyer in Boston, and the Secretary is a small grain-dealer in the city of Cambridge, and there are Harvard professors, mechanics, plumbers, doctors, and small shopkeepers in the list of members. "Above and beyond all questions of policy or of candidates, the Association supports and stands for the principle of non-partisanship in municipal affairs, asserting that in the choice of a city government National issues have no place whatever." This is Library Hall's own statement of its position and function, and nobody that ever has been in the city of Cambridge will deny the total absence of national party distinctions in municipal elections.

Cambridge city government is in the hands of a Mayor and a City Council. There are eleven Aldermen, and these, with the Mayor, the school committee, and the assessors, are elected by all the voters of the city. The twenty members of the Common Council are elected by wards. The Australian ballot is in force, and residence of a year in the State and half a year in the city gives the right to vote. All nominations are non-partisan, and since 1867 no candidate has had only a party nomination.

The Library Hall Association endeavors to avoid the necessity of making independent nominations. Its aim is to select from the lists of candidates prepared by the conventions the names of those whom it is willing to indorse and support. It exists, in its own language, "not to take the lead in making nominations on ordinary occasions, but rather to inform the citizens regarding candidates, and to assist the voters in making wise selections. If, however, there is no candidate for any particular office whom we can approve, it then becomes our duty to nominate an independent and suitable candidate."

The remarkable sagacity which this statement indicates is responsible for Library Hall's unusual success.

At the meetings of Library Hall, the names of candidates on the printed ballot which is to be submitted to the voters on election day are all read aloud, and the reasons for and against candidates, when there is difference of opinion, are discussed. Then the members mark their ballots, selecting the candidates whom they desire to support, and the candidates receiving the largest number of votes receive the indorsement of the Association, and their names are printed on the official ballot on election day under the designation of Library Hall. The Association prepares a campaign paper each year, containing a short account of every candidate indorsed, with other political matter. A copy of this large sheet is mailed to every person whose name is on the list of voters. This is all that is done to secure the election of candidates, except in the case of an independent nomination for Mayor, when public meetings are held and every effort is made to secure the candidate's election. In 1890 the Association's candidate for Mayor was defeated. It happened that the gentleman was Richard Henry Dana, who has been one of the most conspicuous members of the Hall since its foundation, and until recently was President. But the circumstances that brought about his defeat were very peculiar and unavoidable, and did not reflect on his personal popularity or on the real strength of the organization. In every election since, the candidate indorsed by Library Hall has been successful. Of 230 candidates for minor offices who have been indorsed in six years, 209 have been elected.

The officers of Library Hall receive no compensation, and the expenses are paid by the assessment of members, of whom there are about four hundred and fifty, and by the contributions of friends of the work.

Since 1895 Library Hall has printed a complete record of the attendance and votes of all the members of the Cambridge City Council, which has been published each year just before the caucuses have been called to nominate candidates for the city government.

It would be very strange if an association like this escaped criticism, sometimes of a very violent sort, and at the hands of earnest, well-meaning, and patriotic persons. From time to time charges of autocratic and aristocratic conduct have been made against Library Hall, and the most appropriate thing to add to this brief account of the most remarkable experiment that has been made in non-partisan municipal politics in this country is what the Secretary of the Association says on the point to which I have referred:

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"The danger of such an organization," he admits, "is that ordinarily it may become a machine, and, instead of being managed in the interest of good government, will degenerate into a power for unfit or corrupt nominations. It is true that, attracted by its power, ambitious and designing men may seek to become members, and, having secured control of the organization, endeavor to use that power for their own selfish ends. It is always possible, also, that, carried away by their success or by the pride of organization, those who control the action of the Association may be tempted to assume the power to dictate nominations or to make trades with the various office-seekers and their friends.

"This danger, however, is guarded against by the understanding that no member is bound by the action of the Association unless such action commends itself to his conscience as well as to his judgment. Candidates who are members of Library Hall receive no more favorable consideration than those not belonging to the organization, and in many cases the Association has indorsed candidates who were not members in preference to those who were. Its action in one case resulted in the election of a candidate for Mayor who was not a member, and in the defeat of a candidate who had been a member of the Executive Committee the same year.

"A full report of the action of the Association is printed in all the local newspapers, and a more or less extended report is printed in most of the Boston papers, so that the public may readily inspect the methods employed.

"Unless there is a substantial agreement among the members as to the fitness of a candidate, the indorsement of him by the Association loses its force, and candidates who have been indorsed by a small plurality usually have been the candidates of Library Hall that have been defeated at the polls.

"Consequently, you see it would be of little value to a candidate to secure his indorsement by unfair means.

"The names of the members of Library Hall are known to only two of the officers, and no person is allowed to use the list of members for the purpose of sending appeals of any sort; nor is the list of members printed or made public in any way.

"In 1892 the question between two of the four candidates for Mayor was simply one of expediency, either being admitted to be satisfactory to the friends of the other. Many of our members, including about one-half of our Executive Committee, refused to yield their personal preference, and supported a candidate at the polls who had failed to secure the indorsement of the organization. The candidate of Library Hall, however, was elected, and the dissenters still retained their office and membership in the Association, as well as the good will and respect of their fellow-members. This certainly was a fair test of the stability of our institution."

What is a Christian?

By Ian Maclaren

Christ did not come to cramp any one's manhood; he came to broaden it. He did not come to destroy our manhood; he came to fulfill it. A thoroughgoing Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows—one who has attained to his height in Christ. A bigot or a prig or a weakling is a half-developed Christian, one not yet arrived at full age.

What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room: one is to attack the darkness with candles; the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character: one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin.

Christianity is not a drill; it is life, full, free, radiant, and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ.

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Curiosities of College Entrance Examinations

By Harriet E. Payne

MR. JOHN TETLOW, of the Girls' High School in Boston, whose name carries as much weight as that of any one educator engaged in fitting girls for college, last year wrote a letter to the Boston "Transcript," stating his experience with a Harvard examination paper for which an hour was allowed. Mr. Tetlow took fifty-six minutes to write the paper, so he had only four minutes to look it over. On re-reading it at leisure the next day, he felt that he should be ashamed to have his spelling, punctuation, or rhetoric judged by it. Now, it is not easy for an examiner to estimate the time an average pupil needs to answer his questions. An examiner is necessarily an expert in his subject; but if he would take the trouble to write out satisfactory answers to his own questions, he would often be surprised to see how long it would take him to do it. It hardly seems right to give any examination which the examiner himself cannot write without haste in half the allotted time.

With pupils, the perception that the work set for them is far beyond what they can do in the time is a great factor in producing the nervousness which is so disastrous under the most favorable circumstances. This may partly account for the surprising fact that the poor scholars in a class often come out better than the good ones The good scholars try to do all the work in a state of nervous hurry; while the poor ones calmly pick out enough of the easiest questions to carry them through.

Boys as well as girls are subject to nervous fright, and the brilliant scholars are sometimes—not always—the most sensitively organized. But the nervous system of girls is apparently more complicated, and certainly more subject to fluctuations, than that of boys. I would not emphasize this difference, and I believe the excessive difference may be corrected, but it cannot be ignored. Furthermore, the girls in private schools come from homes of luxury, and unless their mothers are more than ordinarily wise, they run a greater risk of undue nervous development than most public-school girls do, because their added opportunities put a heavier strain on their powers of co-ordination. It seems doubtful whether in the recent development of women wisdom has quite kept pace with learning, and probably we must acknowledge that the nerves of cultivated girls are peculiarly sensitive. There is hope of great improvement along this line in the twentieth century, chiefly from the higher education of women. But at present we have to face the fact; nor may we forget that at the prescribed date of the examinations there are always many girls at a distinct physical disadvantage, a fact which causes profound anxiety to many of the wisest mothers.

A few anecdotes may illustrate the part a tired body and unsteady nerves play in examinations, and prepare both parents and teachers to meet philosophically some otherwise cruel disappointments.

A teacher who had had the unusual opportunity of watching some of her pupils during examination, and of afterwards seeing their papers, told me that her best pupil in Latin had failed. "She worked well for two days," said the teacher, "but the third morning her face was painfully flushed, and grew more and more scarlet as the day went on. But in the afternoon she was deadly pale. When I read her paper, I could hardly believe that she had written it. Her English translations are usually beautiful, but this was gibberish. The spelling and punctuation would have disgraced the youngest girl in school; and the curious thing was that she had made mistakes which I suppose she had never made before in all her life."

I have heard that one year several Radcliffe candidates laid their failure to the fact that an examiner disturbed them by walking about the room and peeping over their shoulders.

A lady told me that her daughter, who had had an exceptional training in the higher mathematics, failed in her algebra examination at Radcliffe one June, but that in September, having given but three hours to the subject through the summer, she passed with honor.

A teacher, meeting a pupil who had taken a Bryn Mawr examination in algebra the day before, asked to see the paper, and inquired what she had done. "Why did you leave out this problem?" said the teacher. The pupil said that it had looked puzzling to her.

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"Try it," said the teacher. In five minutes the young girl had solved it correctly and written it out neatly. For want of that cool five minutes, she failed in her examination and had to study algebra another year.

A friend tells me that one of her pupils, who had failed in almost everything in June, came off with flying colors in everything in September, after a few weeks' study with a special trainer. "Did you really know much more in September?" asked the teacher. "Not as much," was the reply; "but in June I was *rattled*."

I knew a remarkably intellectual girl who suffered from hysteria, and whose work was therefore very uneven. Having failed one year in geometry, she determined to master this branch so completely that she could not fail. Besides doing much original work the next year, she wrote out every proposition in her text-book again and again till each was perfect. Her nerves failed her, however, in the end, and it seemed a grim joke when an examiner, in answer to an inquiry, said, "I saw that she knew enough geometry to enter college, but she did not know how to write a paper!" She had evidently "lost the knot off her thread," like Jane Barlow's delicious Mr. Polymathers, who tried the Dublin examinations at the age of seventy, after toiling forty years to save money for the University course. "It was merely," said he, "a bit of an oration of Queen Dido's that I've known ivery line of these forty years as well as I know me own name, and better. And what came over me is more than I can tell; but the minute I took the book in me hand, it seemed to me as if ivery atom of sinse and manin' slipped out of the words or out of me head—I couldn't say which. . . . I no longer entertain the project of becoming a graduate, or, for the matter of that, an undergraduate, of Dublin University." But it is pleasant to state that our young lady, like a certain hero of fiction who had failed four years in succession, determined to go on trying to the *n*th time, and that at the next attempt she covered herself with glory.

A young girl who stood at the head of her class in algebra failed in her Bryn Mawr examination last May, simply because she was overtired. It was a three hours' examination, and fell on Saturday. On each of the three previous Saturdays she had written a Bryn Mawr paper of some earlier year with ease—the one for May, 1896, being without one mistake. Yet the 1897 paper was not harder than that of 1896, and this young girl was not one to be easily disconcerted.

I have been told that it was a perception of the injustice threatening a brilliant young man at the Institute of Technology, who happened to be ill on the date of the regular yearly examination, that led a professor first to say to him, "Go home and go to bed; I will mark you *passed*," and afterwards to advocate the change adopted in that institution making the standing of a student depend partly on the daily record instead of wholly on the examination.

Sometimes the examiners have idiosyncrasies. These are so well understood by professional coachers that it is said that some very dull boys were once crowded into Harvard, who had never even read the required text-books in French and German, but who had merely learned verbatim short abstracts of these, written by their tutors to cover the ground of the probable questions.

In a recent June examination at Radcliffe a young girl failed in her English, to the great surprise of her friends, for English was her strong point. She had been educated chiefly at home by her own very highly cultivated parents. She had heard only the best English all her life. She had never read anything but the best literature. And she had been systematically trained in grammar and rhetoric, not only at home but by a professional teacher. Best of all, she had a natural gift for expression. At sixteen her sonnets would not have been out of place in our best magazines. She did pass the September examination, and kept an *A* standing throughout the year. When we remember the meager reading required for admission to Harvard, and the specimens of English presented by some of its undergraduates, who can help wondering why this girl failed? A Radcliffe authority who was consulted sighed and said, "Oh, why will not candidates use our text-books?" Yet this candidate had used the required classics, though not the text-book written by the examining professor—this not being on the required list. In a case like this, the outside world will be tempted to declare, like Sentimental Tommy's sister Elspeth, that the reason for the failure was that the examiners "didn't ask the right questions." Possibly, however, the real trouble was that, as was the case with Tommy when contending for the prize, the candidate's fastidiousness in searching for the right word may have cost her the whole allotted hour. Or she may

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have become so interested in the subject of her composition that she forgot to write anything, as Tommy forgot to translate his English into Latin, being interested in the sentiment itself. Or it may have been a case of nerves.

There is no doubt that the examiners mean to be fair, and that they have a Herculean task; and, of course, individuals must bear any unintentional injustice as a part of the discipline of life which fits for better things than college.

Esther's Banquet

By Frances Burr

MR. HUNTER shifted uneasily in his chair and glanced appealingly across the table at his wife. He cleared his throat and several times opened his smooth-shaved lips, but closed them again, and stroked the scanty growth of beard below. Mrs. Hunter's lips were firmly shut. She knitted swiftly, and her bearing of rigid disapproval and refusal to make the opening word easy were as well understood by her husband as his evident desire to speak was understood by her. They had lived together twenty years.

"Maria," began Mr. Hunter finally, "Maria, I got rid of the mare to-day. I knew how you'd been feeling about her for some time—"

"You mean you've been trading again, I suppose," interrupted Mrs. Hunter, implacably.

"Well, yes, you might call it trading—we had considerable talk, and Bailey has had his eye on the mare, and I knew how you felt about her, Maria—"

"Don't say you thought of me—don't pretend you ever think of me, Alonzo Hunter, when you get a chance to trade anything with any one. But what has Bailey to do with the bull—that outrageous old creature! To think we should own him, after all I've said about his dangerous, wild performances! I declare, Alonzo Hunter, when I saw you come leading him in to-night, I thought I *should* give up. How did Bailey come by him?"

"Well, I didn't get him of Bailey, not exactly; that is, there was quite a little trading, Maria. Henderson was there, and Williams, and we swapped considerable. I do' 'no' as you'd be interested in all said and done—"

How much harder it was to talk when Maria laid down her knitting and listened with increasing suspicion and stony silence! He began anew, trying to summon to his support the ghost of the pleasure of that long, shrewd, deliberate hour of barter.

"You know you never liked the mare, Maria, and she's gone; and I disposed of the maple sugar, too, and I've got only a half share in that Durham bull—"

"Well?" said the listener, in a tone which matched the expression.

"Well, Maria, and I've got an interest, a sixth interest, in the sawmill up to New Town, and Bailey he threw in his pew in the Baptist church."

"The *Baptist* church, Alonzo Hunter?" gasped his wife.

"Now, Maria," expostulated Mr. Hunter, "ain't you a Baptist? Wasn't you born and brought up a Baptist? And as for that old quarrel about the meeting-house steps, I guess that has kep' your family out of your own church long enough. The steps is worn out, and all the old folks is dead, and they've got a bran-new quarrel now, anyhow," he added, with a chuckle. "And I thought, Maria, you'd be glad to go back once in a while to the old church and take Hatty Belle, just to show that you ain't cherishing any old grudge, as you know you ain't, whatever others may have felt."

Mr. Hunter should hardly have used the past tense. This argument was a flash of inspiration which had its effect. Mrs. Hunter stared absently before her, with thoughts that reached far into the past and leaped to consider future possibilities, and with the question before the house forgotten.

"I shall go and set in it," she announced finally, while a blissful sense of escape relaxed Mr. Hunter's anxious brow. "It's a waste to own a thing and not use it, and I shall go and set in that pew."

And she did, the very next Sunday. The usher's boots creaked portentously as he preceded her down the narrow aisle. It was long since a Wilkins had trod that path. The quarrel, pitifully small and trivial in the beginning, which had estranged the Wilkins family had taken from the little church those

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who should have been its strong support. The village had forgotten to think of the truth which the church's pastor preached, in its eagerness to discuss the petty denial of that truth which these church members lived. Old Mrs. Wilkins had never again entered the church. Maria had married a Hunter, and the Hunters were Methodists. As Mrs. Hunter, after these twenty years, looked at the little pulpit with its crimson-upholstered chairs, at the table beneath covered with a red and black cloth, on which some one had placed a vase of scarlet petunias and pink sweet peas, the years dropped back, and there came to her a rush of early memories. She closed her eyes to keep back the slowly rising tears, and she could almost fancy that she heard the creak of her mother's best black silk waist and smell the peculiar odor of the dye in the purple flowers of her bonnet. The church members were scattered about the room. Not many of them; only thirty or forty; decorous enough, with no outward expression of the hidden trouble which silenced the voices in the prayer-meeting, cast a gloom over the morning greetings on the Sabbath, tied the young minister's tongue, burdened his heart, and chilled his ardor.

All of the people were known to Mrs. Hunter. Some of them were her neighbors and some her warm friends. So she had heard the story of the trouble from various points of view, listening with pursed-up lips and an occasional impersonal, caustic comment directed toward human nature in general.

Mrs. Hunter was not one to "take sides." Perhaps this habit was one result of the long bitterness in which her family had so large a part.

But as she sat in the pew this morning the pity of it all came over her, and she longed to help the young minister, a recent comer, who was plainly bewildered by the maze of complications among the people which grew from the trivial causes which he could hardly understand or sympathize with, but whose effect he all too plainly saw and felt.

She was indignant with herself, too, for coming back to the church at all. "Staying away a good twenty year," she thought, impatiently, "and then coming back at such a time as this—such a time as this! Such—a—time! 'Who knoweth whether thou art come to the kingdom for such a time as this!'"

Mrs. Hunter was not particularly imaginative, but her troubled face relaxed a little at the thought of herself as an Esther, and she smiled outright at the thought of the last incarnation of Haman, known in the village as Jonas Hawley.

"That's him all over!" she mentally ejaculated. "Mad because Randall Bascom won't subscribe so long as he's church treasurer. I do' 'no' as I'd care to see him on a gallows forty cubits high, but I would like to see peace and good will amongst the Lord's people."

That afternoon she read the Book of Esther through, while Mr. Hunter dozed in the high-back rocker. It was more reading than she had done for long, and she was sleepy and tired when she finished, but of all the story Esther's banquet clung to her mind. This familiar and reasonable method of appealing to one's better nature she could grasp, and visions of the opposing factions gathered around her table, which her fancy loaded with all the triumphs of the Wilkins cooks for three generations back, roused her energy.

She thought of it all the next morning as she was busied with her housework; but a dinner without some substantial occasion for it, such as Thanksgiving or Christmas or a convention, was a difficult affair to manage.

Hatty Belle came home from school at noontime, bringing a letter from the post-office. "It's postmarked Boston, mother," she said, "and I can't imagine whom it's from."

Mrs. Hunter read it slowly, with a growing smile of pleased surprise.

"Hatty Belle Hunter!" she exclaimed finally, "what do you think! It's from my cousin James Andrews, Aunt Henrietta Andrews' son. She was your grandmother's oldest sister. He's a preacher, a Baptist preacher, and a smart man, I always heard. I haven't seen him since I was married. He stood up with us just before he went to college. He used to work in the city on his vacations, and then he got a prize of some sort that sent him off to Europe to study, and while he was gone his mother died—you don't remember Aunt Henrietta, Hatty Belle. Then when he came home he settled 'way out West; so, what with one thing and another, he's never been back. But lately, he says, he's come to Boston with his family, and now he wants to try to buy the old home for a summer place, and he wants your father to make some inquiries about it, and see what it can be had for. And he's coming himself next week. Well! well! don't it seem queer

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He says he'll stop at the hotel, but that's a likely story! We'll have him right here, of course, and be proud to entertain him. Land alive! It's just the thing! I'll have a banquet, and invite Haman and Mordecai, too—"

"Mother Hunter!" exclaimed the startled Hatty Belle, "are you going crazy just because Cousin James Andrews is coming? What *do* you mean?"

Mrs. Hunter was herself rather confused by this unlucky slip, but, Mr. Hunter opportunely appearing, the letter was re-read, and the half-forgotten cousin and his unknown family were the subjects of much delightful speculation during dinner.

"He'll be glad to see some of the old church folks," said Mr. Hunter. "Let me see, though, wa'n't it just in the worst of that quarrel that he went away?"

"Yes," said Mrs. Hunter, reflectively. "Aunt Henrietta was mortally upset by it. She was a sweet-spirited woman, and I always thought the hard words in the church meetings hurried her death. She mourned so over the trouble.

"He'll remember Jonas Hawley; they were great friends. We must have the minister here to dinner to see James, and I'll have Jonas. And I guess I'll have Randall Bascom, too. Don't you remember, father, how James and Randall used to set together in school? Yes, I'll ask the minister and his wife, and Jonas and Randall, and their wives—"

"But, mother," began Hatty Belle, "you know they don't speak—"

"They're a-going to speak, Hatty Belle," said Mrs. Hunter, firmly, "and eat, too, or it will be the first time my chicken pie ever went begging," and she pushed back her chair with decision and vanished into the kitchen to avoid argument.

Mr. Hunter looked dubious.

"Your ma's a smart woman, Hatty Belle," said he, "and a good woman, but what she's going to do with such a cantankerous lot as those she's laying out to have here for dinner, I don't see. And I don't see clear where I'm coming in. Land knows I don't want to get mixed up in their doings!"

"You might sacrifice up the Durham bull with a wreath of asters round his neck for a peace-offering, father," suggested Hatty Belle. "He helped start the trouble. It was his breaking into the Bascom corn when Mr. Hawley owned him that made Mr. Bascom say Mr. Hawley wasn't fit to hold office in the church."

Mr. Hunter felt vaguely that this bordered on the sacrilegious, and bestowed on Hatty Belle a long, rebuking gaze, beneath which her eyes fell from force of habit. Then she went back to school, and Mr. Hunter sat for some time whistling softly and watching his wife with puzzled admiration as she whisked the dishes into order with unwonted vigor.

But even Mrs. Hunter's courageous spirit wavered several times during the next few days. She asked Jonas and Randall and their wives each to "have dinner with my cousin, Dr. James Andrews, of Boston," without thinking it necessary to mention other guests.

"The Lord knows," she thought, with some inward agitation, "whether I'm a deceitful old woman, or whether I'm doing His appointed work."

And to this day she remembers how her knees trembled and how dry her throat was when, on the eventful day of the feast, as the minister and Mr. Bascom and their wives were being put at ease by the cordial heartiness of Dr. Andrews's delightful manner, she saw Jonas Hawley and his wife drive up to the door, and hurried to usher them in, while Mr. Hunter took the horse to the barn.

Haman the hard-hearted! Haman the unforgiving! Haman the stiff-necked! The minister himself looked startled at this unwelcome guest. The minister's wife, who was a young thing with much to learn of proper professional calm, must needs blush and clasp her hands in nervous dread. Only Dr. Andrews was unconscious, and he was sincerely glad to see this second old friend.

"Now *isn't* this pleasant!" said he, beaming upon the awkward, silent ones. "Cousin Maria, you couldn't have delighted me more. I feel as though Randall must have a rabbit-trap concealed about him somewhere, and that we three have agreed when to slip out." But Cousin Maria had weakly fled to the kitchen, and Dr. Andrews went gayly on.

"Do you remember the trap we used to keep in the lane between your fathers' farms? You are on the old places, of course—your farms still goin'?"

"They do," said Bascom, dryly, thinking of the Durham bull and his corn-field. Then followed a dozen stories of those early days, interrupted by Mrs. Hunter's request that they would all please walk out to dinner; and the

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one-sided talk went on over the bountiful tables.

If the Doctor noticed a constraint, it was to attribute it to the reserve which he so well remembered in middle-aged New England farmers. Then, still under his leadership, the conversation came about to the cloud which rested on the little church when he left it, and with real grief he spoke of the unknown mischief which was then done. How those few wise, rebuking, unconsciously searching words went straight to the guilty hearts of the two men responsible for the existing repetition of the mischief—hearts made softer by the reminiscences of their happy boyhood together!

Dr. Andrews paused, rather surprised by the feeling which this old memory occasioned, for no one spoke; tears were running down the cheeks of the minister's foolish little wife, and Hawley's mouth was twitching. Then, with an effort, he leaned forward, and, lifting a plate of doughnuts, he said, huskily:

"Have another nut-cake, Ran?" And then the minister and Mrs. Hunter both began talking at once on totally different subjects, and Mrs. Bascom and Mrs. Hawley smiled daringly at each other across the table, and Mr. Hunter vigorously served every one with more chicken pie, whether they wished it or not, and Hatty Belle abetted him.

That was all; we are not given to a display of emotion in New England. But can you fancy the effect in prayer-meeting the next evening when Hawley and Bascom publicly and mutually asked forgiveness and forgave? Only a half-dozen broken sentences from each, and then the minister said, "Let us pray." And all the people bowed their heads.

The Life and Letters of Paul

XVI.—Conclusion

By Lyman Abbott

IN bringing this series of papers on the Life and Epistles of Paul to a close, I purpose, in this chapter, to indicate the relation of his theological teaching, as interpreted in these papers, both to the theology which preceded and to that which has followed it.

Paganism has generally represented God or the gods as wrathful with men because of their sins. It has represented, therefore, the necessity of appeasing that wrath in order to secure the forgiveness of sins. The religious ceremonials of pagan religions, with few if any exceptions, have been, not for the purpose of ascertaining the will of God, or of praising him, or even of confessing sin to him, but chiefly for the purpose of placating his anger and avoiding the evil consequences which would come from that anger. They have generally also assumed a great gulf between man and God, and the necessity of some intermediary to mediate between man and God or the gods; and these intermediaries they have called priests, the object of the priest being to represent man to God, because man was so estranged from God by his sins that he could not himself come into the presence of God or the gods.

Thus has grown up the system of sacrifices and of priests, with all that which has gathered about them. The essential principles of Mosaism—that is, of the teaching of Moses, as it is to be found in the oldest book of the Bible, the Book of the Covenant[1]—struck at the heart of this whole expiatory conception. Its fundamental declaration was this: God is a righteous God, and he demands righteousness of his children, and he demands nothing else. On the one hand was the affirmation that, no matter what sacrifices are offered and no matter what priests are employed, if man is not righteous he will not appease God's wrath, and will not be satisfactory to him. On the other hand was the declaration that, if man is righteous, if he obey God's law, if he does do what God has told him to do, God will ask nothing else, he will be satisfied. By obedience and only by obedience can man be reconciled to God, and be acceptable to him.

Thus there were two conceptions presented before the world: First, the conception that God or the gods are angry and must be satisfied by sacrifices offered to them; second, the conception that God is a righteous God and is satisfied by obedience

[1] Exodus xx.—xxiv., 7

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to his law. These two intermingled in the Jewish nation, and out of them grew the Levitical system. In this system the original and simple teaching of Moses was radically modified. The Levitical system insisted upon sacrifices, but very much simpler sacrifices than did the pagans. The pagans measured the value of sacrifice by the cost of the thing sacrificed. The Levitical system declared that anything sufficed, provided there was a genuine spirit of contrition and repentance. A man might offer a bullock or a lamb or a pair of doves or a sheaf of wheat. The value depended, not on the thing offered, but on the spirit of the offerer. But still, under the Levitical system, sacrifices were required, and in its later development they were required to be offered in one place (a certain temple in Jerusalem), and they were required to be offered through a certain priesthood appointed for that purpose, and no one else was permitted to approach the Almighty with those sacrifices. The priesthood was necessary; the sacrifices were necessary. Thus the old paganism, modified by Mosaism, was wrought into the Levitical law. Against it the prophets protested again and again. Again and again they declared of Jehovah that he desired not sacrifices, that the sacrifices of God are a broken spirit; again and again they repeated, in substance, the declaration of Micah, "What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?" Thus there were in Jewish history three systems—the pagan system, the Mosaic system, and the intermingling of the two in the Levitical system.

When Jesus Christ came to the world, he repeated the teaching of the Old Testament prophets. So far as we know, he never offered a sacrifice himself, and he never advised others to offer sacrifices. When men confessed to him their sins, he told them their sins were forgiven; never did he send them to the priest to make the offering for sin which, under the Levitical code, as under the pagan system, was regarded essential in order to secure the forgiveness of sin. He thus disregarded, though he did not directly assail, the pagan and the Levitical system. And, further, he undermined it by denying its fundamental postulate. He always represented God as a Father who is ready at once to receive the erring child the moment he returns to his Father with contrition and confession.

But he went far beyond Mosaism, even as it had been interpreted by the most radical of the prophets. Mosaism had said, You must render yourself acceptable to God by obedience to law. But Christ in the Sermon on the Mount declared that that obedience to external law is not enough. A man might not commit adultery and yet might be impure. A man might not be guilty of profanity and yet might lack in simplicity of nature. A man might not kill, and yet be wrathful. Nothing, he said, will satisfy the law of God except purity of heart. "Except your righteousness exceed the righteousness of the scribes and Pharisees," that is, unless there is something very different from and something far beyond obedience to law, which you suppose God has issued from his judgment throne, your righteousness will not avail. You must have an inward life. Your outward life must flow from this inward life. And then, in the close of the Sermon on the Mount, Christ tells his disciples how this inward life is to be obtained. As a father will give to the child that which it asks, so the heavenly Father will give the Holy Spirit to those that ask him. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Life is God's gift. Ask for it, obtain it, then live it. This is the Sermon on the Mount.

The disciples, however, did not understand; and after Christ died they interpreted this message of the Gospel through Mosaism, and later theology modified it to make it harmonize with Leviticalism. To Paul above all the Apostles we owe the interpretation of this Gospel of Christ, as contrasted with paganism, with Leviticalism, and even with Mosaism. According to Paul, God gives his own life freely to all who are willing to receive that life. This gift of life Paul customarily calls grace, a word identical in meaning with the word gratis, which we have borrowed from the Latin. It means free gift. Paul, then, declares that God gives life as a free gift. It is not to be purchased. The pagan is wrong in thinking that it must be purchased by great sacrifices; the Levitical law is wrong in thinking that it must be purchased by any sacrifice; and the Pharisees are wrong in thinking that it must be purchased by obedience to law. It is not to be purchased at all. There is no price to be paid for it. It is not bought by a sacrifice, nor by obedience, nor by repentance; it is not bought at all. God gives life to all who are willing to receive

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it. And this willingness to receive it, this desire to possess it, this determination to have it, this choice of it with all which that choice involves, this is faith. So Paul says the pagan is wrong, there is no wrath of God to be appeased by sacrifice; the Jew is wrong, there is no distance from God to be bridged by a priest and an altar and a Jewish ritual; the Pharisee is wrong, there is no satisfaction of God to be purchased, no reconciliation with him to be bought, by obeying the laws which he has issued. We are simply to take the free gift of God—his life—and then live freely, spontaneously, naturally, because we have received it. "Whosoever will, let him take of the water of life freely."

Hardly had the Roman Empire been nominally converted to Christianity, before the northern barbarians conquered imperial Rome. Then began a gradual process in which the paganism of the northern barbarians and the Judaistic Christianity of Rome, that is, Paganism, Judaism, Mosaism, and what I will call Paulinism, intermingled to make historic Christianity. The days of our week borrow their titles from paganism. Monday is Moon's day; Sunday is Sun's day; Tuesday is Tir's or Zeus's day; Wednesday is Odin's day; Thursday is Thor's day; Friday is Freitag's day; Saturday is Saturn's day: each a day dedicated to a pagan god or goddess. It is not possible that we should have borrowed so much of our life from paganism as to have entitled the very days of our week by the names of pagan deities, and not borrowed something of their thought and incorporated it into our theology and our ecclesiasticism. If our secular life became thus pervaded by the traditions of a northern paganism, it ought not to surprise us that paganism entered our church services, our systems of theology, and our church life. By the fifteenth century Christianity was so modified by the legalism of Judaism and by the paganism of the barbarians that it is difficult to say how much of the Christian churches was Christian and how much was pagan. They had borrowed certain essential features from paganism. Christian theologians believed and taught that God was a wrathful God, whose wrath must be appeased. They believed and taught that a great gulf stretched between this God and his children, so that he must be interceded with by the Son, and the Son must be interceded with by the Virgin Mary, and the Virgin Mary must be interceded with by the saints, and the saints must be interceded with by the priests. So far had ecclesiastical teachers gone from the teaching of Christ that God is like the father who ran out to meet the wayward son when the son turned toward home.[1]

It is true that pagan sacrifices were no longer offered, but there was a temple and an altar. It is true that the Levitical sacrifices were no longer offered and no bloody torrent poured down from the altar to be carried away by underground conduits; but in place of these bloody sacrifices was what is known as the bloodless sacrifice of the mass. The doctrine was taught that the priest, who must be the intermediary between man and God, offered in every communion service a real sacrifice in which he poured out the actual blood of Christ and in which he broke his actual body. The sacrifice was offered afresh every Sabbath day. That is the doctrine of the mass in the Roman Catholic Church to the present time.

While thus theologians borrowed theology and ceremonialism from paganism, they borrowed legalism from the Jews. One could reach the mercy of God only through the intercession of priests. He could reach it only through a bloodless sacrifice. But he could also reach it only by obedience to the laws of God as they were embodied in an elaborate ritualism. The disciple must come to the priest; he must tell the priest what he had done, and the priest prescribed the things which he must do to win back the lost favor of God—the penances he must do, the money he must pay, the pilgrimages he must make, the duties he must perform.

Thus there was in mediævalism an intermingling of paganism and Judaism, but an intermingling also of Christianity. For under the Greek philosophy no prayers, no entreaties, no sacrifices, could avail to placate the wrath of the avenging Nemesis following close on the heels of the sinner. But in mediævalism there was mercy. Let the sinner escape to the cathedral doors, enter, lay hold, as it were, on the horns of the altar, submit himself to the priest's direction, accept the benefit of the bloodless sacrifice of the mass, obey directions and perform the prescribed penance, and he would have mercy; the avenging Nemesis would stay his foot-

[1] This is not saying that this was the official and authoritative teaching of the Roman Church; but it would be easy to show that it was taught, without serious protest, in the Roman Church.

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steps, the penalty would not fall upon him, he would be forgiven. Thus mediævalism borrowed forgiveness from Christ, law from Judaism, sacrifice from paganism, and intermingled them in one common amalgam.

In the sixteenth century arose Luther. He had studied the Bible; especially the Gospels and the writings of Paul. He had been spurred to read them by the wretchedness of a heart tossed and tortured by the belief that he must buy the favor of God. He learned from Paul and from Christ another lesson—the lesson of the unbought love of God. He repudiated the whole intercessory system, the whole sacrificial system, the whole legalistic system of Rome, and declared that no intercession was necessary. Every man shall give account of himself: that was his first declaration. There is nothing to be paid for God's favor and forgiveness: that was his second. Justification by faith was his fundamental tenet; the doctrine that it is enough to accept the life which God freely gives.

Thus Christianity received a fresh equipment of life through Luther. Lutheranism was a revival of Paulinism. If all Protestants had been as radical as Luther, the Christian world would have made more rapid progress toward Christian life and Christian liberty. But progress in the world is very slow, and Protestantism resumed in a different form phases of paganism and Judaism from which Luther would have emancipated it. It presently divided into two streams, and in these two streams were seen, in varying ratios, the pagan element of sacrifice and the Jewish element of law. On the one hand, there still remained in the Lutheran and the Anglican communions the temple, the altar, the sacrifice, though greatly modified from the Roman Catholic forms. On the other hand, there remained in the Puritan churches the con ception of law: the notion that men cannot be acceptable to God except by obedience to certain laws, ceremonial or ethical. Sometimes it was, You must be baptized by immersion or you cannot enter the church. Sometimes it was, You must pay particular observance to a particular day or you cannot be a good Christian. Sometimes it was, You must obey the Ten Commandments, or the epitome of the Ten Commandments—the two commandments, Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbor as thyself—or you cannot receive the love of God. But in all these forms of teaching, the doctrine was taught that the only way to win God's love is by obedience to God's law; that his love must be bought by obedience, ceremonial or ethical. The doctrine that God's love is freely given to the undeserving was practically, if not in words, denied.

Thus there grew up in the Reformed Churches these two elements intermingling with Christianity which we have seen before intermingling—the paganism that demanded a sacrifice, and the legalism that demanded obedience, before one could be a child of God. And still the voice of Paul might have been heard, if the clamor of theological controversy had not deafened the ears of men, and still what Paul would have been saying would have been this: "For His great love wherewith He loved us, even when we were dead in trespasses and sins." Nevertheless there was more Christianity, more Gospel, more Paulinism, in the Reformed Churches than in the Roman Church, as there was more in the Roman Church than there was in the Jewish Church. Paganism said there must be sacrifices, and their value is dependent upon the cost of the object sacrificed; men must be ready to sacrifice their own sons in order that they may placate the wrath of God. Leviticalism had said: "An ox, a lamb, a pair of doves, a sheaf of wheat, will suffice." Romanism had said: "Neither ox, nor lamb, nor pair of doves, nor sheaf of wheat is needed; a bloodless sacrifice will suffice." Protestantism said: "If you will only believe that some one else has offered the sacrifice for you, that is sufficient." The sacrifice was banished from the temple and the altar to the creed.

I shall not attempt here to trace still further the progress of Paulinism. I shall not try to point out how the two Wesleys, John and Charles, brought a larger gospel to the world and re repeated the message of Paul of an unbought love of God. They taught, indeed, that there had been a sacrifice and that it was necessary, but they taught that the sacrifice had provided a free gift of love and life for all, which all might have who would take it. They gave Paul's message of free grace, though they based it on a foundation other than that of Paul. I shall not try to point out how this message of free grace was repeated again by Coleridge in philosophy; by Robertson and Maurice and Erskine, prophets of the Old World; by Horace Bushnell and Henry Ward Beecher and Phillips Brooks, prophets of the New World. It is not necessary further to elucidate my proposition

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that the history of actual organic Christianity through the ages is the history of the intermingling of these three conceptions: The pagan conception of God as one whose wrath must be satisfied by a sacrifice; the Jewish conception of God as a Lawgiver who can be approached only by obedience to his laws; and the Christian conception of God as a Father who gives life freely to all who will accept the gift.

Still these three ideas are strangely intermingled in our conglomerate theology. Still the Gospel of God's infinite and unpurchasable love finds its way gradually, slowly, but surely, to the hearts of the children of men. For Paul was not only in advance of his own time; he is still in advance of all times. Wherever we find in modern theology the doctrine taught that man can be saved only by a sacrifice offered to placate the wrath of an angry God, we find a relic of paganism. Wherever we find the doctrine taught that man can trust the love of God only as he has first proved himself a righteous man by obeying the law of God, we find a relic of Judaism. Wherever we find men putting up an altar and a sacrifice and a priest, and insisting upon it that only through the altar, the sacrifice, and the priest can one come to God, we find a relic of paganism. Wherever we find men putting up a law, ceremonial or ethical, and teaching that there is no way to acceptance with God except through water baptism—sprinkling or immersion—or that there is no acceptance with God except by compliance with some ritual or ceremony, or insisting that the essence of the Gospel is the Ten Commandments, or the epitome of the Ten Commandments—Thou shalt love the Lord thy God with all thy heart and soul, and thy neighbor as thyself—insisting, in other words, that the essence of the Gospel message is not what God does for man, but what man should do for God, we find essential Judaism. And wherever we find the message that God is infinite and eternal love, that the way to his heart is always open, that he gives life without price, whether we find it in the free Gospel of the Methodist, or in the large and spiritual teaching of such ministers as Brooks and Beecher and Maurice and Robertson, or in such movements as the Keswick Movement, so called, or such ministries as the ministry of the so-called Higher Life, or such theologies as the misnamed New Theology, we find a revival of Paul's teaching. Whatever there is in the teaching of Jesus Christ that seems to confirm the notion that a sacrifice is necessary to appease the wrath of an angry God—and confessedly there is very little such in his teaching, almost nothing but his institution of the Lord's Supper, and his interpretation of it in the sixth chapter of John—it is capable of a much clearer, simpler, and more rational and spiritual interpretation. Wherever there is such language in Paul's Epistles, it is because he uses the language of a philosophy he does not believe in order that he may counteract it. And wherever it is found in the Old Testament, it is the expression of an as yet imperfect spiritual apprehension of God and God's love as the secret of man's true life.

There is a sacrifice. But it is not a sacrifice which man offers to God; it is a sacrifice which God offers for man. *There is an intercession.* But it is not an intercession which man must make to secure the favor of God; it is the intercession which God makes with man to bring his erring child back to him again. *There is a priest*, if a priest means one who stands between God and man, to bring man and God together; but this priest comes from God to man in Jesus Christ to reveal the divine love, infinite and eternal, to his blind and erring child, not from man to God to find a mercy hard to be entreated. *There is a law of God*—the law of his own infinite and blessed life; the law which we observe, not that we may receive that life, but because we have received it. The earth does not yield its flowers to beseech the shining of the sun; the sun bathes the winter-clad earth that the earth may be clad in flowers. This is the Gospel of Paul. By God's free gift we are saved; "not of works; we are his workmanship, created in Christ Jesus unto good works."

Earth gets its price for what earth gives us:
 The beggar is taxed for a corner to die in;
The priest hath his fee who comes and shrives us;
 We bargain for the graves we lie in.
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
 For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking:
 'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

Let us look at the religions of mankind in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. The former religions are alive; the latter are dying or dead.—*Max Müller.*

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Books and Authors

American Revolutionary Literature[1]

With the publication of two octavo volumes on American Literature during the Revolution, Professor Moses Coit Tyler completes the story of our literary development down to the close of what may be considered the first period in the history of the English-speaking races on this continent. It is hardly necessary to say that this is the most extended report of the National development on the side of literature which has yet been attempted—the most considerable contribution to the history of our literature which has yet been made by an American. As the work progresses the impression of its solidity deepens. and the widest popular recognition ought to be accorded to an achievement by an American scholar which represents so many years of painstaking and intelligent investigation of what the historians call origins. Professor Tyler has traversed the whole field of early writing in this country and made a first-hand examination of the entire subject. This thoroughness is evidenced on every page of the four volumes which have now been issued—the first two devoted to the Literature of the Colonial Period, the latter two volumes continuing the story to the end of the Revolutionary period.

Professor Tyler's method is broad and simple. The product of pure literature with which he has to deal is necessarily very limited. If he had confined himself exclusively to those works which are likely to live as literature, his history would have been compressed into very small compass. That would not, however, have been the most intelligent way of dealing with the subject. Treating literature in a broad way as the expression of the National life through writing, Professor Tyler has given a large interpretation to the word literature, and has included in his treatment many works which are valuable not from a literary but from a historical point of view. He has traced the development of the literary spirit rather than attempted to describe and estimate the value of the pure literary product. This breadth of treatment gives his books an important place in the history of the country. They belong to the student of the history of the development of the American Nation quite as much as to the student of American literature. The two volumes which treat of the revolutionary period form an invaluable contribution to the literature relating to that period. No student of the American Revolution can hereafter afford to leave these volumes unread; so much light do they throw upon the motives, the attitude of mind, the point of view, and the spirit of the country during that momentous period. If one reads these volumes in connection with the histories which narrate the action in the field and the political and economic movements of the time, one gets at last a clear and adequate comprehension of that confused and turbulent period through which the colonies passed on their way to nationality.

The writers of the Revolutionary period who deserve to be considered from the literary point of view are few in number. Jonathan Edwards, Benjamin Franklin, and John Woolman are names which are likely to live as long as our literature endures, and to become better known in the future; the literary significance of the works of these three writers has not yet received adequate attention or recognition. Jonathan Edwards at his best was a master of a noble and impressive style; Benjamin Franklin of a clear, concise, and telling expression; and John Woolman (of whom Charles Lamb said, "Learn Woolman's works by heart") of a singularly beautiful, pure, and spiritual expression. Woolman's Journal has a place, indeed, among the first books of religious literature in the world. To this little group must be added Philip Freneau, of New Jersey, Jonathan Trumbull, of Connecticut, and Francis Hopkinson, of Pennsylvania. The passions of the time were intense and the feeling bitter, and a great deal of the most effective writing was satirical. Of this kind of writing Freneau made himself a master, and a good deal of his work has enduring interest for the student of the period and very considerable interest for the student of American literature. This little group of men of distinct literary quality was the nucleus of a larger group of men who handled the pen with great force and effectiveness,

[1] *The Literary History of the American Revolution; 1763-1783.* By Moses Coit Tyler, Professor of American History in Cornell University. Vol. I., 1763-1776 Vol. II., 1776-1783. G. P. Putnam's Sons, New York. $6.

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from whose writings we now learn the state of the country, and in whose writings we discern the moral and spiritual movement of the period.

The Revolution did not put an end to the debate which had been going on for years in the colony—a debate ably supported both by the critics and the defenders of English policy. That debate was continued for several years after the breaking out of the war, and called into use a great deal of controversial and satirical ability. The contributions to that debate are quite invaluable to the historical student because they show so clearly the line of thought which the colonists pursued and bring out so effectively the gradual alienation in feeling and conviction from the mother country. For the first time the Tories have full justice done them. When it is remembered that nearly one-third the population of the colonies were against the Revolutionary movement, it will be understood that the Tory must have been, in many cases, quite as disinterested and conscientious as the men who were seeking the independence of the colonies; he proved the sincerity of his convictions by the great risk he ran and by the ultimate loss which in most cases he suffered. So bitter was the feeling, however, that until very lately it has been quite impossible to see the Tory in the perspective of history and to do justice to his position and his motives. The great body of Tories were undoubtedly as conscientious in their adherence to the English Government as were the great body of men who supported the Revolution in their adherence to the cause of independence in the colonies. The great mass of the Tories undoubtedly took their positions, as did a great many men who supported Charles the First in the English Revolution, with the greatest reluctance; they did not approve of the British policy, and they felt with the other colonists the injustice of that policy; but they were strong Constitutionalists, they were ardent Englishmen, and they thought the way of revolution a disastrous method of settling questions which might be better adjusted by agitation. To this large class of men Professor Tyler does full justice, and in doing so contributes an invaluable chapter to the history of the Revolutionary period.

The reading of these volumes gives one the impression that, although the Americans of the Revolutionary period were lacking in a strong literary impulse, they were rich in intellectual power. As a matter of fact, the best writing of the day went into state papers. In some instances, as in the case of the Declaration of Independence, Professor Tyler devotes considerable space to the study of this kind of writing. The ability which under more peaceful conditions would have found literary expression, during this stormy period was placed at the service of the country and employed, first in the statement of the principles at issue, and next in the application of those principles to social and political conditions, and in the drawing up of those official documents which mark the beginnings of our constitutional history. Professor Tyler's work is from every point of view so admirable that it seems almost ungracious to point out what seems to us its single blemish. The differences between England and America are now a very old story; the heat has utterly gone out of them. It would have been better, in our judgment, if Professor Tyler had not made so much of those old differences; they stand out clearly enough in the materials with which he had to deal. It was a mistake to emphasize them so continually in the narrative.

Mr. Stillman's Essays [1]

In Mr. W. J. Stillman's volume of essays, "The Old Rome and the New, and Other Studies," he appears before us as a friend, an observer, a critic.

He has been the friend of Ruskin and of Lowell; it is the matter concerning the latter, however, which attracts us more, full of interest as is that regarding Ruskin. No "De Amicitia" of Cicero or any other writer speaks more eloquently of friendship than does the essay, sure to be the most popular of Mr. Stillman's papers, "A Few of Lowell's Letters." Readers of The Outlook who are enjoying Dr. Hale's "Lowell and His Friends" (and what Outlook reader is not?) will read Mr. Stillman's tribute with special zest. Warm lights are thrown on the Lowell portrait.

Thus as to Lowell's Americanism: "I have known, loved, and, even more, reverenced Emerson; have known well Longfellow, Holmes, Bryant, and most of the men who in that moment of our National existence made it eloquent; but Lowell was, I think, the one most completely and largely American." As

[1] *The Old Rome and the New, and Other Studies.* By W. J. Stillman. Houghton, Mifflin & Co., Boston. $2.)

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to Lowell as a type, he says: "To me, perhaps, in the blindness of a friendship of whose extremity he was completely worthy as well as of what was much better, he seems the shadowing forth as the type of the possible future American, bred from the best of the world's stock, in the largest of the world's pastures, and destined, if the destiny of the world is towards perfection, to justify the faith of Americans in their stock."

The letters themselves—what *characteristicisms* here and there! For instance, these from Cambridge:

As soon as we have a leaf or two I shall expect a visit from you. I will write and let you know when our winter is over. Our spring is like that delicacy, a frozen plum-pudding, which cheats every uninitiated person into an impromptu toothache. It looks as if it ought to be hot, and it is Nova Zembla focused. . . . The apple-trees are in blossom, but I have hardly had time to see them. Horse-chestnuts are in leaf, and linnets and robins sing; but there are not so many birds here as at Elmwood—not so many anywhere as there used to be, and I think the cares of life weigh on them so that they can't sing. We have had only a day or two of warm weather yet. Spring seems like an ill-arranged scene at the theater that hitches and won't slide forward, and we see winter through the gaps.

Or this from Germany:

When I get over here, it is the Styx that is between me and America. I have drunk Lethe water to wash down Nepenthe with, and have forgotten everything but my friends, like a happy shade. What care we careless spirits for what troubled us in the flesh? "My little man," says Wordsworth to Pope, when they meet in the Fortunate Islands, "I am sorry to say"—the wretch! he is not sorry a bit—"that your poems are not so much read as once." "My what? Ah, poems—yes, I think I *did* write some things once. And so they don't read 'em, eh; 'tis all one for that—I wouldn't read 'em myself. Come in, Mr.—a—a—I beg your pardon—ah, Woodwarth? Yes, come in, Mr. Woodwarth, and try the Lethe; 'tis the best spring in the place; and you will meet some eminent characters in the pump-room."

Friendship inspires also the dedication of the volume. "To Professor Charles Eliot Norton, of Harvard University, sole survivor of that luminous circle in which shone Lowell, Longfellow, Emerson, Holmes, Agassiz, etc.—circle to whose intellectual hospitality I owe my imprimatur for American letters—this volume is affectionately dedicated, in memory of our forty years of fraternal relation and sympathy."

Mr. Stillman's second claim on our attention, namely, as an observer of places and men, lies in his delightful and illuminative essays on Greece, Rome, and London. The paper which gives its title to the book is perhaps the most noteworthy of these, showing, as it does, the prevalence of Greek influences in Italy. The revelations of archæology have certainly confirmed Virgilian traditions of Hellenic origins. Mr. Stillman transports us quickly from oldest Italy to newest Rome, all in one article, and tells us much of interest about the modern city. We quote the following defense:

The superstition as to its sanitary condition is the bugbear which most militates against it. This runs back into the Dark Ages, but is unjustified by any statistics to which I can get access. In a residence of nearly a dozen years in the aggregate, and extending over a period of nearly thirty, I have never had in my family a single serious illness or a case of typhoid or malaria, and in my personal acquaintance I have never known half a dozen cases of intermittent or malarial fever, and not one of any gravity; while in a residence of five years in Florence we had eight cases of typhoid among seven persons.

It is, however, chiefly as an art critic that Mr. Stillman is known. The essays on "John Ruskin," "The Decay of Art," and "The Revival of Art" have a peculiar interest. As a young man our author was influenced by Mr. Ruskin, whom he knew intimately, but his theories outrun those of the more famous critic. Mr. Ruskin is an idealist; Mr. Stillman is an extreme idealist. In protesting against a sordid, vulgar, wooden realism we are all agreed, but Mr. Stillman would apparently have us believe that the study of nature has killed art—that true art is purely subjective. Therefore Fra Angelico and Turner are praised just as much as if the work of those painters never opposed itself to natural laws. The famous "Slave Ship," with its admittedly "utterly impossible sky" and "utterly impossible sea," is admired by Mr. Stillman well-nigh more whole-heartedly than ever Mr. Ruskin dared.

Art, we are told, is "the harmonic expression of human emotions." A capital definition, this, of course, but when Mr. Stillman applies it to the province of painting, anatomy and perspective must needs take a back seat. Nature speaks and has always spoken in convincing tones as well with the idealist as with the naturalist. Take Raphael as the noblest example. What Mr. Stillman abhors—and so do all of us, it is to be hoped—is the slavishness of mere imitation. Just now, likely enough, in both literature and art, there is too great insistence on the naturalistic—realistic, if you will. Yet because this is so, must we fly to the other pole towards

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which Turner turned more than once? Fortunately for Mr. Stillman, and happily for us, a note is inserted from "the profoundest thinker on art," Mr. George Frederick Watts. The latter is the greatest of subjective portrait-painters, but he calls a halt on extremism (especially when it violates natural law) in this admirable language:

When Wordsworth wrote the "Intimations of Immortality," he never had to think of his grammar or his spelling. Such a necessity must have crippled his utterances. . . . A very considerable knowledge of and acquaintance with the structure of the human frame is absolutely necessary. . . . There should be no hesitation for want of knowledge; and the more elevated the intention, the more necessary that there should be no obvious violations of grammar in art."

On every page of this valuable volume there is the imprint of one who has loved much, observed much, thought much. Mr. Stillman's book as a whole impresses us as one of those pictures which an artist will not let go forth from his studio. He works over the canvas lovingly, he lets it lie, he takes it up in varying moods; the seasons go and come again, and by and by the picture is a mellowed, matured, individualistic whole. So Mr. Stillman:

Beginning, as most young writers do, with more ambition than sound knowledge of my competence, I had the good fortune to learn soon that the opinions of young men are rarely worth preserving, though their art may be so, and I then decided that I would publish nothing before I should be forty; when I was forty, I postponed to fifty; at fifty, I said, sixty is not too late; and at sixty I had still too much to learn and I would trust to seventy. And now, at seventy, I would fain wait a little longer, were eighty assured, feeling my incompetence more keenly than even at thirty.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending April 1. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

We have found Mr. Richard Le Gallienne's *The Romance of Zion Chapel* hard reading. Beginning with a supposedly humorous apostrophe to a gasometer "once gazed upon by the romantic eyes of one of the greatest French poets," it falls into the leisurely relation of a quite unreal tale of love and sentiment. It is, as usual with Mr. Le Gallienne's work, over-mannered, and often becomes actual bathos. The author seems to be half-laughing at his own characters and at his readers. There is very little sincere feeling, but a deal of "fine writing." There is some justice in the remark of the New York "Sun" that "it seems to be Mr. Le Gallienne's fate to be forever aiming a little arrow at the sublime and sticking it quivering into the circumferent pulp of the ridiculous." (John Lane, New York.)

In the Depths of the First Degree, by James Doran, is a rather prolix tale of the political struggles preceding our Civil War, of the battle of Bull Run, and of the Secret Service. There is some ingenuity in the plot; but little knowledge of the art of fiction-writing is shown. (The Peter Paul Company, Buffalo.)

A detective story by Anna Katharine Greene, entitled *Lost Man's Lane* (G. P. Putnam's Sons, New York) is a second episode in a preceding story by this author. The story is unpleasant but graphic, with several dramatic incidents, all bearing on the story, which is the solving of the mysterious disappearance of several people from a village in the Berkshires.

The opinion which we expressed last week concerning the power as a story-teller and skill as a writer of Joseph Conrad, author of "Children of the Sea," is confirmed by reading his *Tales of Unrest*, just published by Messrs. Charles Scribner's Sons (New York). These tales are introspective and psychologic almost to the point of morbidness, and yet they have a virility of spirit, freshness of subject, and charm of style that cajole the reader into forgetting their disquieting somberness. The first and last tales in the volume are striking and original studies of remorse which would not be discreditable to Kipling if he had written them.

The Outlook has had occasion before to comment on the taste which shapes the publications of the Doubleday & McClure Company. Among the dainty volumes which find their place in the Ladies' Home Journal Library of Fiction, and which bear the imprint of the Doubleday & McClure Company (New York), is Caroline Atwater Mason's *A Minister of the World*, a very well told story of a young and gifted clergyman in a country parish, who is called to a fashionable church in the city, succumbs to the enervating atmosphere of his new charge, and recovers himself in time to preserve the force of his character and the usefulness of his life. In the same series appears Mr. Hamlin Garland's *Spirit*

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of Sweetwater, the story of a successful miner who falls in love with an invalid at the point of death, and restores her to health through the atmosphere of vitality and affection with which he surrounds her. One is always impressed by Mr. Garland's obvious sincerity, but it cannot be said that this story is an illustration of that kind of fiction to which Mr. Garland himself has given the name of veritism.

Mr. Henry Wood has published, through Messrs. Lee & Shepard (Boston), a nove entitled *Victor Serenus*. The scene is located in the Pauline age, and Paul is one of the characters. The style is not particularly engaging, and the book suffers decidedly by its appearance so near to that of a far more masterly presentation of the same age from Henryk Sienkiewicz.

TRAVEL

What Mr. Henry M. Stanley has to say about South Africa is of decided and world-wide interest. *Through South Africa* is made up of letters to the London journal "South Africa." These letters give an account of Mr. Stanley's recent visit to the Transvaal, Rhodesia, Natal, and Cape Colony. They give mainly impressions and opinions rather than history, scientific data, or industrial statistics. Perhaps most interesting of all is his impression of President Kruger, whom Mr. Stanley found "dense, ignorant, and impenetrable," "knowing nothing outside of burgherdom," "in appearance a sullen, brutal-looking concierge," "his disposition, morose from birth, breeding, and isolation, is unyielding and selfish." This is plain speaking with a vengeance, and there is much more hardly less severe. Mr. Stanley advises the Uitlanders in the Transvaal to inaugurate a silent revolution by refusing to pay unjust taxes and impositions. He does not, however, think that direct interference by England in the affairs of the Transvaal ought to be expected; the Englishmen in the country should, he says, first help themselves, and show their strength of purpose. Of Rhodesia's possible future he writes enthusiastically. Naturally, the book, as a whole, is scrappy and desultory, but it contains much valuable information. (Charles Scribner's Sons, New York.)

RELIGIOUS AND THEOLOGICAL

A Dictionary of the Bible, dealing with its Language, Literature, and Contents, including the Biblical Theology, edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., and, chiefly in the revision of the proofs, of A. B. Davidson, D.D., LL.D., S. R. Driver, D.D., Litt.D., and H. B. Swete, D.D., Litt.D. Vol. I., A—Feasts. (Charles Scribner's Sons, New York.) This is the first volume of the new Dictionary of the Bible for some time promised. It must be enough to say here that the names of the contributors, and the articles "Bible," "Deuteronomy," and "Fall," sufficiently indicate that the Dictionary will treat the Bible along modern lines and in accordance with the principles of the new criticism. We reserve it for fuller critical notice hereafter.

The Rev. Dr. Henry van Dyke's *Sermons to Young Men* is a new and enlarged edition of that incisive and telling volume, "Straight Sermons," reviewed in these columns some time ago. The volume is enlarged by the addition of a sermon on the truth that the Person of Christ is the foundation of Christianity. These sermons were preached at Harvard, Yale, Princeton, and elsewhere, and their chief characteristics are their directness, their frankness, and the power which comes from these qualities. (Charles Scribner's Sons, New York.)

A series of addresses delivered in Association Hall, Cleveland, Ohio, under the auspices of the Young Men's Christian Associations, by the Rev. Louis Albert Banks, D.D., has been published under the title *The Christian Gentleman*. (Funk & Wagnalls Company, New York.) The subjects of these addresses, broadly, are the care and training of the body and mind of man, with the enforcing of the moral responsibility for their care.

MUSIC

A large number of Americans, mostly men it should be said, amiably but ignorantly cherish the delusion that music is a pleasant after-dinner pastime, a pretty feminine accomplishment, or, at the most, something to add to the sparkle of gay costumes, graceful figures, and bright lights in a comic operetta. That, on the contrary, music is a noble art, with a history older than that of painting and closely bound up with that of literature, requiring for its appreciation as well as for its expression intellectual ability of a high order, is only beginning to command general and popular recognition in this country—a condition of affairs not so very surprising, after all, when we recall the fact, to which Dr. Hale alludes in a recent chapter in The

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Outlook of his "Life of Lowell," that fifty years ago a professed literary man was looked upon with contempt *in Boston!* Any judicious effort, therefore,-that is made to give the average music-lover a fair appreciation of the place of music in an educated and civilized society deserves a welcome. Such an effort has been made in three untechnical and instructive little volumes on the subject of music, all recently issued by the same firm, Messrs. Charles Scribner's Sons, of this city. The first of these three volumes was Mr. H. E. Krehbiel's "How to Listen to Music," published several months ago, and already reviewed in these columns. This was lately followed by Mr. W. J. Henderson's "What is Good Music?" The last of the three to appear is *Music: How it Came to be What it Is*, by Miss Hannah Smith. Both Mr. Krehbiel and Mr. Henderson are musical critics of standing, and they each speak with authority, in a connected series of brief critical and suggestive essays, of the various phases of musical form and expression. They discuss questions of taste and opinion as well as matters of fact and history. Miss Smith, on the other hand, an accomplished amateur who has given a number of successful semi-public lectures on musical topics to amateurs and students, devotes her compact but comprehensive volume largely to matters of record. The three volumes are independent of one another, and yet they deserve to stand together on the music-lover's shelf, because they treat of a common topic and occasionally touch on common ground. While all three books are well printed, Miss Hannah Smith's volume deserves special mention in this respect: it contains a number of beautiful illustrations of instruments in the famous Steinert collection, as well as numerous examples of musical notation—two of the latter being commendably printed in colors for the purpose of making them clear and significant to the reader.

HISTORY AND ECONOMICS

Messrs. G. P. Putnam's Sons (New York) have published a new edition of Sir George Nicholls's valuable *History of the English Poor Law*. The work appears in two volumes, the first including the period 924 to 1714, and the next, 1714 to 1853.

A work of much interest to students of economics demands longer notice than we are able to give in this issue. In *The Twentieth Century City* the Rev. Dr. Josiah Strong describes existing evils and points out the principles which should be applied to the successful solution of municipal problems. The work is thus both a diagnosis and a prescription. (The Baker & Taylor Company, New York.)

Mr. Edgar Stanton Maclay, whose "History of the United States Navy" was recently reviewed in these columns, has now published a volume of interesting *Reminiscences of the Old Navy*. (G. P. Putnam's Sons, New York.) The reminiscences are taken from the journals and private papers of Captain Edward Trenchard and of his son, Rear-Admiral Stephen Decatur Trenchard. These papers cover eighty years of our navy's history. Mr. Maclay has welded the original material into a biography of a remarkable father and son, by far the larger portion of the book being devoted to the deeds of the doughty Admiral.

SCHOOL-BOOKS

A series of eight reading-books entitled *School Reading by Grades*, edited by James Baldwin (American Book Company, New York), is above the average of school readers. The books are well illustrated. Mr. Baldwin is the editor of the Harpers' Readers, "Old Greek Stories," and other books intended for the higher grades in schools and planned to widen the interest and broaden the reading of school-children

There has been added to the Maynard English classic series *Palamon and Arcite*, with notes and a biographical sketch of Dryden. This series is so well known as to have won its own place among valuable text-books. (Maynard, Merrill & Co., New York)

MISCELLANEOUS

The fourth edition of *The Care of the Sick*, by Dr. Th. Billroth, Professor of Surgery in Vienna, translated by G. Benthall Endean, is issued by Scribner's Sons (New York). This is a simple, direct statement telling how to care for a sick-room and the patient, how to make poultices, take temperature, how to give baths, and the different ways of bandaging.

The Doubleday & McClure Company, of New York, has begun publishing a series of books under the title of "Little Masterpieces." This series is edited by Bliss Perry. The two books issued are *Daniel Webster* (representative speeches) and *Benjamin Franklin*, with extracts from letters and writings. Both books show a careful selection of material and are well edited. The price of the books,

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30 cents, puts them within the reach of the limited purse.

Mr. J. Wells's *Oxford and Its Colleges* is a fascinating little book. Its size is so taking, its cover so demure, its paper so soft, its print so clear, and its illustrations so altogether appropriate that we wonder if we have not come upon a well-nigh perfect bit of bookmaking. Mr. Wells's text is hardly equal to such a setting. Others have written as appreciatively as he, and some in more picturesque manner. (Methuen & Co., London.)

A book of extracts from the writers of Port Royal has been published in France, prefaced with a long introduction by M. Félix Cadet, Inspector-General of Public Instruction. This book has now been translated and indexed, and appears in this country from the house of Messrs. Charles Scribner's Sons (New York). As M. Cadet claims, the schools of Port Royal hold an honorable place in the history of pedagogy; the present volume, however, appeals rather to the antiquarian than to the educationist.

The fifth volume of the Works of James Whitcomb Riley is devoted to *Rhymes of Childhood*, and presents some of Mr. Riley's most characteristic work. (Charles Scribner's Sons, New York.)

Literary Notes

—Mr. Thomas Sergeant Perry has accepted the Professorship of English Language and Literature in the College in Tokio.

—Mr. Savage Landor's book describing his attempt to enter the sacred city of Tibet will be published in this country by Messrs. Harper & Brothers.

—The late Zacharie Topelius, long Professor of Russian and Scandinavian History at the University of Helsingfors, was best known as a poet. The two collections of his verse are entitled "Ljungblommer" and "Nya Blad."

—From Geneva we have the news that M. Jules Nicole has brought papyri from Cairo which prove to be a part of one of Menander's most celebrated plays. These papyri contain nearly a hundred verses containing the essence of the plot, enabling a reconstitution of the *dramatis personæ*, and also the best part of the comedy.

—Browning was once introduced to the Chinese Ambassador—the introducer, who acted also as interpreter, observing that they were both poets. In the course of conversation Browning asked how much poetry his Excellency had written. "Four volumes," he answered. "And what style of poetry does your Excellency cultivate?" "Chiefly the enigmatical," replied the other. "We felt doubly brothers after that," was Browning's subsequent comment.

Books Received

For the week ending April 8

AMERICAN BOOK CO., NEW YORK

Clarke, M. Story of Æneas. 45 cts.
Gray, Thomas. Selections from Poems. Edited by A. M. Van Dyke. 20 cts.
Wordsworth, William. Selections from Poems. Edited by W. H. Venable. 20 cts.
Pope, Alexander. The Rape of the Lock, and An Essay on Man. Edited by A. M. Van Dyke. 20 cts.
Dryden, John. Palamon and Arcite. 20 cts.
Burns, Robert. Selections from Poems. Edited by W. H. Venable. 20 cts.

THE CHURCH PRESS, CHICAGO

Sheldon, Charles M. Malcolm Kirk.

COLUMBIA UNIVERSITY, NEW YORK

MacVannel, John Angus. Hegel's Doctrine of the Will.

E. P. DUTTON & CO., NEW YORK

Earle, Mrs. C. W. Pot-Pourri from a Surrey Garden. $2.50.
Potter, Rt. Rev. H. C. Addresses to Women Engaged in Church Work. $1.

THE EDITOR PUBLISHING CO., CINCINNATI

Towne, Charles H. Ave Maria.

D. C. HEATH & CO., BOSTON

Dryden, John. Palamon and Arcite. Edited by W. H. Crawshaw. 30 cts.

E. P. HERRICK & CO., NEW YORK

Tennyson, Alfred Lord. Crossing the Bar.

HENRY HOLT & CO., NEW YORK

Pugh, Edwin. King Circumstance. $1.25.
Tarbet, W. G. Fighting for Favour. $1.25.
Crowell, John F. The Logical Process of Social Development. $1.75.
Dearmer, Rev. Percy. Religious Pamphlets. $1.75.
Elliott, Sarah B. The Durket Sperret. $1.25.

LEE & SHEPARD, BOSTON

Ellis, Edward S. A History of Our Country. $1.

LONGMANS, GREEN & CO., NEW YORK

Wordsworth, Elizabeth. Thoughts on the Lord's Prayer. $1.25.
Liddon, H. P., D.D. Sermons on Some Words of St. Paul. $2.
Rawlinson, George. A Memoir of Major-General Sir Henry Creswicke Rawlinson. $5.

THE MACMILLAN CO., NEW YORK

Butler, Nicholas Murray. The Meaning of Education, and Other Essays. $1.
Fisher, A. Hugh. The Cathedral Church of Hereford. 60 cts.
Beaumont, Francis, and John Fletcher. Philaster, or Love Lies A-Bleeding. 50 cts.
Willert, P. F. Mirabeau. 75 cts.
Boldrewood, Rolf. Plain Living. $1.75.

JAMES POTT & CO., NEW YORK

Hutcheson, Rev. J. T., D.D. A View of the Atonement.

G. P. PUTNAM'S SONS, NEW YORK

Romero, Matias. Geographical and Statistical Notes on Mexico. $2.
Koerner, Herman T. Beleaguered. $1.50.
Sergeant, Lewis. The Franks. $1.50.

WALTER SCOTT, LTD., LONDON

Essays of Schopenhauer. Translated by Mrs. Rudolf Dircks.
Criticisms, Reflections, and Maxims of Goethe. Translated by W. B. Rönnfeldt.
Renan's Life of Jesus. Translated by W. G. Hutchison.

SMALL, MAYNARD & CO., BOSTON

Whitman, Walt. Complete Prose Works. $2.

THOMPSON, BROWN & CO., BOSTON

Nichols, Wilbur F. Graded Lessons in Arithmetic. Grades II. and III. 25 cts. each.

VOGT BROS., MORRISTOWN, N. J.

Griffith, Mrs. H. P. R. Ursula at Home.

FREDERICK WARNE & CO., NEW YORK

Mayson, Walter H. The Stolen Fiddle. $1.25.

THOMAS WHITTAKER, NEW YORK

Macmillan, Hugh. The Spring of the Day. $1.50.

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The Religious World

Lay Representation and the Methodist Church

Last week we referred to the action of Conferences in the vicinity of New York favoring equal lay and ministerial representation. Since then several other Conferences have been heard from. Votes sufficient to carry the change have now been secured. A three-quarters vote is required. This change will make another step forward in the history of the Methodist Episcopal Church.

General Booth in New York

After a tour throughout the country General Booth has returned to New York, and the Salvation Army is having a number of meetings under his direction in this city. They are being held in many of the largest buildings in the city, and doubtless will be attended by crowds of people. The years seem to make very little impression on General Booth. He has made a long tour in this country, everywhere has done the work of two men, and returns to the city in as vigorous condition as when he left it. He is still the soul of the great work of which he is the founder.

Dr. Walter M. Barrows East Again

The Rev. Walter M. Barrows, D.D., late of Rockford, Illinois, has accepted a call to the Congregational church at Greenwich, Conn. Dr. Barrows has had a singularly fruitful ministry. His noble service in Salt Lake City, where it required peculiar courage to do the kind of work which he did, will not soon be forgotten. Afterward he became Secretary of the American Home Missionary Society, which he served for several years, and then became pastor of the church in Rockford, Illinois—one of the strong churches of the country—where he has been for nearly ten years. Dr. Barrows is the brother of the Rev. John H. Barrows, D.D., of Chicago, whom in many ways he strikingly resembles.

The International Sunday-School Committee

The International Sunday-School Lesson Committee held a meeting in Chicago on March 30 and 31. Most of the members of the American branch were present. The Committee is now preparing the lessons, which are to extend from January 1, 1900, to January 1, 1906. During those years the whole Bible will be studied. Two years and a half will be devoted to the Old Testament, and three and a half to the New Testament. There are now two distinct series of lessons commended to the churches. One is known as the Bible Study Union (or Blakeslee) Graded Lessons, and is distinctly and solely inductive; the other is that of the International Committee, which formerly was rather homiletical, but which has recently adopted many features of the inductive plan. The Committee in Chicago was handsomely entertained, and made to realize that the public was deeply interested in its work.

President Tucker's Lectures

President Tucker's lectures on the Lyman Beecher Foundation at Yale University, from which we have previously made extracts, were closed on March 31. The whole course was marked by the characteristic traits of President Tucker. The lectures were thoughtful, earnest, singularly fine and genuine, and aimed at helpfulness rather than at producing an immediate impression. The lectures of Principal Fairbairn and of Dr. Horton were on general themes which had only an indirect relation with the object for which the lectures were originally intended; those of Dr. Watson last year were more popular; those of President Tucker have been distinctly thorough and scholarly. They are the work of a man who has had experience, not only in the pulpit, but also as a professor in the department of Homiletics. We make a few extracts from his closing lectures:

"There is a difference between the prophet and the preacher. The prophet is a lonely man, apart from life, and is chiefly for occasions. Preaching has in it the prophetic element. There are times even for prophetic denunciation. But this is occasional. Generally he speaks with the assent of the church. He voices the general Christian consciousness." "The preacher needs to guard against the usurpation by the sermon of the prerogatives of the service. He must not exalt preaching at the expense of the other great offices of worship. . . . There is great danger here, especially for the extempore preacher. He must not put the sermon into the prayer." "The preacher should do his work from within the church, not outside it or near the edge." "If the preacher wants liberty, he ought first to ask whether other men ought to have it." "No con-

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ception of loyalty to the church ought to compel a man who wants freedom to go outside until it is proved that there is not room within." "A church will not always work under him, but it will always work with him." "The church is for the world, and not the world for the church. It must be wide open to humanity." "There is no religious any more than there is any secular substitute for preaching." "The tone of Christianity is determined primarily by the thought of God." "We want to know, not only that God loves us, but that he is for us." "Evolution has done more than all else to deepen and solemnize the thinking of our time. It has taught the doctrine of sacrifice. We see it in the development of nature, in the order of society, and, therefore, in the saving of man." "We get no satisfaction to-day out of mere churchism. We are trying to get together. Christian unity is becoming more of a fact. We are not doing our thinking along denominational lines." "Now Christianity is aiming at the forces which make up civilization. Christianity is becoming mightily concerned about all Christendom." "Your age is, on the whole, with you and not against you This is not the age of the preacher, but it belongs to the preacher as much as to anybody else. It belongs more to him if he has the insight and courage of a noble faith. The atmosphere is charged with hope. There was never a larger hope, never a better faith."

Proposed Changes in Episcopal Constitution and Canons

The joint Commission appointed by the General Convention of the Episcopal Church in 1892 for the purpose of revising the Constitution and Canons of the Church has submitted copies of its report to the delegates to the General Convention to be held in Washington, D. C., next October. This Commission consists of the Bishops of Albany, Kentucky, Chicago, Quincy, New York, and Maryland; the Rev. Dr. Eugene A. Hoffman, the Rev. Dr. J. S. Stone, the Rev. Dr. Charles A. L. Richards, the Rev. Dr. Hall Harrison, the Rev. Dr. F. P. Davenport, the Rev. Dr. J. Houston Eccleston, and the Rev. Dr. William R. Huntington; and W. H. Lightner, Edward G. Bradford, F. B. Swayne. Charles G. Saunders. John A. Beall, Frank H. Miller, and W. S. Laidley. One of the subjects which will call out the most serious discussion in the Church at large is the revision of the canon on marriage so as to forbid the marriage of either party to a divorce during the lifetime of the other. The existing law of the Church in this country permits the marriage of the innocent party in a divorce for the cause of adultery. To this change Bishop Potter, the Rev. Dr. J. Houston Eccleston, William H. Lightner, Frank H. Miller, and the Rev. Dr. William R. Huntington have already entered their dissent, and recommend that the section shall be made to read as follows:

No minister of the Church shall solemnize the marriage of any person who has a divorced husband or wife living. This shall not apply to the innocent party in a divorce suit on his or her filing with the minister, as evidence of such innocence, a legally certified transcript of the record showing a final judgment or decree of a court of record having jurisdiction on the subject-matter, awarding him or her a divorce *a vinculo matrimonii* on the ground of adultery.

Sharp division of opinion already exists regarding Canon 39, "Of the Use of the Book of Common Prayer," which says:

Section 1. The Book of Common Prayer, as the same has been established by the General Convention, shall be used by every minister of this Church upon all occasions of public worship for which the Church provides. When officiating in such services, he shall use no other prayers than those of the Book of Common Prayer, except such forms of prayer and thanksgiving as may be set forth by the Bishop for special occasions.

Sec. 2. All ministers shall say daily the morning and evening prayer, either privately or openly, not being let by sickness or other urgent cause.

Sec. 3. The Bishop of every diocese or missionary jurisdiction may compose forms of prayer or thanksgiving, as the case may require, for special occasions, and send them to every minister within his diocese or jurisdiction; and it shall be the duty of the minister to use such forms.

The requirement which makes the daily reading of both morning and evening service compulsory will call out pronounced opposition. There will be strong opposition also to the proposed provincial system as outlined by Canon 45:

Section 1. The dioceses and missionary jurisdictions of this Church are hereby united into provinces as follows:

Sec. 2. The Bishops in each province shall, within three months after this canon takes effect, elect one of their number to be primate.

Sec. 3. The convention of each diocese in this Church may, at its first session to be held after this canon takes effect, elect five presbyters canonically resident in the diocese, and five laymen, communicants of this Church and having domicile in the diocese, to be delegates to a provisional synod of the province; the delegates so chosen, together with the Bishops of the province, will constitute the said provisional synod.

Sec. 4. The primate of every province, or, in the case of his death or disability, the senior Bishop thereof, shall summon such provisional synod to meet at some convenient place, within one year after this canon takes effect.

Sec. 5. The said provisional synod may enact statutes for the organization of the provincial synod, and for the exercise by it of legislative powers, not inconsistent with the constitutional

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powers of the General Convention, for the common interest of the Church within the province and for a uniform mode of trial of presbyters and deacons. No statute so enacted shall have force or validity in any diocese unless ratified by such diocese, or in any missionary jurisdiction unless assented to by the Bishop; and no enactment of the provincial synod shall be of force in any diocese or missionary jurisdiction which has not entered into union with the provincial synod.

The Doshisha

We have several times referred to the change which has come over the Doshisha University in Japan, which for so many years has been dear to American Christians because of its associations with the late Rev. Joseph H. Neesima. One of the questions which faced the Deputation which the American Board sent to Japan two years ago was in regard to this institution, which had already begun to be diverted from its original plan. American Christians would have no moral right to interfere with the University were it not for the fact that it was built by gifts from Christians in this country. The money was given for Christian purposes, as interpreted by the evangelical churches of the United States. One generous gift of $100,000 was from Mr. Harris, of New London. The Theological Hall was given by Mrs. Byron W. Clark, of Brooklyn. The property is worth several hundred thousand dollars, all of which was given with the distinct understanding that it was to be a Christian institution. The Trustees at their last meeting, held February 23, made serious changes in the constitution of the school. They have changed that document so that they can say to the Departments of Education of the Empire that Christianity is not taught, and that it is not the foundation of the morality there taught, except in the theological department. One article formerly read: "Christianity is the foundation of the moral education promoted by this company." Now what was supposed to have been the unalterable Christian foundation of the school is gone in name as it had largely gone in practice. It is not to be supposed, however, that the Kumai-ai Churches are satisfied with this state of things. The graduates of the University are uttering vigorous protests, and the end is not yet. People in America should not rush to the conclusion that all is lost because of the steps which thus far have been taken. It is altogether probable that a reaction may set in which will result in restoring the University to its old foundation. In the meantime a new theological school has been started by the missionaries, and the outlook for that is full of encouragement, and the general missionary outlook has not been so bright for many years. The old period of unnatural growth has passed, and a more healthful growth toward Christianity has begun. Notwithstanding the difficulty with the University, the missionaries are enthusiastic in their expressions of thankfulness at the improved condition of the work.

The Bible Normal School

This institution, which has its home in Springfield, Mass., is doing a vigorous and aggressive work, and seems to be steadily growing in influence. It has just added to its corps of teachers a Professor of Religious Pedagogy. The new Professor is Mr. J. Richard Street, a Canadian by birth, who, after having had wide opportunities of training elsewhere, is about to finish an extended post-graduate course at Clark University. The Trustees of the Bible Normal College have recently made a report, in which they commend what the institution has already accomplished and what it proposes to do. We make one or two quotations: "While the preaching of the Gospel will never be displaced, it will be supplemented and strengthened by an agency which shall come into intelligent and vital contact with the life of the young. The problems of the child mind and the methods of its development are engaging increased attention and study." "The Christian worker who goes forth from this school in days to come must be master both of the Bible, which is the text-book of Christianity, and of the best methods of understanding and dealing with the child mind and bringing to bear upon it religious truth." "Making the child the center, we should group about this idea the other departments of the school, giving each its rightful place in a scheme of education." There is no doubt concerning the value of these suggestions. We shall watch with interest the evolution of the school at Springfield. It intends to be differentiated from all other schools of Bible study, and also from the theological seminary. Whether it will succeed in that effort remains to be seen. It has certain ideas which might well be incorporated in the theological seminary, and it is possible that the theological seminary has ideas which ought to be incorporated into every school for Bible study.

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International Law and the Cuban Question

By Thomas G. Shearman

WE need not trouble ourselves with precedents of technical international law. The rules which define obligations between man and man are none too good to regulate the duties of nation to nation. These rules, founded upon common sense and common justice, we will apply. Only one element of likeness is wanting. Private citizens are bound, generally speaking, to submit their disputes to the decision of an impartial court. Nations have no such court; and, in many cases, their disputes cannot wait for settlement until such a court can be agreed upon. All the more, it is the duty of an injured nation to exercise for itself that caution and open-mindedness in reaching conclusions which it would expect from an impartial tribunal.

THE MAINE

Let us first consider the case of the Maine. Had any similar event happened in private life, the first presumption would be that it was caused by an internal explosion. If, on examination, it appeared that the injury could not be thus accounted for, while it could easily have been caused by some explosives, such as the owner of the land under water was known to possess, and which it was not unlikely that he should have had in that place, he should be called upon to give some proof that such explosives were not there, or, if they were there, that he had distinctly warned his visitor of the danger, so that the latter might avoid it. If he had failed in any of these respects, he would be bound to prove positively that the injury had not been caused by such explosives; failing in which he would be absolutely liable for all the damage, no matter how innocent or how careful he might have been.

Suppose one keeps a large quantity of gunpowder on his premises, lawfully, but underground. He welcomes a visitor, and offers him a seat directly over the hidden explosives, without a word of warning. By the act of an enemy of both parties, the powder explodes, and the visitor is killed. There is not the slightest doubt that any court would hold the person thus acting responsible for all the damages; and it is not clear that it would not be a case of manslaughter.

This, no doubt, is a parallel to what nearly all our people now infer from the official report on the Maine disaster. Nevertheless, that report does not clearly state facts sufficient to complete the parallel. On the contrary, it expressly states that there was no evidence sufficient to fix the responsibility. The report required explanation from Spain, but nothing more.

If Spain had offered affirmative evidence that there were no submarine mines in the harbor of Havana. such evidence would be entitled to great weight. On the other hand, if there is no statement upon this point, the omission is very suspicious. To resume the parallel between nations and gentlemen in private life: If the property of one gentleman was injured by an explosion occurring on the ground of another gentleman, who admitted that he was in possession of a large stock of gunpowder, the latter would, of his own accord, hasten to assure his injured friend that there was no gunpowder within any reasonable distance of the scene of injury, or else to give clear proof that none of his powder had exploded. Silence upon this point would be suspicious; and continued silence, after having been courteously invited to explain, would be equivalent to admission of guilt. It is the duty of the United States to give affirmative evidence, as far as possible, that the explosion was not caused by negligence in the management of the ship. That having been done, it is the duty of Spain to give affirmative evidence that she had not planted any submarine torpedoes or mines in the port of Havana, or else conclusive evidence that there were none beneath the Maine.

THE CUBAN INSURRECTION

But the real question, upon which the issue of peace or war now hangs, is the condition of Cuba and the right of the United States to intervene. Again, we may safely compare the situation with the case of private individuals. Even where there are courts of justice in full operation, and policemen at every corner, yet a private citizen has the right to seize and detain any person who is, in his sight, committing a crime of violence. Thus any man may, and should, arrest a known murderer, or any man whom he sees

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attempting to commit any act of gross personal outrage. The only difference in such a case between a constable and a private citizen is that the constable may justify his act by proof of reasonable suspicion; while the private citizen can justify only by proof of the actual crime or attempt to commit the crime.

In like manner, any nation is morally justified in interfering with acts of gross cruelty and outrage by the Government of another nation. It is under no obligation to do so; and it is very seldom wise for it to do so; because it seldom happens that one nation has the means of administering full and equal justice between another government and its citizens. But it has the same abstract right to interfere which any citizen has to interfere for the prevention of acts of cruelty among his fellow-citizens.

Moreover, just as a private citizen would have the right to call upon officers of the law to intervene in casé of long-continued disturbance in his neighbor's house, so any nation which finds its own peace and commerce grievously disturbed by long-continued civil war in an adjoining country acquires a right to intervene. Suppose the father of several half-grown boys, living next door to you, should, with ever so much justice, seek to repress an insurrection on their part, by physical force, but with no result except to prolong, for several days and nights, a doubtful fight, accompanied by screams, oaths, and destruction of property within the house, such as would not suffer your family to sleep, you would have a right to call a police officer, who would, in his turn, have both the right and the duty of suppressing the disturbance, without regard to the merits of the quarrel. If the revolt of the sons were ever so unjustifiable, yet, if the father could not subdue it without creating a nuisance to all his neighbors, he must take the chances of being turned out of doors by his rebellious sons.

In like manner, where rebellion is prolonged for years in any country, other nations which find their peace disturbed by such prolonged rebellion have a right, after reasonable warning, to intervene and restore peace, without supreme concern for the merits of the quarrel.

The utmost caution and moderation are indispensable when applying these principles to any particular case. It is our duty, as a Nation, since we are compelled to act as judge in our own cause, to give the benefit of every doubt to the other side, and to take no step of the justice of which we are not so fully persuaded as to command substantial unanimity among our own people.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

In your issue of February 19 you editorially advocate the study of the Bible in the public schools as history and literature. How, may I ask, do you propose to teach the subject? As history, do you propose to allow discussion of the credibility of the Biblical narrative? As literature, do you propose to follow the common or revised version, and, if the former, are its discrepancies and deficiencies to be pointed out? Finally, if you do teach the history from a historical and the literature from a literary standpoint, how are you going to hold your position? That last question supposes, Mr. Editor, that you are a practical teacher, instead of one of our numerous pedagogical saints who find it more blessed to tell how than to show how.

H. E.

Our correspondent will find the distinction between historical analysis and literary investigation clearly drawn by Professor Moulton in his preface to the "Literary Study of the Bible." He well says: "The historical analysis must, in the nature of things, divide students into hostile camps, as it appears to me the literary appreciation of Scripture is a common ground upon which opposing schools may meet." For example, the question whether the Book of Isaiah was written by one author, or whether it is a composite book, edited from pre-existing material, is a question of historical criticism; but the beauty of the parable of the vineyard (Isa. v., 1–7), as it is interpreted in the Polychrome Bible, is wholly independent of the question of composite authorship of the entire work. Shakespeare might be interpreted as literature without ever considering the question whether the author was Shakespeare or Bacon, and Homer might be interpreted as literature without ever considering the question whether the work is by one poet or by many. We should not intrude upon young minds the difficult and technical questions of historical criticism, though we would have the teacher at liberty to avail himself of all the light which the best historical criticism

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throws on the Bible in interpreting its narratives, its philosophy, and its poetry.

Please explain (1) Gen. iii., 24; (2) John iii., 5–7; (3) John iii., 36; (4) Rom. viii., 6; (5) Rev. xx., 14 (last clause), and similar passages in relation to the state of the condemned *after the final judgment.* M. C. P.

1. Legendary; impossible to be explained as fact. 2. In order to realize the higher life of humanity, a spiritual birth is necessary in addition to the physical. 3. The reward of well doing is the undying satisfaction of having done good or helped to do it. See John iv., 34, and 1 Thessalonians ii., 19, 20. 4. "Flesh" and "spirit" denote severally the lower, or selfish, and the higher, or unselfish, elements of our nature. Devotion to the former deadens the latter; only the latter has the promise of life eternal. 5. Highly poetical language, signifying the final utter destruction of all destructive anti-Christian powers. From a poetical book of such high-wrought imagination as this no careful theologian constructs a doctrine of the final "state of the condemned."

Will you kindly permit me to ask your subscribers if any of them can give me any information concerning the age of most frequent conversions, or refer me to any persons, articles, books, or other sources of information upon the subject? Incidentally to this I should be glad for references to any literature upon the general subject of conversion.

G. STANLEY HALL.

Worcester, Mass.

[Dr. Hall is well known to very many of our readers as the President of Clark University.—THE EDITORS.]

We have heard that in the Christian Church of Abyssinia they still practice circumcision and other Jewish rites. Please inform where we can find a reliable account of this "Hermit Church." DILIGENT READER.

See Bishop Gobat's "Journal of Three Years' Residence in Abyssinia" (Dodd, Mead & Co., New York); also a few pages in Stanley's "History of the Eastern Church." See also the Encyclopædia Britannica, or, better, the Schaff-Herzog Cyclopædia.

Before entering upon a home reading of the complete system of Ethics, what should one read leading up to it—*i. e.*, what study should precede Ethics? HOME STUDENT.

You may proceed to it at once, without any introduction. But in the course of your study you will find it desirable to refer occasionally to pyschology. Professor Ladd's recently published "Outlines of Descriptive Psychology" will suffice for this.

1. How is the first "a" in the name of Captain Mahan pronounced, and upon which syllable is the accent? What are the principal works of Professor Le Conte, and which gives his teaching in simplest form? G. S. H. C.

1. We believe that the a is long and that the accent is on the second syllable. 2. "Elements of Geology;" "Evolution: its Nature, Evidences, and Relation to Religious Thought."

Kindly define the duties of the "elders" and "trustees" in the Presbyterian Church. C. E. B.

Our columns are not sufficiently ample. See the recent book, "Manual for Ruling Elders," by Dr. W. H. Roberts. It has a full account also of what pertains to trustees. (Presbyterian Board of Publication, Philadelphia.)

Please tell me (1) was Peter ever in Rome, and if so, did he and Paul labor there at the same time? (2) When will the International Critical Commentary on Matthew be out? J. H. G.

1. Peter no doubt visited Rome. How far, if at all, his residence there synchronized with that of Paul is past knowing. 2. We do not know.

1. Does New Jersey levy a poll tax? 2. What is the best aid to an outline historical course of the Bible, giving a comprehensive view in outline of the whole subject? 3. Is 1 John v., 7 (in the common version) an interpolation, and is it rejected by impartial scholars of the present day? E. S. B.

1. Yes. 2. Professor Kent's small histories of the Jewish people (Scribners, New York). 3. It is.

The line asked for by "M. G. H.," "God's plans, like lilies, pure and white unfold" is from a poem entitled "Sometime," whose author I do not know, but I have it in a newspaper clipping, and take pleasure in inclosing a copy for "M. G. H." E. G. T.

If "M. G. H." will send address, we will forward the poem.

Kindly tell me the exact number of parables, and also of parabolic sayings, in the Gospels. L.

As many as thirty-four are classed as parables, besides which Professor Bruce reckons eight sayings as "parable-germs."

"The Grave of Bonaparte" was written by Leonard Heath. See Bartlett's "Familiar Quotations," Ninth Edition, page 666, where are

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printed two eight-line stanzas. The best-known lines are:

"He sleeps his last sleep, he has fought his last battle;
No sound can awake him to glory again."
S. W. G.

"Le pauvre en sa cabane où le chaume le couvre,
Est sujet á ses lois;
Et la garde qui veille aux barrières du Louvre
N'en défend point nos rois,"

are from a poem by Malherbe, a French lyric poet born at Caen in 1555. The name of the poem from which the lines are taken is "À M. du Périer, sur la Mont de sa Fille."
A. N.

C. B. L.—"Ours is *her* wedding garment, ours *her* shroud," is from Coleridge's "Dejection: an Ode," strophe 4. J. E. G.

"J. T. P.'s" inquiry evidently refers to the old burying-ground in West Eleventh Street close by Sixth Avenue. It has quite an interesting history. The first Jewish synagogue in this city was set up in Mills Street, a thoroughfare of which there is now not a trace. The congregation, wishing to bury their dead in a place far from the city, in 1681 bought a plot of ground and established their Beth Haim, or Place of Rest, in what is now the New Bowery, a few steps south of Chatham Square. In the first years of this century, the city having crept by gradual stages up towards the little graveyard, it was abandoned so far as burials were concerned. The plot is there yet, hemmed in on three sides by tall tenements, the fourth being protected from the street by an ancient wall and an iron railing. The second Place of Rest is the one of which the triangular plot yet exists in West Eleventh Street. When this ground was bought, it was deemed so far out in the country that the houses of the city would never disturb its peacefulness. It was to the east of Greenwich Village, from which place Mulligan's Lane led past the plot and away to the north. The burying-ground extended fifty feet along this lane and back from it 110 feet. It was not to be long lived. In 1807 the streets of the city were in a bewildering state. Various sections having been settled, and streets formed more with regard to being available to each little district than to the city as a whole, when they did come together, in their extension they joined at all sorts of angles. So in that year four "Commissioners of Streets and Roads in the City of New York" were appointed, who, after four years, presented the City Plan, according to which the streets were afterwards laid out in the peculiar regularity which they show to-day. In time the city crept northward, and when Eleventh Street was opened in 1830 the greater part of the second Beth Haim was swept away when the street passed directly through it. What was left still remains behind the wall, over which, from the street, the top of a tombstone can be seen. The third graveyard established was not far away. It was located to the south of Love Lane, which followed in a general way the lines of the present Twenty-first Street. Although there are few traces of Love Lane, and although this Beth Haim gave place forty years ago to another on Long Island, the third graveyard is still to be seen fifty feet west of Sixth Avenue on Twenty-first Street by any one curious enough to look from the rear window of a store at that corner. Although in years past many offers have been made for the now valuable bits of ground, the holders refuse to consider any proposition that will disturb the resting-place of their dead. X.

About People

—Mr. John E. Wilkie, the new Chief of the Secret Service of the Treasury Department, was formerly city editor of the Chicago "Tribune."

—The Rev. Dr. Guido F. Verbeck, who died recently, was not only the pioneer of the Japan Missions of the Reformed Church of America, but also held an important place as adviser in the marvelous development of the new Japan. Dr. Verbeck was a Dutchman by birth.

—Dr. William H. Maxwell, who has been elected Superintendent of Schools in New York City, is by birth an Irishman. His father was a Presbyterian clergyman. He is a graduate of Queen's College, Galway, where he took high honors. In 1874 he came to this country.

—The colored race is again being distinguished in the Registership of the Treasury. President McKinley has announced his decision to appoint to that office (to succeed the late ex-Senator Bruce) Mr. Judson Lyons, the negro Republican National Committeeman from Georgia.

—Captain Silas Casey, Commandant of the League Island Navy-Yard, now ranking captain in the navy, was graduated from Annapolis in 1860, and was a master in the navy when the war broke out. Since that time he has held many important places, the last one prior to his present appointment being the command of the armored cruiser New York.

—"Many years ago," says Bishop Whipple, of Minnesota, "I was holding a service near an Indian village camp. My things were scattered about in the lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within one hundred miles!'"

—Western Reserve University, Cleveland, in its College for Women, has secured Mrs.

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Ellen H. Richards, of the Institute of Technology, Boston, as lecturer upon household economics for the next academic year. Mrs. Richards will devote considerable time and many lectures to her work in Western Reserve University, although this new work will not interfere with her professorship at the Institute.

—The election of Professor William W. Birdsall to the presidency of Swarthmore College is a just recognition of a man who has proved himself not only an educational expert, but a teacher of intelligence, tact, and force. As the head of the widely known Friends' Central School of Philadelphia, Dr. Birdsall has made a record which has attracted the attention of educational people, and which has greatly advanced the interests of that admirable school. In the wider sphere of influence to which he goes he will carry enthusiasm tempered by experience, and knowledge clarified by long contact with the practical problems of teaching.

—An English paper says that the other day, when Queen Victoria was seated in her drawing-room, with several of her household in attendance, the lamp placed close beside her began to smoke. To the horror and astonishment of the company, the Queen promptly raised her august hand and turned down the flame. "Your Majesty," said the lady-in-waiting, in awestruck tones, "why did you trouble to do that yourself?" "Because," said the Queen, "if I had called out, 'This lamp is smoking!' one of you ladies would have said to the equerry, 'See! the lamp is smoking!' and the equerry would have called out to the nearest servant, 'Here! the Queen's lamp is smoking!' and that servant would have called to a footman to attend to it, and all the time the lamp would have gone on smoking; so I preferred to turn it down myself."

—A few days ago, says one of the South German papers, a soldier was returning to the barracks of Ludwigsburg (Württemberg) from an excursion to the suburbs. It was near the time for evening drill, and he was in fear of being late. Suddenly a small vehicle, driven by a man in civilian's clothes, appeared.

"May I not take the vacant seat at your side, sir?" asked the soldier. "I am late for drill."

"I'll be glad of your company," came the reply.

The trooper took the seat. A few minutes later, looking at his watch, he grew pale.

"Pardon me," he went on, "but might I ask you to drive faster? I have great fear of my captain, who is a strict disciplinarian. If I am a minute late he will put me in the guardhouse."

"To what barracks do you belong?"

"The K—— Barracks."

"Very well; we shall arrive in time."

The driver whipped up his team, and in a short time drew up before the gate of the barracks.

"Thank you, sir," said the soldier, in descending.

While the son of Mars was still bowing his acknowledgments, the officer on duty at the armory had ordered the guard to pres nt arms. The driver of the vehicle was the King of Württemberg.

March Necrology

March 1.—William Augustus Rogers. Born 1832. Professor of Natural Philosophy and Astronomy at Colby University, and a scientist of National reputation.

March 1.—Herman Liebes. Born 1842. Manager of the North American Commercial Company.

March 5.—Luigi Salviati. Born 1848. The best known of Italian artists in mosaic.

March 9.—The Rev. Dr. Guido F. Verbeck. Born 1830. The pioneer of the Japan Missions of the Reformed Church of America.

March 10.—George Müller. Born 1805. The founder of the famous orphan homes at Bristol, England. See page 787.

March 11.—General William Stark Rosecrans. Born 1819. One of the best-known commanders of the Civil War. See page 703.

March 13.—Zacharie Topelius. Born 1818. A Swedish poet and historian.

March 13.—Sir Richard Quain. Born 1816. A great physician.

March 14.—Sir Henry Bessemer. Born 1813. The celebrated inventor of Bessemer steel. See page 757.

March 17.—The Rt. Hon. John Thomas Ball. Born 1815. A well-known North of Ireland statesman.

March 21.—At Berlin, the Duke of Talleyrand-Périgord. Born 1811.

March 22.—Walter C. Gilson, a New York lawyer and Secretary of the Union League Club.

March 24.—Charles B. Wright, a well-known Philadelphia railway man and financier. Born 1831.

March 25.—James Payn, the English novelist. Born 1830.

March 27.—At London, Mrs. Delia T. Parnell, mother of the late Charles Stewart Parnell, the Irish Home Rule leader.

March 27.—At Paris, Princess Marie Amélie d'Orleans, Princess de Joinville, daughter-in-law of King Louis Philippe.

March 28.—Anton Seidl, the famous musical director. Born 1850. See page 897.

March 28.—In London, the Earl of Strafford. Born 1830.

March 31.—In London, Arthur Orton, the Tichborne claimant.

March 31.—James L. Wolcott, once Chancellor of Delaware. Born 1842.

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For the Little People

The Master of a Brig

By Mary Hicks Van Derburgh

Once a funny little pig
Was the owner of a brig,
And he went to sail upon the ocean blue;
But they hoisted up a sail
And it caught his curly tail,
And there he hung suspended o'er the crew.

A French poodle from Bellaire
Saw him dangling in the air.
"Ah," cried he, "he may be dashed into the sea!
But I'll save him from the brine,
He's a countryman of mine,
For I hear him saying, "Oui, Oui, Oui!"

A Rainy Night

By Elsie Locke

Betty and Dora were two little Colorado girls who lived in an adobe cabin—a queer-looking cabin, built partly below the ground, so that one had to go down three steps to get into it.

All around the cabin were great fields of alfalfa clover, as far as the little girls could see; and the only trees in sight were the cottonwoods growing along the side of a broad, muddy stream that the children called "the river."

One night Betty and Dora awoke to find it raining so hard that it had worn a hole in the miserable roof over their heads, and the rain was drip, drip, dripping in upon them in a very unpleasant fashion.

"Oh, dear! dear!" cried Dora, "I don't like this; I am going to call papa."

Betty pulled her back into bed. "Stop, Dora," she whispered; "he is so tired making fences."

"I want to get into mamma's bed."

"Oh, Dora! you don't want to wake poor mamma, when she's so tired taking care of sick chickens!" exclaimed Betty. "*I* think it's rather jolly to have it rain in on one's bed. Put your head under it. See how funny it feels!"

"It's so wet," complained Dora.

"Never mind," answered Betty, cheerfully; "let's play we were ducks."

It was quite an entertaining play for a few minutes, and then Dora began to complain again.

"It's growing wetter; we cannot sleep here."

"Yes, we can, if we are ducks," persisted Betty; "ducks *like* water."

It was not long, however, before the rain came dripping in so fast that it was too much even for Betty.

"We must call mamma," said Dora.

"No," said Betty. "I know what we can do."

Slipping out of bed, she ran into the sitting-room to return with a big umbrella which she opened above their heads.

Dora laughed aloud. "A umbrella in bed!" she cried. "Oh, Betty, how funny!"

"Now we are all right," Betty whispered in great glee. "Cuddle up closer and we can hold it together. Just listen to the banging of the raindrops!"

"But we are not ducks any more," said Dora.

"No-o," answered Betty; "we are toads under a toadstool, I guess."

"I think you are my two brave little pioneers," said papa, coming in to take care of them.

The Bad Boy

By Norman Gale

Once a little round-eyed lad
Determined to be very bad.

He called his porridge nasty pap
And threw it all in nurse's lap.

His gentle sister's cheek he hurt,
He smudged his pinny in the dirt.

He found the bellows, and he blew
The pet canary right in two!

And when he went to bed at night
He would not say his prayers aright.

This pained a lovely twinkling star
That watched the trouble from afar.

She told her bright-faced friends, and soon
The dreadful rumor reached the moon.

The moon, a gossiping old dame,
Told Father Sun the bad boy's shame.

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And then the giant sun began
A very satisfactory plan.

Upon the naughty rebel's face
He would not pour his beamy grace.

He would not stroke the dark-brown strands
With entertaining shiny hands.

The little garden of the boy
Seemed desert, missing heaven's joy.

But all his sister's tulips grew
Magnificent with shine and dew.

Where'er he went he found a shade,
But light was poured upon the maid.

He also lost, by his disgrace,
That indoors sun, his mother's face.

His father sent him up to bed
With neither kiss nor pat for head.

And in his sleep he had such foes:
Bad fairies pinched his curling toes—

They bit his ears, they pulled his hairs,
They threw him three times down the stairs.

O little boys who would not miss
A father's and a mother's kiss,

Who would not cause a sister pain,
Who want the sun to shine again,

Who want sweet beams to tend the plot
Where grows the pet forget-me-not,

Who hate a life of streaming eyes,
Be good, be merry, and be wise.

—*Selected.*

Messengers in Peace and War

The Government is going to make some experiments, if authorized by Congress, with homing pigeons, with a view to finding out how much use can be made of them in time of war or on the ocean; how they can be utilized by the lighthouses on the coast. Congress is considering some plans suggested. The idea is that the pigeons should be trained to fly from a ship at sea home to the shore, bringing messages and reports from battleships. It is proposed to establish cotes at two lighthouses, Fire Island and Navesink. The reason for selecting these two lighthouses is that they are so near telegraph stations that the experiment in all its parts could be better tested at these points than at almost any others. The pigeons will be taken out in the lighthouse tenders and trained to fly home, and when they are perfectly trained they will be put on board the cruisers, and, when necessary, liberated to bring dispatches home. It is hoped in time to have flocks of these pigeons at the lighthouses on both the Atlantic and the Pacific coast and the Gulf of Mexico. It is quite interesting to know that just as our Government has decided to establish these pigeon-cotes the French line of steamers which sails from Havre to New York has decided also that its ships shall carry one hundred pigeons, with a view to sending these pigeons home in case of accident to the steamers. One ship has already left Havre with the pigeons on board in order that the experiment may be tested. When many miles from shore one of these steamships succored a big ship in distress. This prevented the former reaching port on time, and a pigeon was liberated with a message telling what detained the ship. This news was then cabled to this country, thus saving friends of those on board from anxiety.

A Government Test

Just now we are all thinking about the possibility of war and how the soldiers will be cared for, for of course so many soldiers will require a great deal of food. In New York, 'way down town, is a place that might be called the Government storeroom. If you would go into this building you would find a great many men at work, but it would be work different from what you would imagine could by any possibility be connected with the army. The Government, having to buy in great quantities, might not always receive what it paid for, so it has established an experiment station, and here all the people who wish to sell food to the Government must send specimens of what they expect to sell For instance, the man who wishes to get a Government contract for flour must send here a specimen of the flour which he will sell at a named price to the Government. This sample of flour is tested by experts, and if it is satisfactory the expert approves of it and the man may get the Government contract. Coffee, tea, sugar, tobacco, all kinds of canned goods, baking-powder, rice, peas, cheese, cornstarch, hominy, oatmeal, and cracked wheat are all tested at this Government station for quality, and if not up to the Government's standard the samples are marked "N. G.," which means "not good." The Government supplies rations—that is, a certain amount of food—to its

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The Outlook

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EACH branch of Congress last week had its opportunity to indicate to the President its sentiment on the Cuban question, its view of what the Nation's policy should be. This week Congress has faced the necessity of harmonizing by compromise or otherwise the discordant views of its two branches. On Monday night, or rather early Tuesday morning, both Senate and House accepted resolutions agreed upon by a conference committee. Omitting title and preamble, the resolutions read as follows:

First—That the people of the island of Cuba are, and of right ought to be, free and independent.

Second—That it is the duty of the United States to demand, and the Government of the United States does hereby demand, that the Government of Spain at once relinquish its authority and government in the island of Cuba, and withdraw its land and naval forces from Cuba and Cuban waters.

Third—That the President of the United States be, and he hereby is, directed and empowered to use the entire land and naval forces of the United States, and to call into the actual service of the United States the militia of the several States, to such extent as may be necessary to carry these resolutions into effect.

Fourth—That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof; and asserts its determination, when that is accomplished, to leave the government and control of the island to its people.

This compromise consists of the adoption of all of the Senate resolutions except that recognizing the independence of Cuba, and the substitution for that of the first resolution as printed above. The Senate agreed to the conferees' report by a vote of 42 to 35; the House by a vote of 310 to 6. Previously on Monday the Senate had declined to accept the original House resolutions and had refused to ask for a conference, while the House, by a vote of 178 to 156, had agreed to accept the Senate's original resolutions except that on recognition. The bill is in the hands of the President as we go to press. To understand this action of Congress we should follow the Congressional history of the previous week in regard to the President's requests. The House acted promptly. After only four hours' desultory discussion—there was little real debate—and after a disgraceful scene of violence arising out of confused parliamentary skirmishing and personal attacks, it adopted on Wednesday resolutions which in the main followed the President's suggestions quoted in The Outlook last week. The resolution proper was as follows:

That the President is hereby authorized and directed to intervene at once to stop the war in Cuba, to the end and with the purpose of securing permanent peace and order there and establishing by the free action of the people thereof a stable and independent government of their own in the island of Cuba; and the President is hereby authorized and empowered to use the land and naval forces of the United States to execute the purpose of this resolution.

This resolution passed the House by a vote of 322 to 19, after minority resolutions recognizing the independence of Cuba had been defeated by a strict party vote of 191 to 150, the Populists voting with the Democrats in the minority.

The Senate took three full days for debate, but, if slow in action compared with the House, was in its final decision far more radical. The Senate resolutions, adopted Saturday night by a vote of 67 to 21, refer in their preamble to the President's Message as their full justification, specially laying weight on the destruction of the Maine. The first resolution was as follows. The other three are, verbatim, those included (as second, third, and fourth) in the resolutions finally adopted by Congress as stated above:

First—That the people of the island of Cuba are, and of right ought to be, free and independent, and that the Government of the United States hereby recognizes the Republic of Cuba as the true and lawful government of that island.

The first of these resolutions—that on which the contest between the two Houses of Congress waged throughout the week—was adopted by a vote of 51 to 37. An analysis of the vote shows that in favor of it were 11

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Republicans, 29 Democrats, and 11 Silver and Populist Senators, while against it were 32 Republicans and 5 Democrats. Thus it is evident that the effort to hold the Republican party in line with the President succeeded in the House and failed in the Senate. It is understood that the Administration considers it to be its own function to recognize or decline to recognize as an independent government a claimant to that honor. This has always been a mooted question of constitutional construction. The second Senate resolution, if adopted by Congress and signed by the President, would be practically a declaration of war, or at least a clear *casus belli*, if Spain chose so to take it; the third is a necessary corollary of the second; the fourth a plain-spoken and honest pledge as to motive.

Of the Senate debate it may be said that there was a great deal of turgid eloquence, a few strong arguments, some clear and interesting statements of fact, but nothing that will go down into our legislative history as a really great speech. Mr. Turner, of Washington, was the most bitter in invective against what he described as the President's "shameless procrastination," and called for war with many oratorical flights. Mr. Hoar spoke quietly and forcibly for wisdom and moderation. "If, in the providence of God," he said, "this country is called upon to do a great act of international justice, let us do it in the spirit of justice and not of revenge." Mr. Lodge made a brilliant historical argument, urging strong and immediate action. Mr. Turpie declared that the recognition of independence must logically precede intervention, and was "the great outlying, overshadowing fact in the whole transaction." Mr. Foraker made the most careful argument heard in favor of recognition. We quote from it elsewhere in this number. Mr. Fairbanks found the so-called Republic of Cuba "too nebulous, too mythical; it was at most a military oligarchy with no habitat." Mr. Cannon was for sharp intervention, as "the surest way to peace was through the gates of war." Mr. Daniel deprecated haste, but believed in immediate recognition. He declared that the resolutions as reported would naturally result in turning our guns upon the insurgents, and this charge led to a lively passage at arms between Mr. Daniel and Mr. Gray. The possibility of the United States becoming liable for Spanish bonds issued to pay the expenses of the Cuban war unless we first recognized Cuba's independence was discussed with some vigor, but was generally repudiated. Mr. Wolcott said: "We should show to Europe that the war is to be a war for liberty and humanity, and for the relief of the suffering and oppressed. I wish we could find in the Cuban situation an independent Government such as we could recognize. But we cannot." Mr. Morgan offered as a substitute for the resolutions an actual declaration of war. Recognition was favored by Mr. Teller, Mr. Thurston, Mr. Jones, Mr. Bacon, Mr. Pasco, Mr. McEnery, and others, and opposed by Mr. Platt, of Connecticut, Mr. Hawley, Mr. White, Mr. Elkins, Mr. Aldrich, Mr. Allison, and others. Mr. Wellington's speech was notable as declaring that there was absolutely no cause for war, and that the United States should not interfere in foreign affairs. Mr. White made an able argument in the same vein, urging that Spain had complied one by one with all our demands. He added: "It has been well and thoughtfully said that no more sublime spectacle has ever been presented than that of a great nation sacrificing for justice its passion and its pride."

The report of the Senate Foreign Committee introducing the resolutions thus amended and acted on was a more radical statement of the history of Cuban affairs than that given in the President's Message. It holds Spain directly responsible for the loss of the Maine, saying: "It is the opinion of your Committee that the destruction of the Maine was either compassed by the official act of the Spanish authorities, or was made possible by a negligence on their part so willing and gross as to be equivalent in culpability to positive criminal action." The Committee says also: "The duplicity, perfidy, and cruelty of the Spanish character, as they always have been, are demonstrated still to continue by their manifestations during the present war in Cuba." The Spanish "policy of extermination" has, it is said, "created a desert which Spain now calls peace, killed over 200,000 Spanish subjects, mostly women and children, and has been a 'usurpation of diabolism' in which Spain stands in solitary and unapproachable infamy." "Citizens of the United States have been condemned to death by military tribunals in violation of their treaty rights. The expos-

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tulations of this Government have been in effect merely petitions for royal clemency." The assassination of a United States citizen, Ruiz, is cited, and the fact that no reparation has been made is urged. It is argued that, so long as the United States fails to intervene, it is an assistant to Spain's cruelty. The following statement is made about the financial side of the Cuban question:

In 1893 there were $50,000,000 of property in the island of Cuba belonging to the citizens of the United States. Much of this has been destroyed, and much of that destruction has been by the acts of Spain. The destruction of the remainder she has been unable or unwilling to prevent. The claims on file in the Department of State against Spain for indemnity for this destroyed property are about $16,000,000 in amount. Her military officers have levied contribution upon American planters as the price for the preservation of their estates and the continuance of their agricultural operations. In 1893 the commerce of the United States with Cuba had reached the annual sum of nearly $100,000,000. Since that time it has been substantially annihilated by the methods of Spanish military and civil maladministration.

This report would be more effective if it were more judicial in temper. It has too much the color of a prosecuting attorney's speech, too little that of an official document.

In Madrid and Havana the week has been a quiet one, considering the crisis. The Spanish Cabinet is reported to have drawn up an official note to the effect that "President McKinley's message is incompatible with the sovereignty and rights of the Spanish nation. These rights admit of no interference in Spain's affairs by any other nation." But it is added that Spain will leave the first aggressive act to be done by the United States. An appeal to the Powers for mediation is being made, but no active steps will be taken by Europe, it is confidently asserted, Great Britain and Germany being particularly earnest in their advocacy of neutrality. Fighting is reported from Cuba despite the so-called "armistice." Delegates from the autonomist Cabinet are now on their way to see, if possible, Cuban leaders, and negotiate for a four months' truce. Cubans here say that no such truce will be accepted by the insurgents. Our own regular army is being brought into central camps at Chickamauga Park, Georgia, and other Southern points; and the War Department has, it is stated, drawn up a bill calling for 400,000 volunteers, which will be presented to Congress soon. Special war-tax measures are also believed to be under consideration.

Each good ship added to our auxiliary fleet is one more argument for peace—an argument which affects Spain more powerfully than any other. It is with satisfaction, therefore, that we chronicle the notable additions made last week to that fleet. Chief among them have been the crack steamers of the American Line. the St Paul, St. Louis, New York, and Paris. The main battery of these ships will consist of two six-inch and ten five-inch rapid-fire rifles; the secondary battery will consist of twelve six-pounders. Captain Sigsbee, of the ill-fated Maine, is already in command of the St. Paul. The St. Louis will be commanded by Captain Goodrich, President of the Naval War College. It will be remembered that Congress subsidized this line of partially American-built vessels with a distinct view to their use in case of necessity. Another important addition to the auxiliary fleet is the China, the Pacific Mail Company's best boat. She will probably be turned over to the United States at Hong-Kong, and added to our squadron there. The Red D Line steamer Venezuela and the Standard Oil Company's powerful sea-going tug Hercules have been added to the auxiliary fleet at New York, while our regular navy has received the valuable addition of the Brazilian cruiser Nictheroy. She has a specially thorough armament. The former Brazilian cruiser Amazonas, now our New Orleans, has arrived at New York, in company with the San Francisco. The Navy Department has also bought the useful steamers Yorktown of the Old Dominion Line and Juniata of the Merchants' Line. As against these additions the Compañia Trasatlantica of Spain has bought the large and well-known steamers Normannia and Columbia, of the Hamburg-American Line. Not to be outdone by the additions which the House made to the Naval Appropriation Bill, the Senate has added more than eight million dollars to the measure as passed by the lower branch. The features of the last revision are the provisions of nearly six millions for the construction of four harbor-defense monitors and of nearly two millions for the construction of four more torpedo-boat destroyers. The remaining sum is to be devoted to improving the Port Royal naval station. The dry-dock at Port Royal is larger, not smaller

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(as has been erroneously stated), than that at Newport News, but the former is not equal to present demands. The total amount of the Naval Appropriation Bill is now over forty-six millions. The total number of vessels proposed in the bill comprises thirty-five boats, namely, three battle-ships, four monitors, twelve torpedo-boats, and sixteen torpedo-boat destroyers.

During the past two months in the business world, as in the political, no event has been more discussed than the Cuban crisis. One result of that crisis has been an advance in the rates of exchange, because both corporations and individuals have prudently been casting anchors to windward and increasing their gold balances against the possible strain and drain of war. The advance in loan rates has naturally brought to this country some of the gold due on account of the phenomenal trade balance in our favor. Over sixty millions have been imported during the two months, and the movement will hardly be checked until money rates in Europe have advanced. The gold will remain where it can earn the most. So far in the fiscal year our trade balance shows four hundred and seventy million dollars' worth of export excess—an unparalleled amount. The nearest approach to it was in the like period of the last fiscal year, but the excess then attained was nearly a hundred and fifty millions behind present figures. As to the effect of the war scare on general business, despite the speculative stagnation, bank clearings are still one-eighth ahead of those for last year at this time. In special departments of trade the most notable features are the continued unprecedented output of iron and steel, and the equally noteworthy slump in the cotton and wool markets. Wheat and corn have made another advance in price; exports are two and a half times as much as a year ago. The average of quotations for railway stocks and bonds is lower, but railway earnings are one-tenth greater than at the corresponding period of last year, the east-bound tonnage from Chicago being one-third greater even than in 1892. A striking event in the railway world has been the change of personnel in the Vanderbilt system following the amalgamation of interests already noted in these columns. To insure a more direct unity of management, Mr. Depew, who for thirteen years has been President of the New York Central, will retire, his place being taken by Mr. Callaway, now President of the Lake Shore, Mr. Depew being promoted to the Chairmanship of the Board of Directors of the Vanderbilt lines. These include, besides the New York Central, the Lake Shore, the Michigan Central, the Canada Southern, and the New York, Chicago, and St. Louis—the last named being popularly known by the name "Nickel Plate."

Mr. Wanamaker continues to fight Mr. Quay, in Pennsylvania, with great vigor, and, although the primaries seem to be going against him, is doing a most important work for the overthrow of the Quay despotism. His arraignment of the power behind the government is not made up of vague generalizations, but of concrete charges, and each new speech adds new counts to the indictment. For example, the last speech of which we have a report contained new specifications like the following:

> The notorious "Lexow Bill," that asked $66,000 for a fake investigating committee, that is said to have charged $1 per stalk for asparagus; that charged an average of $23 per day each for the hotel bills of its members; that, with an average attendance of four members, charged $482.72 for each hour it was in session, was introduced by a Quay Senator, reported favorably by a Quay committee, and passed by a Quay Senate.
>
> After the Bliss Beer [tax] Bill had passed the House, it was a Quay Senate committee that struck out all except the enacting clause, and changed it to the Mercantile Tax Bill, that would have crippled or driven out of business many important Pennsylvania industries.

Regarding this change from a beer tax to a mercantile tax, Mr. Wanamaker declared that on the Saturday and Sunday preceding it, two carloads of brewers from western Pennsylvania held a consultation with the Quay leaders in the Legislature; that the fact of their visit was suppressed by the newspapers and otherwise carefully kept from the knowledge of the public, and that within forty-eight hours of the departure of the delegates the bill to tax beer had been transformed into a bill to tax stores. Even if Mr. Wanamaker refuses to carry his campaign beyond the Republican State Convention, the facts which he is bringing before the voters will enormously strengthen the independent movement which is being organized to support the Rev. Dr. S. C. Swallow. Already Dr. Swallow has accepted the nomination tendered him by the Independents upon the platform "Thou shalt not steal," and a vigorous campaign in his behalf will

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be opened after the Prohibition Convention to be held the 20th of May indorses his candidacy. The fact that Dr. Swallow last year, with only the Prohibitionist organization back of him, was able to poll 120,000 votes, gives hope that this year, if Mr. Quay carries the Republican Convention, Dr. Swallow may poll a vote which for years will compel the machine to respect the conscience of the State.

The important municipal issue in the recent municipal elections in the West was the public ownership of franchises. Even in Wisconsin—among whose German population the principle of municipal ownership had previously made but little headway—it was this year the most popular issue presented. In Milwaukee, where the immediate question was the public or private ownership of electric light and garbage plants, public ownership was indorsed in the Republican convention by a majority of nearly three to one, though the head of the Republican machine succeeded in defeating the candidate who most logically represented this principle. In the Democratic and Populist conventions municipal ownership was completely triumphant, and the political overturn in this city is attributed by many Republicans to the better position of their opponents with reference to municipal monopolies, rather than any change in popular feeling toward the Chicago platform. Every Aldermanic candidate of both parties championed the public ownership of the franchises under consideration, and there was a general declaration that when the present street-car franchises expired they also must be made public property. In Chicago, where the street railway franchises were the subject of immediate concern, the triumph of the Municipal Voters' League was based largely upon its demand for public compensation for the renewal of franchises and short terms for the new leases. Even Alderman Powers, in his ward composed of recent immigrants, felt obliged to declare in favor of public compensation. The Chicago "Times-Herald" claims that the results of the election make a dead letter of the Allen law permitting city councils to sell out the interests of two generations in the public streets. In Iowa and Michigan, where the American elements in the population are relatively far more numerous than in Milwaukee and Chicago, the anti-monopoly sentiment seemed to be proportionately stronger. In Des Moines, where the question was of immediate moment, both parties heartily championed the public ownership of the franchises to be disposed of, and—as the correspondent of the New York "Evening Post" points out—even the wealthy classes seemed to indorse the principle which a few years ago was espoused only by the Populists. Finally, in Detroit, where the fruits of Mayor Pingree's efforts have been enjoyed, the Common Council is reported to have unanimously passed an ordinance that hereafter no franchise should be granted without first being submitted to the voters for their approval. This ordinance, unless repealed when an emergency arises, will prevent the people's representatives from making personal assets of public property.

The special session of the Michigan Legislature called by Governor Pingree to pass an act taxing railroad property at the same rate as real estate has adjourned after defeating the Governor's measure by a narrow majority. The bill submitted by the administration provided that the railroad property in the State should be assessed at its market value by a State Board of Assessors, and taxed at the average rate of taxation resting upon property locally assessed. The Governor's Message recommending this—the Indiana system of reaching corporate property—was an extremely able document, entirely free from the clever eccentricities which so often weaken though they brighten his public utterances. The Governor showed that the early acts of the Michigan Legislature taxing railroad property were relatively just, but that during the seventies the roads, grown rich, secured legislation reducing their dues to an insignificant rate. The new laws substituted a specific tax on the gross earnings of the roads for a general tax on the value of their property, such as other property-owners paid, and the general public did not realize how great a discrimination was made in favor of the corporations. At the present time the roads, though owning over twenty per cent. of the property in the State, pay less than four per cent. of the taxes. The Governor proposed to remedy the abuse by reapplying to the railroads the general property tax, and providing against any discrimination by requiring that the average rate resting upon all kinds of property should be the same. The bill was defeated in the Senate by just one vote, and that the vote of a Populist

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who insisted that a law reducing railway rates should precede a law equalizing railway taxes. Declaring himself the especial friend of the farmers and the especial foe of the railroads, this Senator virtually declared that neither the railroads nor the farmers knew their own interests, and voted on the side of the railroads in order to help the farmers. All the other opponents of the bill, however, were Republicans, and the measure is likely to furnish the State issue in the approaching elections. Already the friends of United States Senator Burrows, who is a candidate for re-election, have renewed the battle against the renomination of Governor Pingree, taking the ground that he is not a Republican, but that, on the contrary, he is a disturbing element in almost open alliance with the Democrats and Populists.

The investigation of the books of the various departments in Brooklyn, ordered by Comptroller Coler, of the new city of New York, is bringing to light a dismal array of irregularities committed under the recent administration of Mayor Wurster. The Public Works Department is the only one the affairs of which have thus far been inquired into, but the revelations already made have led the Grand Jury to indict nine officials, including Theodore B. Willis, the City Works Commissioner, and William E. Phillips, the present Police Commissioner. The charges preferred include corrupt relations with contractors, the purchase of supplies for city employees with city money and the subsequent compelling of the employees to pay for them out of their salaries, the payment for some supplies never received at all, and the making of contracts with firms of which certain of the city's officials were members. The depth and breadth to which the scandals were extending had already alarmed the city, when it was brought to light that members of the Grand Jury had been approached with bribes to recommend civil instead of criminal suits against the most prominent politicians involved in the scandals. The foreman of the Grand Jury made a detailed statement of the way in which he had been approached, and the political hanger-on who was charged with approaching him subsequently made a confession, naming the men who had acted as intermediaries between himself and those who are said to have raised the money—$25,000—for the bribery of the jurors. Meanwhile one member of the jury has committed suicide, and this suicide is generally attributed to the troubles in which he had been involved by the acceptance of a bribe. Altogether the situation is a serious one, but all the more dangerous if the corruption be not probed to the bottom. The fact that the worst abuses under Mayor Wurster were connected with the awarding of contracts illustrates anew that this contract system is as likely to prove as expensive through the corruption of officials as the direct employment system through higher wages to workmen. With regard to the investigation now being made by the Tammany Comptroller, we have only to say that, even if its motive be political, good citizens of all parties are bound to commend it and urge that it be made thorough.

The First National Conference of Charities met in New York with the American Social Science Association in 1874, and was the result of informal conferences of several Boards of Charity in Western States. Since 1893 the increase in interest has been very great, the membership increasing markedly. The purpose of the National Conference is to offer a free platform for the discussion of all phases of charitable and correctional problems, the contributors to this discussion being those actively engaged in the work. The next session of the National Conference will open in New York May 18, and continue until May 25. The Conference is divided into sections put under the charge of committees. In these several sections specialists will contribute papers, which later will be printed in the "National Charities Review." The subjects treated in the several sections cover all forms of charitable and philanthropic work, and all phases of work for the care of the poor, dependent, or the helpless that are matters of legislation. "Abuses of Medical Charity," "Immigration and Inter-State Migration," "Insanity," all the departments of municipal county charities, "The Duty of the State to Dependent Children," "The Prevention of Feeble-mindedness from a Legal and a Moral Standpoint," "Politics in Charitable and Penal Institutions," are among the many subjects for discussion before the Conference. The President of the Conference is Mr. William R. Stewart. The coming Conference will be one of the most important, if not the most important, in the history of the National Conference of Charities and Correc-

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tion. From it there must come a more active public sentiment, a more intelligent comprehension on the part of all conscientious citizens of the opportunities for betterment of the evils that now surround all institutions and organizations that minister to or control the lives of those who must be cared for by the State or by private charity. A large part of the Conference will be devoted to the discussion of the phases of charity and correction affecting the lives of children.

The Small Parks Committee appointed by Mayor Strong, of New York, succeeded in having two tracts of land condemned for park purposes on the lower East Side. These tracts, located in the most densely populated part of the city, were covered with tenements unsanitary, overcrowded, and the abodes of many forms of vice. Before the expiration of Mayor Strong's term of office these buildings were torn down, and the débris in unsightly piles covered the sites. The water-pipes had not been properly cut off; sinks had been left in a condition that made them offensive and dangerous to the health of the people. This condition, brought to the attention of the authorities, has led to an effort, which now promises success, to have the sites cleared and leveled, partly fenced, and equipped as playgrounds. This will be the first attempt of the municipal authorities of New York to establish playgrounds. The plans for one of these parks had been accepted by the Park Commissioners under ex-Mayor Strong, and included a playground which in winter might be flooded for skating. The carrying out of this permanent plan depends on the decision as to whether the city's debt limit has been reached. The temporary use of the grounds is assured, and this is a wise step in a right direction. An effort is being made to have music in these parks once or twice a week. Private citizens will, if the public authorities do not, provide for supervision of the children's games. For it is a sad fact that there are thousands of children in New York who do not know how to play, as there are mothers who do not know, or seem to have forgotten, how to laugh. The Governor has signed the bill, which the Mayor approved, to allow the playgrounds of the school-houses to be used by the children during the summer vacations. Unfortunately, most of these playgrounds are under cover—the basements of the school-houses, in the most crowded districts. Even these are better than nothing, but open-air play-places are the necessity of civilized childhood. The recognition of this fact by Mayor Van Wyck and the Park Commissioners is a sign of intelligent comprehension of the needs of the children in a crowded section of the city.

The annual report of the University Settlement Society of New York is a revelation of the social conditions controlling at least one ward in the lower East Side. The educational and social work conducted by the residents and volunteer workers at the Settlement is on the usual lines. The record of their economic work is a valuable contribution to the social history of the time. This work has been conducted in co-operation with the various organizations working in district divisions, and with the city departments. The newest work is that of investigating dispossessed families. When papers are secured for the dispossessing of a family, the authorized resident is notified, and he, in co-operation with the workers of the other settlements, investigates the conditions and appears in court with a report to the Judge before whom the proceedings are conducted. This report or conference with the Judge enables justice to be done, and saves much suffering to deserving families. This work was undertaken at the suggestion of a labor leader. The Settlement work reaches directly 3,500 people. The Tenth Ward, in which the Settlement is located, contains 75,000 people. It is this which led the workers to co-operate with every department and organization affecting the civic life of the people, a majority of whom do not speak English readily. The report of the resident connected with the Street-Cleaning Department states that the waste of food, as revealed by an examination of the garbage, is appalling. The whole report is a most positive justification for the University Settlement's existence. It is a statement of the conditions of tenement-house life which can be discovered only by intimate personal knowledge and through common experience of common evils.

The Australasian Federal Convention recently adjourned at Melbourne, having drafted a Constitution which is to be submitted to the popular vote of the different colonies represented. Queensland and New Zealand did

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not send delegates to the Convention, but provision has been made for their admission in case of a subsequent change of policy. Victoria, New South Wales, South Australia, Western Australia, and Tasmania each sent ten delegates elected by popular vote, and the result of their labors is a bill which, if ratified, will be transmitted to the Imperial Parliament for final enactment into law. The bill provides for the creation of the Commonwealth of Australia under the British Crown, with a Governor-General appointed by the Queen, a Senate, a House of Representatives, and a Federal Supreme Court. The Governor-General will be advised by a Federal Executive Council, whose members shall be capable of being chosen for and of sitting in either House. The existing colonies or provinces will, under the new order of things, be known as the States, and will be equally represented in the Senate, whose members will be elected by popular vote. Members of the House of Representatives will be chosen in proportion to the population. The House will originate money bills, which the Senate may accept or reject, but cannot amend, though it may suggest alterations to the House. The powers of the Supreme Court, whose judges are appointed for life and are irremovable except by address from both Houses of Parliament, are similar to those of the Supreme Court at Washington. It will be a final court of appeal in all cases except such as the Federal Parliament may allow to be excepted and appealed to the Imperial Privy Council, especially when the public interests of the Commonwealth or a State, or of other portions of the Queen's dominions, are concerned.

The new Constitution has evidently been modeled closely after our own in many respects, though in others it is a copy of the Canadian Dominion's. In some features it is more democratic than either; for instance, in the election of Senators by the people instead of by the State Legislatures, as at first designed. As regards the principle of division of power between the Federal and the State Legislatures, our own Constitution has been copied, the States retaining control of all such subjects of legislation as have not been expressly given to the Federation. The most important divergence from our system is the establishment of cabinet or responsible government, which necessarily follows from the eligibility of members of the Federal Executive Council to seats in either House. Among the more important matters of legislation to be under federal control are inter-State commerce, customs and excise duties, currency and banking, postal and telegraphic services, military and naval defense, marriage and divorce. It will be seen that some of these questions are with us under exclusive State control. As to qualification for voters, manhood suffrage will be the basis, though where female suffrage has been adopted women may vote at federal as well as local elections. A very important safeguard against deadlock between the two Houses has been made by a clause which provides for simultaneous dissolution, to be followed, in the event of continued disagreement, by a joint sitting of both Houses, when a two-thirds majority shall decide the passing of the bill in dispute. The difficult question of the financial relations of the colonies came up under the agreement to surrender their customs revenue for federal purposes, the exigent point being the proportion in which the surplus not required for those purposes should be returned to the colonies. The matter was referred to a special finance committee, whose report has largely been incorporated in the bill; it provides that a uniform customs tariff shall be established for the federated colonies within two years. Trade within the borders of this tariff is to be absolutely free, and the just contribution of each colony to the federal revenue is to be determined by careful investigation.

The situation both on the Continent and in the Far East has been overshadowed during the past week by the growing interest of the world in the matters in discussion between Spain and this country. Greece has secured a loan of about $30,000,000, guaranteed both severally and jointly by England, France, and Russia. Of this amount about $20,000,000 will be issued at once to provide for the payment of the war indemnity, to meet the deficit in the revenue of the Greek Government for the current year, and to satisfy the claims of those private individuals who suffered pecuniary damage at the hands of the Greek troops. The balance of the fund will be used for the reduction of the floating debt, or reserved for future deficits, which are sure to come. The loan is secured at the low rate of two and one-half per cent, owing, of

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course, to the guarantee. It is expected that as soon as the indemnity is paid to Turkey Turkish troops will be withdrawn from Thessaly. We use the word "expected" advisedly, because, as a matter of fact, the Sultan rarely does what he is expected to do.

There are many signs of a recovery of life and hope in the Liberal ranks in England. At the annual conference of the National Liberal Federation, recently held at Leicester, there was an unusually large attendance and a great deal of enthusiasm. Mr. Augustine Birrell, who was one of the principal speakers, expressed the sentiment of the conference in a resolution which reaffirmed the adherence of the Federation to Liberal principles, and expressed its satisfaction at the rising tide of Liberalism, as evidenced by the results of recent by-elections. Another resolution was adopted condemning the foreign, colonial, and Indian policy of the Government as an unhappy combination of bullying towards weaker powers and truckling towards stronger ones. Mr. Morley made the principal speech. He declared that although the chapter in the political history of the Liberal party which opened in 1886 was drawing to a close, it must not be forgotten that Mr. Gladstone had convinced his followers of the wisdom and justice of conceding the substance of the demands of the Irish people. He declared that the foreign policy of the Ministry had been stamped by vacillation, and that it was impossible to count on Lord Salisbury's stability of purpose, however much the country might count upon his patriotism.

The Austrian Reichsrath, which resumed its sittings two weeks ago, has apparently turned over a new leaf, and there have been no indications of a recurrence of the shameful disorders which disgraced that body early last winter. The adoption of the financial arrangement with Hungary is still to be passed. It will be the first and most important business of the Reichsrath, and until it is out of the way it is impossible to count upon a continuance of parliamentary order or of good manners. By a vote of 207 to 7 the Italian Chamber of Deputies has adopted the report of its Committee appointed to investigate the charges of financial irregularity against Signor Crispi, the late Premier, in his relations with the Bologna branch of the Bank of Naples. By the terms of this report the ex-Premier escapes impeachment for criminal procedure, but receives official censure. The debate on the resolution was bitter and personal, as was anticipated; but it would have been far more so had not Crispi's chief adversary, Signor Cavallotti, fallen in a duel at the hands of Signor Macola a month ago. The smirching of the reputation of a man of such power and prominence as Signor Crispi is a moral calamity of the first order; but Italy will not come to the end of this discreditable chapter in her history until it has become impossible for members of the Chamber of Deputies to receive help from banks in return for concessions and political favors. In the case of Signor Crispi a large part at least of the money was devoted to public and not to private ends, but that is no justification for a procedure which, in a public official, is indiscreet to the verge of immorality.

The death of the first Canadian Cardinal calls attention to a peculiarly interesting career. His Eminence, Elzear Alexandre Taschereau, Cardinal and Archbishop of Quebec, died full of years and honors. As a lad he had already distinguished himself by his studious industry, and in his seventeenth year visited Rome, receiving the tonsure there a year later. He spent some years in theological study, and was ordained priest before he had attained canonical age. He then became professor in the Quebec Seminary, a position which he long held. In 1847 Father Taschereau did not hesitate to volunteer as an aid to the priest in charge of Grosse Isle, where Irish immigrants were succumbing in large numbers to malignant fever. These immigrants were Roman Catholics who had been compelled by reason of poverty and famine to seek homes in the New World. Lack of nourishment and sickness on shipboard had much impaired the vitality of these poor beings, and they could offer but a few hours' resistance to the ravages of pestilential disease. Moreover, the quarantine island itself was wretchedly foul and loathsome. It has been justly said that the heroism which would enable a man to face that spot was more praiseworthy than the courage required to walk up to a cannon's mouth. Father Taschereau labored on the island until he, too, was stricken by the plague and lay at the point of death. It is

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not too much to say that afterwards he was quite as popular among the Irish as he had been among those of his own race. The history of the next forty years was one long succession of constantly increasing civil, religious, and educational honors, culminating in the rectorship of Laval University, the archbishopric of Quebec, and finally the cardinalate. The subject of temperance was one which always specially appealed to the frugal and abstemious prelate. In the battle against strong drink he knew no ecclesiastical bounds, and was ever ready to work with the Protestant clergy. Cardinal Taschereau's regular and methodical habits were the fit expression of his extraordinary energy and genius for hard work. His pastorals, letters, and *mandements* fill eight folio volumes of nearly a thousand pages each.

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Why War?

Not because of the Maine. Spain is absolutely right in proposing to submit the question of the Maine tragedy to an impartial tribunal. We have a right to accept for our guidance the judgment of our Commission. We have no right to impose that judgment on a suspected people. The investigation was rightly secret and *ex parte*, because it was only an investigation. But to convert the opinion of an *ex parte* committee, sitting in secret, without cross-examination of witnesses in the presence of the suspected, into an indictment, trial, and conviction of a great nation, and proceed thereon to execute sentence, is abhorrent to all the traditions of the Anglo-Saxon people, and to every sentiment and instinct of justice.

Not to relieve the reconcentrados. We were relieving them: Spain was relieving them; one relief certainly, the other probably, has been prevented by the mere threat and dread of war.

If honorable war comes, it will be, not for revenge, nor for immediate succor of the starving; it will be to put an end to a government whose whole history has been one of oppression and whose later course has become intolerable, not only to the people of Cuba, but to its nearest neighbor, the people of the United States.

It has wholly failed to afford that protection to peaceful industry which is the first duty of government.

By its policy of spoliation it has transferred the revenues of the island to the treasury of Spain or to the pockets of Spanish office-holders, and has kept in perpetual poverty an island which is by nature extraordinarily rich.

It has fostered profligacy and corruption in its governing class, while inflicting poverty, wretchedness, hunger, and death upon the governed.

It has secured a practical monopoly of trade to the Spaniard, and denied to the Cuban that commercial freedom which every mother country ought to give to its provinces and colonies.

It has lacked either the will or the power to prevent repeated insurrections and an almost continuous revolution through many years.

It has waged a relentless war against those Cubans who have dared to demand freedom and fairness of their Government.

In this war it has devastated whole provinces which it should have protected from devastation.

It has condemned innocent and unoffending women and children to death by slow starvation.

It has thus applied to the government of this fertile island that policy of extortion which, when employed by ancient Rome, ended in the disruption and death of the Roman Empire.

The history of its government over other colonial possessions demonstrates the fact that this ill-government of Cuba is no error of a single administration, curable by a temporary change of policy, and forbids all hope of better things for Cuba while under the authority of Spain.

Nor has the United States been wanting in patience and consideration toward Spain. Twice she has been publicly and officially warned that if the insufferable condition of her unhappy colony continued, honor, conscience, and humanity would compel the people of the United States to interfere. Reluctantly they have been forced to the resolve that Spanish domination over the island of Cuba must cease. Reluctantly they have been compelled to the conviction that the military and naval forces of the United States must be used, if necessary, to establish on the island a stable government, capable of maintaining order, observing its international obligations, and insuring peace and tranquillity and the security of its citizens as well as those of the United States. If this can be

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accomplished peaceably, honor requires that no effort should be lacking for that end. If it cannot be accomplished peaceably, still justice and humanity require that it be accomplished.

This is the answer of The Outlook to the question of some of its readers: Why a war with Spain?

The Action of Congress

The action of Congress is a compromise; in politics the issue of such a controversy generally is a compromise. It will not satisfy those who think that there is no occasion for armed intervention in Cuba; but they appear to be a small minority. It will not satisfy those who have hoped that some scheme of autonomy might be found for reconciling the claims of justice and humanity with the pride of Spain; but this is a lessening number. It will seriously disappoint those whose chivalric admiration for the idealized insurgents had led them to hope that we should recognize the Cuban Republic without waiting to ascertain what it is or whether it is worthy of recognition.

We believe that it would have been wiser to have simply granted the President's request in the very phraseology in which he preferred his request; that it would have been wiser to have authorized and empowered, but not directed, the President to use the land and naval forces of the United States, and much wiser to have left him to secure "a stable and independent government" without affronting Spanish pride by demanding in terms that the Government of Spain at once relinquish its authority and government in Cuba. But a deadlock between the two Houses would have been a serious public dishonor, and we must assume that the Republican leaders in the House secured all that could be secured from the Senate in eliminating the resolution recognizing the present Republic of Cuba. The total result is, on the one hand, a notification to Spain that the President has no discretion but to begin war if Spain does not withdraw from Cuba; on the other hand, to leave the President large discretion both as to the time and manner of such withdrawal, and as to the measures to be taken in establishing a just and stable government on the island, when the present unjust and unstable government is at an end. The resolution disclaiming any policy or purpose of annexation is wholly admirable.

Though Congress has for the time settled the question of the immediate recognition of the Republic of Cuba in the negative, that question is still before the people, and may be presented at any time before the Government for its action by separate resolution. In our judgment, on this point the House was wholly right and the Senate wholly wrong, and for the following reasons:

1. The recognition of the Republic would have rendered the people of the United States responsible for a government which is not yet established, and for the capacity to govern of a people who have not yet demonstrated that capacity. The history of the Spanish-American Republics gives good reason for apprehension that to overturn the Government of Spain in order to establish the Republic of Cuba would be only to substitute anarchy for despotism. The fact that the planters of Cuba, as represented by our Cuban correspondent, protest against this course is of itself sufficient reason to give pause.

2. The President of the United States and the House of Representatives combined in proposing intervention without recognition. There were thus two branches of the Government standing for one policy, and one branch standing for the other, and this in a case where unity of action is of the utmost importance. In such a case the presumption is that the one branch should yield to the two, rather than the two branches to the one.

3. This presumption is enhanced by the consideration that the President has proved himself entitled to the trust and confidence of the Nation. By diplomacy, without arms, he has done much to lessen the despotism and alleviate the distress in Cuba. He has asked authority to use the military and naval forces of the United States, if necessary. Placed by the Nation at its head, proving by his past course his courage and his caution, he should be trusted with this power, and should not be directed to use it in ways and under conditions adverse to his own best judgment.

4. It is always to be presumed that the Lower House understands and represents the sentiment of the people better than the Upper House, because it is nearer to the people and is constituted for this very purpose. The Upper House is not constituted to be a leader, but to be a restraint when the Lower House proves itself too subject to popular

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will, and therefore too fickle, too impulsive, or too rash. In the present case it was the Lower House which moved with caution; it was the Upper House which was moved by impetuous temper and demanded instant if not ill-advised action.

5. The proposal of the Senate, though bellicose, seems to us not brave. It would really have evaded responsibilities which rest upon this Nation, if this Nation intervenes at all. The sole ground of that intervention, as we have pointed out in another article, is the incapacity of Spain to govern Cuba. If we undertake to expel the Spanish Government for injustice and incapacity, we thereby assume ourselves the responsibility of seeing that a government is established in its place both capable and just. If, therefore, we intervene at all, we must accept the full consequences of intervention. Those consequences may be the adoption of a colonial policy wholly foreign to our past traditions; they may be a temporary protectorate over a community under processes of training for self-government; they may be the ultimate recognition of the present Republic of Cuba, leaving it to self-government and independence; they may even be the eventual annexation of an island and a population in themselves undesirable; they may be some other course not yet clearly discerned. Suffice it to say here that to eject the Spanish Government from Cuba and leave unknown revolutionaries, untried in the art of government, to take the authority which we have not the courage or the capacity to exercise in the interest of liberty and justice ourselves, would have been to assume great and serious responsibilities and to evade them by the same act.

6. It is not impossible, perhaps not improbable, that the President will be able, through the co-operation of European powers, to secure the peaceable withdrawal of Spanish authority from the island of Cuba, and the settlement of the whole complicated and terrible problem which confronts us, without bloodshed. Not until this probability becomes improbable, and this possibility becomes impossible, ought the Nation to cease striving for peace with honor.

For all these reasons, while we wish that the still more conservative resolutions originally passed by the House had been accepted and adopted by the Senate, we congratulate the country on the fact that the Senate has heard and heeded the voice of the people as interpreted by the House, and that Congress has provided for the succor of Cuba from a present tyranny without running the hazard of subjecting it straightway to what might prove to be only a new and possibly even worse one.

The decision of the country is reached. Nothing now remains but for all men, regardless of party or faction, to support the leaders in whose hands the execution of that decision is intrusted.

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

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Work and Culture

The Larger Education

The old idea that the necessity of working was imposed upon men as a punishment is responsible, in large measure, for the radical misunderstanding of the function and uses of work which has so widely prevailed. In the childhood of the world a garden for innocence to play in secured the consummation of all deep human longings for happiness; but there is a higher state than innocence; there is the state to which men attain through knowledge and trial. Knowledge involves great perils, but it is better than innocuous ignorance; virtue involves grave dangers, but it is nobler than innocence. Character cannot be secured if choice between higher and lower aims is denied; and without character the world would be meaningless. There can be no unfolding of character without growth, and growth is inconceivable without the aid of work. The process of self-expression through action is wrought, therefore, into the very structure of man's life; it is not a penalty, but a spiritual opportunity of the highest order. It is the most comprehensive educational process to which men are subjected, and it has done more, probably, than all other processes to lift the moral and social level of the race.

Instead of being a prison, the workshop has been a place of training, discipline, and education. The working races have been the victorious races; the non-working races have been the subject races. Wandering peoples who trust to what may be called geographical luck for a living often develop strong individual qualities and traits, but they never develop a high degree of social

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or political organization, nor do they produce literature and art. The native force of imagination which some semi-civilized races seem to possess never becomes creative until it is developed and directed by training. Education is as essential to greatness of achievement in any field as the possession of gifts of genius. An untrained race, like an untrained man, is always at an immense disadvantage, not only in the competition of the world, but in the working out of individual destiny. The necessity for work is so far from being a penalty that it must be counted the highest moral opportunity open to men, and, therefore, one of the divinest gifts offered to the race. The apparent freedom of nomadic peoples is seen, upon closer view, to be a very hard and repulsive bondage; the apparent servitude of working peoples is seen to be, upon closer view, an open road to freedom.

There is no real freedom save that which is based upon discipline. The chance to do as one pleases is not liberty, as so many people imagine; liberty involves knowledge, self-mastery, capacity for exertion, power of resistance. Emerson uncovered the fundamental conception when he declared that character is our only definition of freedom and power. Now, character is always the product of an educational process of some kind; its production involves tests, trials, temptations, toils. It does not represent innocence, but that which is higher and more difficult of attainment, virtue. Innocence is the starting-point in life; virtue is the goal. Between these two points lies that tremendous education which is effected, for most men, chiefly by and through work. In comparison with the field, the shop, the factory, the mine, and the sea, the school has educated a very inconsiderable number; the vast majority of the race have been trained by toil. On the farm, in the innumerable factories, in offices and stores, on seagoing craft of all kinds, and in the vast field of land transportation, the race, as a rule, has had its education in those elemental qualities which make organized society possible. When the race goes to its work in the morning, it goes to its school; and the chief result of its toil is not that which it makes with its hands, but that which it slowly and unconsciously creates within itself. It is concerned with the product of its toil; with soil, seed, or grain; with wood, paper, metal, or stone; with processes and forces; but in the depths of the worker's nature there is a moral deposit of habit, quality, temper, which is the invisible moral result of his toil. The real profit of a day's work in the world can never be estimated in terms of money; it can be estimated only in terms of character.

The regularity, promptness, obedience, fidelity, and skill demanded in every kind of work, skilled or unskilled, compels the formation of a certain degree of character. No worker can keep his place who does not develop certain moral qualities in connection with his work. Honesty, truthfulness, sobriety, and skill are essential to the most elementary success—the getting of the bare necessities of life; and these foundation qualities, upon which organized society rests as on an immovable foundation, are the silent deposit of the work of the world. Through what seems to be the bondage of toil the race is emancipated from the ignorance, the license, and the dull monotony of savagery; through what seems to be a purely material dealing with insensate things men put themselves in the way of the most thorough moral training.

The necessity of working gives society steadiness and stability; when large populations are freed from this necessity, irresponsible mobs take the place of orderly citizens, and the crowd of idlers must be fed and amused to be kept out of mischief. A man can never be idle with safety and advantage until he has been so trained by work that he makes his freedom from times and tasks more fruitful than his toil has been. When work has disciplined a man, he may safely be left to himself; for he will not only govern himself, but he will also employ himself. There are few worse elements in society than an idle leisure class—a body of men and women who make mere recreation the business of living, and so reverse or subvert the natural order of life.

On the other hand, there is no more valuable element in society than a working leisure class—a body of men and women who, emancipated from the harder and more mechanical work of the world, give themselves to the higher activities and enrich the common life by intelligence, beauty, charm of habit and manners, dignity of carriage, and distinction of character and taste. So long as men need other food than bread, and have higher necessities than those of the body, a leisure class will be essential to the richest and completest social development. What society does not need is an idle class.

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The Spectator

The Spectator was greatly interested in the recent mention by his friend, the Editor, of the Wisconsin experiment of sending out the traveling art gallery with the traveling library. It seemed to him, on thinking it over, as if by a natural order the art gallery should precede the library, especially when one considers the suggestive remark made by one delighted old man to Miss Tanner (with whom, as Outlook readers doubtless recall, the traveling art gallery idea originated): "I cannot read your book, but I can read your pictures." Perhaps this would have been the actual sequence had it been earlier realized that books are not necessarily the more "improving," that the enjoyment of art ought not to be the privilege of the few but the possession of the many, since great art, as Ruskin defines it, is that which creates such pictures "as to make them for all who look upon them to the utmost serviceable, memorable, and beautiful." It is doubtless with Ruskin's adjective of "serviceable" in mind that Miss Tanner tries at first, as she says, "to get pictures with a story, and with a story people can make for themselves, such as Millet's 'Angelus' and 'The Gleaners.'"

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Just here Miss Tanner raises by inference the question of selection, of authority in discrimination, which must suggest countless annoying and humorous entanglements and embarrassments to any who have had even slight experience with "art as she is educated." At almost the time he was reading the paragraph on the traveling art gallery there fell under the Spectator's eye an account of an unusual occurrence, illustrating the increase of general interest in whatever tends to popularize art—the gift of their paintings, valued at $1,000, by a group of Indianapolis artists to the public schools of that city. It is a case of what a leading Indianapolis paper properly calls "a beautiful example to the community." But further comment, inspired by a natural patriotic enthusiasm, suggests certain possibilities of a popular "art boom" which, though not at first likely to be thought of, must soon force themselves upon the attention. "Those who do not have pictures to give," says the paper in a go-thou-and-do-likewise exhortation, "can give their money to buy other people's pictures." Yes, pictures by what "other people"? Who shall choose the "other people"? This, as the Spectator has had personal reason in his time to appreciate, is the delicate and crucial question.

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To readers of "Annie Kilburn"—to which, the Spectator may say in passing, he gives a higher place among Mr. Howells's stories than that apparently given by many other people, for it seems to him an unusually satisfying rendering of certain modern and old-fashioned contrasts—the question will recall the mortifying experience of the heroine through misdirected art zeal. When Miss Kilburn returned from a long sojourn in Rome to Hatboro', Mass.—as the old lady said, "trying to present the idea in the strongest light"—the first stop she made as she drove up the village street was in front of the Soldiers' Monument. Being in Rome, she had been consulted about the monument by the local committee. She had vetoed the committee's "simple notion of an American volunteer at rest, with his hands folded on the muzzle of his gun," her art conscience not permitting her "to add another recruit to the regiment of stone soldiers standing about in that position on the tops of pedestals all over the country." So she persuaded the committee to substitute for the conventional volunteer a "Winged Victory, poising on the summit of a white marble shaft, and clasping its hands under its chin." But when she came to see the Victory in its place in Hatboro', Mass., it struck her as "so like a young lady in society, indecorously exposed for a *tableau vivant*." At that moment she would have given anything to replace it with one of that regiment of "stone soldiers," realizing as she then did how "its involuntary frivolity insulted the solemn memory of the slain."

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Unfortunately, as Miss Kilburn then and there discovered, there seems to be nothing so indestructible in this mutable world as bad art—that is, art "bad" in itself or "bad" because it is out of place, inharmonious. This is a great truth, as yet failing of popular acceptance, to which in mute eloquence testifies the disfigurement in the name of art of squares, parks, municipal buildings, "halls of legislation," etc., etc., whose name is legion the country over. Edward Everett Hale's characteristic story, here in point, is undoubt-

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edly "founded on fact." Indeed, one is tempted to believe it a personal experience, "so true to life" is it. It concerns, as will be remembered, the fate of a picture given to a country clergyman by a doting wealthy aunt. Obtrusively big, expensive, and inappropriate was the picture. So the clergyman and his wife spent no small part of their spare time in moving it from room to room in the hope of finding finally some place for it where it would not stare the beholder out of countenance. That room was never found, but the parsonage burned down one day in the absence of the family. Of course the misdirected zeal of the neighbors, like Miss Kilburn's, saved that picture alone in the ashes of the home—something which was inevitable, the world being what it is.

There is an equally unfortunate fact bearing on the indestructibility of bad art. By an inscrutable providence, those who have the most means and greatest ambition to serve their own and future generations as the public patrons of art so often have also the greatest capabilities for immortalizing bad art. They may fill with credit all the other stations in life to which they are called, there conspicuously to fail—as Mr. Evarts felicitated himself, on being invited to dinner for the first time with the donor of a particularly bad effigy, that he had heard that "Mr. Blank's dinners were infinitely better than his statues."

To stimulate, then—as in the Indianapolis case with which the Spectator began, and which he hopes his readers have not forgotten the while—the indiscriminate giving of pictures for the adornment of the public schools is to create innumerable situations of delicacy for the conscientious members of the Committee of Selection, supposing the consciences of such members allow them to agree. It is to invite, under infinite variety of circumstance, the obvious case of dilemma of the Young Men's Christian Association committeeman—the Spectator believes that in another connection he once referred to this years ago—on whom a zealous member, anxious to adorn the bare walls of the beautiful new building, thrust an impossible, not to say blasphemous, picture of the Saviour by a "local" artist. The gift, of course, could not be refused without the risk of actual schism in the Association, where donor and artist, both most worthy persons, had many friends. Yet for its least objectionable disposition there existed no part of any hall sufficiently lacking light—no spot where it could be appropriately "skied."

The obviousness of such a dilemma as this has its antithesis in many others where the obviousness is not so apparent. For example, commenting on the traveling art gallery, the Spectator's friend the Editor makes the harmless suggestion that "in nearly every locality at least the beginning of such art education might be made by putting permanently on the school-room walls photographs of a few great works of art." Photographs of "great works" are, the Spectator believes, not only tolerated but even cherished by the ultra of the modern school as substitutes—so that his friend is safe as far as he went—but only as substitutes. The case of the bare Paris studio visited by Richard Harding Davis is typical. The artist sincerely, almost passionately, regrets that he can find no place in it for the pictures of his mother and sisters, because "photographs are not decorative." To say that ultra modern art does not "approve" of photographs is to put it mildly. What adjective is more expressive in all its vocabulary of abhorrence than "photographic"? The Spectator has at times thought that some of his "sincerely" artistic friends really prefer a poor painting to a good photograph. The possibilities suggested by the comment of his friend the Editor are really so painful as to preclude their further pursuit.

To the Spectator the upshot of it all seems to be, as the sociological expert tells us, that the problem of "doing good" is largely that of not doing harm—something as true of doing good artwise as otherwise. It is the old problem of discrimination and adjustment. But, as Captain Cuttle—on whose sound philosophy the Spectator always falls back in case of difficulty—has remarked, with a nicety of distinction which even experts in sociology have at times the grace to recognize, "The bearings of this observation lays in the application on it. That ain't no part of my duty."

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The United States and Cuba

[The central point of last week's discussion in Congress, in the press, and among the people has been the question, Should the United States recognize Cuban independence, or intervene without such recognition? The final agreement reached by the two branches of Congress, as described on the first page of The Outlook this week, gives, it is to be presumed, the final answer to this question. The arguments in favor of recognizing independence, of considering the possibility of Cuba's autonomy under Spain, and of remaining strictly neutral as between Spain and Cuba still remain, however, of vital interest, not only as part of the history of the week, but as including general principles upon which the Nation's future action must be based. and as showing the essential points of difference in the view of representative Americans. We therefore give our readers below three separate articles strongly presenting these arguments.—THE EDITORS.]

I.—The Argument for Recognizing Independence

In Senator Foraker's speech last week in the United States Senate on the Cuban resolutions he made a strong argument in favor of an immediate recognition by the United States of Cuban independence. We select some of the most forcible paragraphs:

"Whether or not a people who have revolted and rebelled against a sovereign power and are striving for independence are entitled to be recognized as an independent State is always a question of fact as well as a question of law. Before you can tell what law is applicable to any particular case you must ascertain what the facts are. What are the facts with respect to Cuba? Fortunately, in answering that question I need not long nor tediously detain the Senate. Not only from the newspapers and other sources of information, but from Presidential messages, from the last one received, and especially and particularly from the very able report of the Chairman of the Committee on Foreign Relations, we have been fully advised.

"Moreover, the whole country and the whole world are familiar with the Cuban question. All who know the facts know that for more than three years now war has been in progress in that island—bloody, fierce, cruel, destructive war, destructive in an unusual degree both to life and property; and all the world knows, too, that from the very beginning of that struggle down to the present time Spain has been, as to all essential and important matters, uniformly unsuccessful. The President was justified when he said, in the sentence I read from his message a moment ago, that it is now manifest to all the world that the purpose of Spain to recover her lost sovereignty can never be attained.

"She started out with the idea that she would crush that rebellion with a blow. In that behalf she concentrated in that devoted island practically the entire military power of the Kingdom. She had there at one time and for months more than 200,000 of her most capable soldiers, commanded by her generals who have been most successful in other fields; but it was all in vain. That tremendous army proved absolutely insufficient to conquer and subdue the insurgents and restore peace. Finding how unavailing that kind of effort was, she then resorted to persuasion—to diplomacy.

"She tendered autonomy, a new scheme of government—home rule—a scheme with respect to which the senior Senator from Maine [Mr. Hale], speaking on this floor a few weeks ago, said it was the broadest, the most liberal, the most generous charter of liberty ever tendered by any sovereignty to a dependency. Whether it was or not is immaterial; it so impressed him. But, however it may be, assuming that it was so, the people of Cuba who have risen in rebellion against the sovereign power indignantly spurned and refused it. That effort to conquer them was unavailing.

"Another policy has been resorted to of which I should speak—the policy of extermination, extermination by starvation, a policy so cruel, so unmerciful, so barbarous in its practices and in its results as absolutely to shock and horrify all Christendom. More than 200,000 lives have perished in Cuba as victims of that policy alone. While we sit here this afternoon deliberating, 200,000 other lives are perishing from it.

"The insurgents stand to-day more defiant, more powerful, more assured of success and more determined to do, and dare, and die, if need be, in behalf of independence than ever before since this struggle commenced. They never were so strong as now. They control absolutely more than one-half of that territory. More than 400,000 of the

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population of the island recognize no government except only their civil government. They have an army in the field, trained veterans they have become, numbering thirty-five or forty thousand men, well armed and well equipped. more invincible than at any time heretofore; and as an offset to that success on the part of the Cubans, that which the President indicates has been occurring with respect to Spain.

"Her army of more than 200,000 men has dwindled to from fifty to sixty thousand effectives, poorly disciplined and poorly drilled, and that army of aggression and offensive operations has ceased to be an offensive and aggressive army. For months it has been only an army of occupation, holding on to the fortified cities, controlling nothing in the island beyond the reach of their guns, not daring to venture out beyond the walls of those cities and remain there over night for fear old Gomez would capture them and take them off into his camp.

"Mr. President, in other words, it is now plain to all the world, plain to Spain herself—for she has been for months, and is now by every steamer, recalling her troops from there—that she is no longer attended in her efforts to subdue that island by any reasonable expectation or hope of ultimate success. That being the case, such being the facts, what is the law of the case? I read from Hall on International Law. It is a standard and a modern authority. It has been written in the light not only of ancient but of modern precedents.

"He tells us that whenever the struggle on the part of the former sovereign becomes 'so inadequate as to offer no reasonable ground for supposing that success may ultimately be obtained, it is not enough to keep alive the rights of the State, and so to prevent foreign countries from falling under an obligation to recognize as a State the community claiming to have become one.'

"That is the rule; whenever the struggle on the part of the sovereign to recover lost authority, lost sovereignty, has ceased to be attended with a reasonable hope or expectation of success, then other countries have a right to recognize the independence of the opposing people. If I have been talking to any purpose, I have made it plain, by the statement of facts I have given, that no longer are the struggles of Spain in the Island of Cuba attended with any reasonable hope or expectation of success. That being true, Mr. President, according to the principles of international law we have a right, as the Committee have reported, and it is our duty, to recognize the independence of the people of Cuba.

"But suppose something is lacking in the Cuban case to justify us in claiming that they are absolutely free and independent, will not that which may be lacking, whatever it may be, be supplied when the United States of America intervenes, as we propose to do by this same resolution? Intervention goes here, according to this resolution, as it does naturally, hand in hand with independence. When this demand which we all agree is to be made, that Spain shall withdraw, is made upon her, that minute she must either abdicate, which would leave the island free and independent to the satisfaction, I imagine, of the most hostile mind to the recognition of independence, or else, if she does not abdicate. she must then give battle—declare war; and what American can doubt, or does doubt, the ultimate result of war, if we are so unfortunate as to have war?

"Will it not result in the absolute freedom and independence of the people of the Island of Cuba? Unquestionably so; for we expect to prosecute a war to triumphant success. if we are driven into one.

"So, therefore, I say, upon authority, in strict consonance with the rules and principles of international law, it is the duty of the Government of the United States, as well as the right and privilege of this Government, now, at this very moment, when we pass a resolution to intervene, to recognize the independence of the people of that island."

To this may be added the published statement of Señor Quesada, "diplomatic representative" of the Cubans, as to the actual existence of a civil government among the insurgents:

> From the very inception of the revolution the Cubans provided for a civil power. The Cuban revolutionary party, which prepared and directed the movement, was a civil organization headed by José Marti, most zealous in establishing the paramount influence of the law over the sword.
>
> General Gomez, then and throughout all the revolution, has shown himself desirous that the civil authorities should have the supreme power.

Señor Quesada describes at length the choosing of representatives in 1895, the constituent assembly that followed, the installation of President Cisneros and his Cabinet, the adopting of a new Constitution October

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29, 1897, to be in force two years, and the election of the present President, Señor Masso, and his Cabinet. He adds:

During the two years of the Cisneros Administration, and up to the present time of Masso's, the civil authorities of the Republic have exercised their functions throughout the territory controlled by the Republic of Cuba, which is about three-fourths of the island. There is a civil Governor in every province, who has his subordinates and employees.

The provinces are divided into prefectures, under the supervision of the Secretary of the Interior. The duties of the prefects are various, and are subject to special laws. That these prefectures are in working operation the official telegrams of the Spanish press afford innumerable proofs.

II.—The Argument for Autonomy

By a Planter in Cuba

[The editors of The Outlook are glad to give their readers the following article by a planter in Cuba, known to us and fairly representing the planter class in Cuba.]

Spain must abandon her long hold on Cuba, and the insurgents are not yet worthy of recognition. What, then, is the solution of the Cuban question? Either autonomy or annexation. As a pledge for the adequate development of Cuba, of course the best thing for the island would be annexation, but that cannot be secured without war. Besides, the Senate resolution reads: "That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof; and asserts its determination, when that is accomplished. to leave the government and control of the island to its people."

Autonomy is the government desired by the best Cubans; it can be secured without war; in fact, it is already established; but to succeed it must be founded on an international guarantee. Spain must declare that her sovereignty shall be only nominal; the United States must declare that the government of Cuba for the Cubans shall be maintained. The seekers for a firm and intelligent control on the island would welcome a government so established. They want to feel that their interests are to be protected beyond the peradventure of Spanish misrule. The majority of the islanders would gladly accept an autonomous government if they were only sure that its provisions would be faithfully carried out. Such an assurance could come only through the joint guarantee and pledge of the United States and of Spain.

The trouble with autonomy, unless guaranteed by the United States, will be that the Cubans will trust no promise made by Spain. If, in 1878, Spain had granted even a half-way autonomy, she would to-day have been in peaceful possession of the Pearl of the Antilles. The island might have been as prosperous as it is rich—only a small part of it has ever been developed. On the contrary, all the money raised by exorbitant Cuban taxes has gone to Spain, much of it into the pockets of the Captains-General and other officers who have used their positions for that very purpose. There have been many officials almost as bad as General Weyler in this regard. Noteworthy exceptions have been General Martinez Campos and the present Captain-General. Even Consul-General Lee could say nothing against General Blanco.

The worst thing that could happen to Cuba would be independence, if that implies the domination of the Gomez band over the civilized inhabitants. That band's methods of warfare are as bad as Weyler's were. They impounded, pillaged, and wantonly destroyed everywhere. Such a band cannot bring a firm and stable government to the island. Instead of that, devastation, riot, and rebellion might become permanent.

The insurgent government itself exists only in skeleton, as General Lee has just testified. Recognition of any government should be founded on facts sufficient to warrant the act. Those facts do not exist—a capital, ports, ships, currency, etc.—and any recognition of the insurgent government (no matter how much our sympathies might be awakened) would be impolitic and embarrassing.

It is said by the Cuban agitators here that there are thirty thousand insurgent soldiers in the field. On the other hand, Mr. Dawley declares that there are probably not two thousand insurgents under arms to-day. I myself do not think that their numbers exceed ten thousand.

But, supposing their numbers to be as great as is claimed by the agitators, that would be no reason for our recognition, especially in view of the proposed armed intervention to aid the reconcentrados. Intervention after recognition would involve our putting our officers and troops under the command and at the disposal of General Gomez.

That leader is no Cuban by birth. He is a Haytian, and many of his followers are negroes and mongrels. He proposes to

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transplant Haytian laws, it seems, saying that, after the Spaniards were driven out, laws would be passed forbidding any but the native races to hold property in Cuba. We do not want another Hayti, and, with a proper autonomous government, will never have it.

Again, outside of the officials of the "Republic," few insurgents are educated. Indeed, the great difficulty in governing Cuba at all is that only a small proportion of the natives know how to read or write. They are faithful workers all the same. They are better than the Italians, whom they resemble in many ways. Almost every educated Cuban is an autonomist, and therefore in autonomy alone lies the hope of any possible distinctively Cuban government. The autonomists are fit to rule; the insurgents are not. Even supposing that the insurgents outnumbered the autonomists, it would be a case of quantity against quality.

But they do not. Premier Galvez, head of the Cuban Colonial Cabinet, has sent a communication to Señor Angulo, the Cuban Colonial Delegate in Washington, questioning Consul-General Lee's statement as to the small number of real autonomists in Havana. Premier Galvez states in his communication that "all the official and trade corporations and all the leading societies of Havana, numbering many thousand members, offered their adhesion to the new Colonial Government; that the Banco Español, the Merchants' League, and other commercial associations tendered banquets and other ceremonies of welcome to the members of the Colonial Cabinet; that deputations and committees from Boards of Aldermen and Provincial Assemblies and trade associations from all over the island have gone to Havana to pledge their support to the new régime; that all these elements have also expressed their approval of the address to President McKinley made by President Galvez; that even the organ of the ultra-Conservatives advises all members of the Conservative party to go to the polls for the election of Representatives or Consulars (Senators) to the new Cuban Parliament; all of which shows that the autonomic régime has been accepted by all inhabitants of the island, Spanish as well as Cuban born, with the exception of the separatists, who still hold out (many of them having already surrendered and pledged their support to the new Government). It is evident, therefore, that, even granting that the rebels in arms and their sympathizers (the latter being too lukewarm to take up arms for their cause) number 100,000, which is a very liberal estimate, there still remain 1,400,000 inhabitants of the island who favor autonomy as the best solution for the peace and prosperity of the island of Cuba."

The Cuban Junta people have been telling great stories about their government's levy of taxes—a claim to recognition. It does levy taxes and blackmail at the same time. There is little to choose, however, between the insurgents and the Spanish in this regard.

Now, the present effort at autonomy is a sincere one. Why not give it a chance? We want to avoid war. At the same time we want to insure peace and liberty to Cuba. Peace is coming under the Blanco régime. Many reconcentrados have gone back to their farms and are at work. They would be at entire peace were it not for the *guerillos* and insurgents. Liberal is the word to apply to present Cuban autonomy; it outdistances Canada's in that the Cubans now have not only their own Parliament in Havana, but will also continue to be represented in the Cortes at Madrid.

The solution of the Cuban question is found in autonomy—the kind enjoyed by Egypt, for instance. Spain would then stand towards Cuba as Turkey does to Egypt, and the United States would "protect" as England does. It is, of course, possible that, when the Cortes meets, Spain may be induced by the Powers to sell the island. They may want to get a hundred and fifty million dollars for it, but Spain might well let it go for a hundred, rather than wage a disastrous war costing her many hundreds of millions, besides the certain loss not only of Cuba but of all the Spanish colonial possessions.

That, however, is for the future. For the immediate present our duty is clear. It is to recognize, not the will of a small band of insurgents, but the will of the majority of the Cubans. That is the only possible recognition of independence. I believe that if an honest vote were taken as to the form of government preferred, the majority would vote for guaranteed autonomy.

The Cubans trust us, and we trust President McKinley's promise to establish a stable government in Cuba. I am informed that during the past six weeks over eight million dollars have been invested in Cuba by American and British capitalists. That stability must lie in an autonomous government; if

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not, then in annexation. Two-thirds of the Spanish property-owners in Cuba to-day would welcome annexation rather than be under the rule of the insurgents. But annexation seems out of the question, at least for the present. As a planter I should regard that, however, as the ideal solution.

III.—The Argument for Neutrality

By General William J. Palmer

I do not believe the Spanish guerrillas are inhuman, and I do not believe the Cuban rebels are fighting for liberty as much as our own were from 1861 to 1865. And, even if sufficiently oppressed to warrant a revolt, I do not believe the oppression is as great as that with which the Cubans will favor each other if the Spanish retire. I do not believe that a republican government is a good thing of itself for all kinds and conditions of men, and that it is only necessary for any aggregation of people, whatever their previous race or political inheritance, to adopt our form to assure a successful realization of the fundamental purposes of government. I do not believe, despite the philippics about Spanish misrule, that the whole problem of government in these modern days has been solved by us and is exquisitely simple, especially for foreigners and mixed and untrained races.

In an ordinary murder case no court would act, however respectable the witness, without taking equal care to hear the other side—both its witnesses and advocates. Can Senator Proctor lay his hand on his heart and say that he took such pains? If so, he has managed to withhold every symptom of it with most extraordinary completeness from his entire address. I find much unqualified assertion, of what must of necessity be surmises, that General Blanco "knows that all Cubans are insurgents at heart," that it is "practically the entire Cuban population on one side and the Spanish army and the Spanish citizens on the other," that "the autonomists are far too inconsiderable in numbers to be worth counting," that he saw "the spectacle of a million and a half of people, the entire native population of Cuba, struggling for freedom and deliverance from the worst misgovernment of which he (I) ever had knowledge." And still more instances of bias through omissions or the reproduction of what others told him against the Spaniard—for instance, "nearly all of the sugar-mills were destroyed between Havana and Sagua"—the inference given being that they were destroyed by the Spanish. He speaks more than once of "guerrillas," but they are always Spanish guerrillas. The execution of Weyler's order "was left largely to the guerrillas to drive in all that had not obeyed—the stock and other belongings being appropriated by the guerrillas." When it comes to the rebels, however, there is no word of irregularity. "They have a force all the time in Havana province itself organized as four small brigades and operating in small bands." The trochas "suffice, where every point is in range of a soldier's rifle, to keep in the poor reconcentrado women and children;" and the following clincher: "Many Cubans whom I met spoke in strong terms against bull-fights—that it was a brutal institution introduced and mainly patronized by the Spaniard." But one fact, or one explanation of alleged facts, that could possibly have emanated from a Spanish or Cuban loyalist, cannot be discovered, and the only logical inference that can be drawn from this circumstance is that there is no other side. And yet if we make war on Spain it will be largely because of the effect of this speech.

Neither can I accept the plea of adjacency as affecting either our "commerce, trade, and business" interests, or our duty. Cuba is further from the bulk of our population than England, because of being off a thoroughfare and having infinitely fewer relations with us of every sort. Except about ten millions per year, our trade is chiefly an import one—a thing more or less reprehensible, anyway, in the view of a large number of our people.

Cuba would never have been a "menace to our peace" had we treated their revolution there as we have treated every Mexican revolution for sixty years—simply ignored it. And yet Mexico actually adjoins our territory for some two thousand miles.

The whole life and breath of this Cuban rebellion against Spain is, to my mind, due to the moral and material encouragement given by our own people. Our Government has "tried" to prevent filibustering, but when it was our own ox that was gored, as with the Alabama, we required more *success*. I have not the least doubt that we could end all of the conditions which the President has declared "intolerable" by telling the rebels plainly that we were going to keep our hands off. They would, after this very simple remedy, come to terms with Spain and take their chances with their remaining fellow-citizens about governing Cuba. The President says

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that our interference would "involve a hostile restraint upon both the parties to the contest, as well to enforce a truce as to guide the eventual settlement." As a matter of justice this is more reasonable; but who believes that the bulk of our people would care to go to war at all if we are to preserve a strict impartiality and let the people really decide on what Government they prefer—Spanish or otherwise? The bottom would drop out of the whole agitation.

My inability to accept *ex parte* investigation applies also to the Maine explosion; our own Commission has failed to give more than an opinion as to the cause. True, the President in his Message says that the Court "was unanimous in its conclusion," but, in fact, while there are conclusions as to other matters, when it comes to this, the language is as follows: "In the opinion of the Court, the Maine was destroyed by the explosion of a submarine mine." Now, while, as an *American*, I naturally incline to accept the "opinion" of our own naval officers, yet, as a man, I cannot "conclude" that they are infallible. Nor would it be possible for me to be sure, unless an investigation were made by an absolutely disinterested party, hearing also the evidence and attorney of each side.

As Spain on March 31 proposed this very thing in response to the Message of the President on March 28, wherein he said that he does not "doubt that the sense of justice of the Spanish nation will dictate a course of action suggested by honor and the friendly relations of the two Governments," it seems to me that the case in all sense and justice was closed until the arbiters' decision was had. But both the President and Congress return to it. The President declares that, because of this opinion, the explosion "is a patent and impressive proof of a state of things in Cuba that is intolerable." One could as well draw that particular moral from the blowing up of Westminster Palace or of the underground railway in London a few years ago. And even if an outside agency be conceded, there is good reason to believe, if General Lee's theory of the way it might have occurred be sound, that the same thing might have happened to the Vizcaya in New York Harbor had she visited us before the Maine accident, or to any ship in any harbor, in times of similar excitement. Congress goes further, and virtually makes a cumulative count against Spain, ending with the destruction of the Maine. Why did not the President make reply to Spain's proposition and accept it? If because of the Monroe doctrine, can we claim the approval of civilization? We are cutting the ground from under our feet by unwillingness to subject to test the very basis of our complaint.

I think our behavior towards the nation of which Cuba is a part should be simply what we asked of European countries when the United States was in similar straits. The same pleas for outside interference were made then as now—almost literally, and with more foundation. Who that recalls all this, as I do, can ignore it now, or feel proud to see his country assuming the rôle of a blustering, self-righteous bully—overlooking our own faults and our duties at home, and ready to fly at the throat of a poor neighbor one-fourth our size and with but a small fraction of our resources? It is joyfully declared that he hasn't any money, and not much ammunition, and that he can't get any coal, and that his soldiers are frail, undrilled boys. This of course adds to the glory! Let us by all means pounce on him!

The repression of guerrilla warfare was carried on during our war, as it has been in all wars, on essentially the same principle as in Cuba. Non-combatants had to suffer in the same way, if not to the same extent. I received an order once to burn down all of the houses (hundreds) in Paint Rock Valley in northern Alabama, inhabited solely by women, children, and old men. I did not execute it, but sixty were burned in one day by the captain who did.

I am no defender of the order of concentration. But those who foment rebellions without cause or without weighing fully in advance the cost as compared with the possible gain, should, in my opinion, be held responsible for the suffering and destruction that ensues, rather than existing governments. The organizers of rebellions have no right to bring down on innocent heads, including women and children, the inevitable wretchedness of war, for any reason I have been able to discover in the Cuban case. And, however good the reason, they had no right to sacrifice others, when their only chance of success from the beginning was the hope of involving the United States, while carrying on a guerrilla warfare, destroying plantations and railroad bridges, and reducing the country to a condition which made it of little importance where the reconcentrados try to live.

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A Family Feud[1]

By Paul Dunbar

[When the little volume of poems called "Lyrics of Lowly Life," by Paul Dunbar, was put forth last year, Mr. W. D. Howells said of the author, "I felt that, however gifted his race had proven itself in music, in oratory, in several of the other arts, here was the first instance of an American negro who had evinced innate distinction in literature. . . . Paul Dunbar was the only man of pure African blood and of American civilization to feel the negro life æsthetically and express it lyrically." Our readers will find in The Outlook of May 1, 1897, several poems by Mr. Dunbar—some written for The Outlook, some selected—which justify this estimate. The young negro poet has now turned his attention to fiction, and a volume of short stories, "Folks from Dixie," just published by Messrs. Dodd, Mead & Co., of this city, shows that he has genuine humor, a keen love for the story element, a command of racy dialect quite equal to that of Mr. Joel Chandler Harris, and no small knowledge of life and character. By special permission of Dodd, Mead & Co., we print here one of the best of the stories included in this volume. Our readers will be interested to know that Mr. Dunbar, who is now an assistant librarian in the Library of Congress, was the son of slave parents, and began his life's work as an elevator-boy. He was born in Dayton, Ohio, whither his mother came from the South after the war, his father having escaped before the war from slavery in Kentucky to Canada. The father had taught himself to read, and the mother had an instinctive love of poetry which led her to encourage her son's efforts.—THE EDITORS.]

I WISH I could tell you the story as I heard it from the lips of the old black woman as she sat bobbing her turbaned head to and fro with the motion of her creaky little rocking-chair, and droning the tale forth in the mellow voice of her race. So much of the charm of the story was in that voice, which even the cares of age had not hardened.

It was a sunny afternoon in late November, one of those days that come like a backward glance from a reluctantly departing summer. I had taken advantage of the warmth and brightness to go up and sit with old Aunt Doshy on the little porch that fronted her cottage. The old woman had been a trusted house-servant in one of the wealthiest of the old Kentucky families, and a visit to her never failed to elicit some reminiscence of the interesting past. Aunt Doshy was inordinately proud of her family, as she designated the Venables, and was never weary of detailing accounts of their grandeur and generosity. What if some of the harshness of reality was softened by the distance through which she looked back upon them; what if the glamour of memory did put a halo round the heads of some people who were never meant to be canonized? It was all plain fact to Aunt Doshy, and it was good to hear her talk. That day she began:

"I reckon I hain't never tol' you 'bout ole Mas' an' young Mas' fallin' out, has I? Hit's all over now, an' things is done change so dat I reckon eben ef ole Mas' was libin' he wouldn't keer ef I tol', an' I knows young Mas' Tho'nton wouldn't. Dey ain't nuffin' to hide 'bout it, nohow, 'ca'se all quality families has de same kin' o' 'spectable fusses.

"Hit all happened 'long o' dem Jamiesons whut libed jinin' places to our people, an' whut ole Mas' ain't spoke to fu' nigh onto thutty years. Long while ago, when Mas' Tom Jamieson an' Mas' Jack Venable was bofe young mans, dey had a qua'l 'bout de young lady dey bofe was a-cou'tin', an' by an' by dey had a du'l an' Mas' Jamieson shot Mas' Jack in de shouldah, but Mas' Jack ma'ied de lady, so dey was eben. Mas' Jamieson ma'ied too, an' after so many years dey was bofe wid'ers, but dey ain't fu'give one another yit. When Mas' Tho'nton was big enough to run erroun', ole Mas' used to try to 'press on him dat a Venable mus'n' never put his foot on de Jamieson lan'; an' many a tongue-lashin' an' sometimes wuss de han's on our place got fu' mixin' wif de Jamieson servants. But, la! young Mas' Tho'nton was wuss'n de niggers. Evah time he got a chance he was out an' gone, over lots an' fiel's an' into de Jamieson ya'd a-playin' wif little Miss Nellie, whut was Mas' Tom's little gal. I never did see two chillun so 'tached to one another. Dey used to wander

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erroun', han' in han', lak brother an' sister, an' dey'd cry lak dey little hea'ts 'u'd brek ef either one of dey pappys seed 'em an' pa'ted 'em.

"I 'member once, when de young Mastah was erbout eight year ole, he was a-settin' at de table one mo'nin' eatin' wif his pappy, when all of er sudden he pause an' say, jus' ez solerm-lak, 'When I gits big, I gwine to ma'y Nellie.' His pappy jump lak he was shot, an' tu'n right pale; den he say, kin' o' slow an' gaspy-lak, 'Don't evah let me hyeah you say sich a thing ergin, Tho'nton Venable. Why, boy, I'd raver let evah drap o' blood outen you, dan to see a Venable cross his blood wif a Jamieson.'

"I was jes' a-bringin' in de cakes whut Mastah was pow'ful fon' of, an' I could see bofe dey faces. But, la! honey, dat chile didn't look a bit skeered. He jes' sot dah lookin' in his pappy's face—he was de spittin' image of him, all 'cept his eyes, dey was his mother's—den he say, 'Why, Nellie's nice,' an' went on eatin' a aig. His pappy laid his napkin down an' got up an' went erway f'om de table. Mas' Tho'nton say, 'Why, father didn't eat his cakes.' 'I reckon yo' pa ain't well,' says I, fu' I knowed de chile was innercent.

"Well, after dat day, ole Mas' tuk extry pains to keep de chilun apa't—but 'twa'n't no use. 'Tain't never no use in a case lak dat. Dey jes' would be together, an' ez de boy got older, it seemed to grieve his pappy mighty. I reckon he didn't lak to jes' fu'bid him seein' Miss Nellie, fu' he know how haidstrong Mas' Tho'nton was, anyhow. So things kep' on dis way, an' de boy got handsomer evah day. My, but his pappy did set a lot o' sto' by him. Dey wasn't nuffin' dat boy eben wished fu' dat his pappy didn't gin him. Seemed lak he fa'ly wus-shipped him. He'd jes' watch him ez he went erroun' de house lak he was a baby yit. So hit mus' 'a' been putty ha'd wif Mas' Jack when hit come time to sen' Mas' Tho'nton off to college. But he never showed it. He seed him off wif a cheerful face, an' nobidy would 'a' ever guessed dat it hu't him; but dat afternoon he shet hisse'f up an' hit was th'ee days befo' anybody 'cept me seed him, an' nobidy 'cept me knowed how his vittels come back not teched. But after de fus' letter come, he got better. I hyeahd him a-laffin' to hisse'f ez he read it, an' dat day he et his dinner.

"Well, honey, dey ain't no tellin' whut Mas' Jack's plans was, an' hit ain't fu' me to try an' guess 'em; but ef he had sont Mas' Tho'nton erway to brek him off f'om Miss Nellie, he mout ez well 'a' let him stayed at home; fu' Jamieson's Sal whut nussed Miss Nellie tol' me dat huh mistis got a letter f'om Mas' Tho'nton evah day er so. An' when he was home fu' holidays, you never seed nuffin' lak it. Hit was jes' walkin' er ridin' er dribin' wif dat young lady evah day of his life. An' dey did look so sweet together dat it seemed a shame to pa't 'em—him wif his big brown eyes an' sof' curly hair, an' huh all white an' gentle lak a little dove. But de ole Mas' couldn't see hit dat-erway, an' I knowed dat hit was a-troublin' him mighty bad. Ez well ez he loved his son, hit allus seemed lak he was glad when de holidays was over an' de boy was back at college.

"Endurin' de las' year dat de young Mastah was to be erway, his pappy seemed lak he was jes' too happy an' res'less fu' any thing. He was dat proud of his son, he didn't know whut to do. He was allus tellin' visitors dat come to de house erbout him, how he was a 'markable boy an' was a-gwine to be a honor to his name. An' when, 'long to'ds de ve'y end of de term, a letter come sayin' dat Mas' Tho'nton had done tuk some big honor at de college, I jes' thought sho Mas' Jack 'u'd plum bus' hisse'f, he was so proud an' tickled. I hyeahd him talkin' to his ole frien' Cunnel Mandrey an' mekin' great plans 'bout whut he gwine to do when his son come home. He gwine tek him trav'lin' fus' in Eur'p, so's to 'finish him lak a Venable ought to be finished by seein' somep'n' of de worl' '—dem's his ve'y words. Den he was a-gwine to come home an' 'model de house an' fit it up, 'fu' '—I never shell fu'git how he said it—'fu' I 'spec' my son to tek a high place in de society of ole Kintucky an' to mo' dan surstain de reputation of de Venables.' Den when de las' day come an' young Mastah was home fu' sho, so fine an' clever-lookin' wif his new mustache—sich times ez dey was erbout dat house nobidy never seed befo'. All de frien's an' neighbors, 'scusin', o' co'se, de Jamiesons, was invited to a big dinner dat lasted fu' hours. Dey was speeches by de gent'men, an' evahbidy drinked de graderate's health an' wished him good luck. But all de time I could see dat Mas' Tho'nton wasn't happy, dough he was smilin' an' mekin' merry wif evahbidy. It 'pressed me so dat I spoke erbout hit to Aunt Emmerline. Aunt Emmerline was Mas' Tho'nton's mammy, an'

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sence he'd growed up, she didn't do much but he'p erroun' de house a little.

"'You don' mean to tell me dat you noticed dat too?' says she when I tol' huh erbout it.

"'Yes, I did,' says I, 'an' I noticed hit strong.'

"'Dey's somep'n' ain't gwine right wif my po' chile,' she say, 'an dey ain't no tellin' whut it is.'

"'Hain't you got no idee, Aunt Emmerline?' I say.

"'La! chile,' she say, in a way dat mek me think she keepin' somep'n' back, 'la! chile, don' you know young mans don' come to dey mammys wif dey secuts lak dey do when dey's babies? How I gwine to know whut's pesterin' Mas' Tho'nton?'

"Den I knowed she was hidin' somep'n', an' jes' to let huh know dat I'd been had my eyes open too, I say, slow an' 'pressive lak, 'Aunt Emmerline, don' you reckon hit Miss Nellie Jamieson?' She jumped lak she was skeered, an' looked at me right ha'd; den she say, 'I ain' reck'nin' nuffin' 'bout de white folks' bus'ness.' An' she pinched huh mouf up right tight, an' I couldn't git another word outen huh; but I knowed dat I'd hit huh jes' erbout right.

"One mo'nin' erbout a week after de big dinner, jes' ez dey was eatin', Mas' Tho'nton say, 'Father, I'd lak to see you in de liberry ez soon ez you has de time. I want to speak to you 'bout somep'n' ve'y impo'tant.' De ole man look up right quick an' sha'p, but he say ve'y quiet lak, 'Ve'y well, my son, ve'y well; I's at yo' service at once.'

"Dey went into de liberry, an' Mas' Tho'nton shet de do' behin' him. I could hyeah dem talkin' kin' o' low while I was cl'arin' erway de dishes. After while dey 'menced to talk louder. I had to go out an' dus' de hall den near de liberry do', an' once I hyeahd ole Mas' say right sho't and sha'p, 'Never!' Den young Mas' he say, 'But evah man has de right to choose fu' his own se'f.'

"'Man! man!' I hyeahd his pappy say, in a way I had never hyeahd him use to his son befo'; 'evah male bein' dat wahs men's clothes an' has a mustache ain't a man.'

"'Man er whut not'—po' young Mastah's voice was a-tremblin'—'I am at leas' my father's son, an' I deserve better dan dis at his han's.' I hyeahd somebody a-walkin' de flo', an' I was feared dey'd come out an' think dat I was a-listenin', so I dus'es on furder down de hall, an' didn't hyeah no mo' ontwell Mas' Tho'nton come hurryin' out an' say, 'Ike, saddle my hoss.' He was ez pale as he could be, an' when he spoke sho't an' rough lak dat, he was so much lak his father dat he skeered me. Ez soon ez his hoss was ready, he jumped into de saddle an' went flyin' outen de ya'd lak mad, never eben lookin' back at de house. I didn't see Mas' Jack fu' de res' of de day, an' he didn't come in to suppah. But I seed Aunt Emmerline, an' I knowed dat she had been somewhah an' knowed ez much ez I did erbout whut was gwine on, but I never broached a word erbout hit to huh. I seed she was oneasy, but I kep' still twell she say, 'Whut you reckon keepin' Mas' Tho'nton out so late?' Den I jes' say, 'I ain't reck'nin' 'bout de white folks' bus'ness.' She looked a little bit cut at fus', den she jes' go on lak nuffin' hadn't happened: 'I's mighty 'sturbed 'bout young Mas'; he never stays erway f'om suppah 'dout sayin' somep'n'.'

"'Oh, I reckon he kin fin' suppah somewhah else.' I says dis don't keer lak jes' fu' to lead huh on.

"'I ain't so much pestered 'bout his suppah,' she say; 'I's feared he gwine do somep'n' he hadn't ought to do after dat qua'l 'twixt him an' his pappy.'

"'Did dey have a qua'l?' says I.

"'G'long!' Aunt Emmerline say, 'you wasn't dus'in' one place in de hall so long fu' nuffin'. You knows an' I knows eben ef we don't talk a heap. I's troubled myse'f. Hit jes' in dat Venable blood to go right straight an' git Miss Nellie an' ma'y huh right erway, an' ef he do it, I p'intly know his pa 'll never fu'give him.' Den Aunt Emmerline 'mence to cry, an' I feel right sorry fu' huh, 'ca'se Mas' Tho'nton huh boy, an' she think a mighty heap o' him.

"Well, we hadn't had time to say much mo' when we hyeahd a hoss gallopin' into de ya'd. Aunt Emmerline jes' say, 'Dat's Gineral's lope!' an' she bus' outen de do'. I waits, 'spectin' huh to come back an' say dat Mas' Tho'nton done come at las'. But after while she come in wif a mighty long face an' say, 'Hit's one o' Jamieson's darkies; he brung de hoss back, an' a note Mas' gin him fu' his pappy. Mas' Tho'nton done gone to Lexin'ton wif Miss Nellie an' got ma'ied.' Den she jes' brek down an' 'mence a-cryin' ergin, an' a-rockin' huhse'f back an' fofe an' sayin', 'Oh, my po' chile, my po' boy, whut's to 'come o' you!'

"I went upstairs an' lef' huh—we bofe stayed at de big house—but I didn't sleep much, 'ca'se all thoo de night I could hyeah

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ole Mas' a-walkin' back an' fofe ercross his flo', an' when Aunt Emmerline come up to baid, she mou'ned all night, eben in huh sleep. I tell you, honey, dem was mou'nin' times.

"Nex' mo'nin', when ole Mas' come down to brekfus', he looked lak he done had a long spell o' sickness. But he wasn't no man to 'spose his feelin's. He never let on, never eben spoke erbout Mas' Tho'nton bein' erway f'om de table. He didn't eat much, an fin'ly I see him look right long an' stiddy at de place whah Mas' Tho'nton used to set an' den git up an' go 'way f'om de table. I knowed dat he was done filled up. I went to de liberry do', an' I could hyeah him sobbin' lak a chile. I tol' Aunt Emmerline 'bout it, but she jes' shuck huh haid, an' didn't say nuffin' a'-tall.

"Well, hit went dis-erway fu' 'bout a week. Mas' Jack was gittin' paler an' paler evah day, an' hit jes' 'menced to come to my min' how ole he was. One day Aunt Emmerline say she gwine erway, an' she mek Jim hitch up de spring wagon, an' she dribe on erway by huhse'f. Co'se, now, Aunt Emmerline she do putty much ez she please, so I don't think nuffin' 'bout hit. When she come back, 'long to'ds ebenin', I say, 'Aunt Emmerline, whah you been all day?'

"'Nemmine, honey, you see,' she say, an' laff. Well, I ain't seed nobidy laff fu' so long dat hit jes' mek me feel right wa'm erroun' my hea't, an' I laff an' keep on laffin' jes' at nuffin'.

"Nex' mo'nin' Aunt Emmerline mighty oneasy, an' I don' know whut de matter ontwell I hyeah some un say, 'Tek dat hoss, Ike, an' feed him, but keep de saddle on.' Aunt Emmerline jes' fa'ly fall out de do' an' I lak to drap, 'ca'se hit's Mas' Tho'nton's voice. In a minute he come to me an' say, 'Doshy, go tell my father I'd lak to speak to him.'

"I don' skeercely know how I foun' my way to de liberry, but I did. Ole Mas' was a-settin' dah wif a open book in his han', but his eyes was jes' a-starin' at de wall, an' I knowed he wasn't a-readin'. I say, 'Mas' Jack,' an' he sta't jes' lak he rousin' up, 'Mas' Jack, Mas' Tho'nton want to speak to you.' He jump up quick, an' de book fall on de flo', but he grab a cheer an' stiddy hisse'f. I done tol' you Mas' Jack wasn't no man to 'spose his feelin's. He jes' say, slow lak he hol'in' hisse'f, 'Sen' him in hyeah.' I goes back an' 'livers de message, den I flies roun' to de po'ch whah de liberry winder opens out, 'ca'se—I ain't gwine lie erbout it—I was mighty tuk up wif all dis gwine on, an' I wanted to see an' hyeah—an' who you reckon 'roun' dah but Aunt Emmerline! She jes' say, 'S-sh!' ez I come 'roun', an' clas' huh han's. In a minute er so de liberry do' open an' Mas' Tho'nton come in. He shet hit behin' him, an' den stood lookin' at his pa, dat ain't never tu'ned erroun' yit. Den he say sof', 'Father.' Mas' Jack tu'ned erroun' raal slow an' look at his son fu' a while. Den he say, 'Do you still honor me wif dat name?' Mas' Tho'nton got red in de face, but he answer, 'I don' know no other name to call you.'

"'Will you set down?' Mas' speak jes' lak he was a-talkin' to a stranger.

"'Ef you desiah me to.' I see Mas' Tho'nton was a-bridlin' up too. Mas' jes' th'owed back his haid an' say, 'Fa' be it f'om any Venable to fu'git cou'tesy to his gues'.' Young Mas' moved erway f'om de cheer whah he was a-gwine to set, an' his haid went up. He spoke up slow an' delibut, jes' lak his pa, 'I do not come, suh, in dat cha'acter; I is hyeah ez yo' son.'

"Well, ole Mas' eyes fa'ly snapped fiah. He was white ez a sheet, but he still spoke slow an' quiet, hit made me creep, 'You air late in 'memberin' yo' relationship, suh.'

"'I hab never fu'got it.'

"'Den, suh, you have thought mo' of yo' rights dan of yo' duties.' Mas' Jack was mad an' so was Mas' Tho'nton; he say, 'I didn't come hyeah to 'scuss dat.' An' he tu'ned to'ds de do'. I hyeah Aunt Emmerline groan jes' ez Mas' say, 'Well, whut did you come fu'?'

"'To be insulted in my father's house by my father, an' I's got all dat I come fu'!' Mas' Tho'nton was ez white ez his pa now, an' his han' was on de do'-knob. Den all of a sudden I hyeah de winder go up, an' I lak to fall over gittin' outen de way to keep f'om bein' seed. Aunt Emmerline done opened de winder an' gone in. Dey bofe tu'ned an' looked at huh s'prised lak, an' Mas' Jack sta'ted to say somep'n', but she th'owed up huh han' an' say 'Wait!' lak she owned de house. 'Mas' Jack,' she say, 'you an' Mas' Tho'nton ain't gwine pa't dis way. You mus'n't. You's father an' son. You loves one another. I knows I ain't got no bus'ness meddlin' in yo' 'fairs, but I cain't see you-all qua'l dis way. Mastah, you's bofe stiff-necked. You's bofe wrong. I know Mas' Tho'nton didn't mind you, but he didn't

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mean no ha'm—he couldn't he'p it—it was in de Venable blood, an' you mus'n't 'spise him fu' it.'

"'Emmerline'—ole Mas' tried to git in a word, but she wouldn't let him.

"'Yes, Mastah, yes, but I nussed dat boy an' tuk keer o' him when he was a little bit of a he'pless thing; an' when his po' mammy went to glory, I 'member how she look up at me wif dem blessed eyes o' hern an' lay him in my arms an' say, 'Emmerline, tek keer o' my baby.' I's done it, Mastah, I's done it de bes' I could. I's nussed him thoo sickness when hit seemed lak his little soul mus' foller his mother anyhow, but I's seen de look in yo' eyes, an' prayed to God to gin de chile back to you. He done it, he done it, an' you sha'n't th'ow erway de gif' of God!' Aunt Emmerline was a-cryin' an' so was Mas' Tho'nton. Ole Mas' mighty red, but he clared his th'oat an' said, wif his voice tremblin', 'Emmerline, leave de room.' De ole 'ooman come out a-cryin' lak huh hea't 'u'd brek, an' jes' ez de do' shet behin' huh, ole Mas' brek down an' hol' out his arms, cryin', 'My son, my son!' An' in a minute he an' Mas' Tho'nton was a-hol'in' one another lak dey 'd never let go, an' his pa was a-pattin' de boy's haid lak he was a baby. All of a sudden ole Mas' hel' him off an' looked at him an' say, 'Dat ole fool talkin' to me erbout yo' mother's eyes, an' you stannin' hyeah a-lookin' at me wif 'em!' An' den he was a-cryin' ergin, an' dey was bofe huggin'.

"Well, after while dey got all settled down, an' Mas' Tho'nton tol' his pa how Aunt Emmerline drib to Lexin'ton an' foun' him an' made him come home. 'I was wrong, father,' he say, 'but I reckon ef it hadn't 'a' been fu' Aunt Emmerline, I would 'a' stuck it out.'

"'It was in de Venable blood,' his pa say, an' dey bofe laff. Den ole Mas' say, kin' o' lak it hu't him, 'An' whah's yo' wife?' Young Mas' got mighty red ergin es he answer, 'She ain't fu' erway.'

"Go bring huh,' Mas' Jack say.

"Well, I reckon Mas' Tho'nton lak to flew, an' he had Miss Nellie dah in little or no time. When dey come, Mas' he say, 'Come hyeah,' den he pause awhile—'my daughter.' Den Miss Nellie run to him, an' dey was another cryin' time, an' I went on to my work an' lef' 'em talkin' an' laffin' an' cryin'.

"Well, Aunt Emmerline was skeered to def. She jes' p'intly knowed dat she was gwine to git a tongue-lashin'. I don' know whether she was mos' skeered er mos' happy. Mas' sont fu' huh after while, an' I listened when she went in. He was tryin' to talk an' look pow'ful stern, but I seed a twinkle in his eye. He say, 'I want you to know, Emmerline, dat hit ain't yo' place to dictate to yo' mastah whut he shell do— Shet up, shet up! I don' want a word outen you. You been on dis place so long, an' been bossin' de other darkies an' yo' Mas' Tho'nton erroun' so long, dat I 'low you think you own de place. Shet up, not a word outen you! Ef you an' yo' young Mas' 's a-gwine to run dis place, I reckon I'd better step out. Humph! You was so sma't to go to Lexin'ton de other day, you kin go back dah ergin. You seem to think you's white, an' hyeah 's de money to buy a new dress fo' de ole fool darky dat nussed yo' son an' made you fu'give his foo'ishness when you wanted to be a fool yo'se'f.' His voice was sof' ergin, an' he put de money in Aunt Emmerline's han' an' pushed huh out de do', huh a-cryin' an' him put' nigh it.

"After dis, Mas' Jack was jes' bent an' boun' dat de young people mus' go on a weddin' trip. So dey got ready, an' Miss Nellie went an' tol' her pa goo'by. Min' you, dey hadn't been nuffin' said 'bout him an' Mas' not bein' frien's. He done fu'give Miss Nellie right erway fu' runnin' off. But de mo'nin' dey went erway, we-all was out in de ya'd, an' Aunt Emmerline settin' on de seat wif Jim, lookin' ez proud ez you please. Mastah was ez happy ez a boy. 'Emmerline,' he hollahs ez dey drib off, 'tek good keer o' dat Venable blood.' De ca'iage stopped ez it went out de gate, an' Mas' Tom Jamieson kissed his daughter. He had rid up de road to see de las of huh. Mastah seed him, an' all of a sudden somep'n' seemed to tek holt o' him, an' he hollahed, 'Come in, Tom.'

"'Don' keer ef I do,' Mas' Jamieson say, a-tu'nin' his hoss in de gate. 'You Venables has got de res' o' my fambly.' We-all was mos' s'prised to def.

"Mas' Jamieson jumped offen his hoss, an' Mas' Venable come down de steps to meet him. Dey shuk han's, an' Mas' Jack say, 'Dey ain't no fool lak a ole fool.'

"'An' fu' unekaled foo'ishness,' Mas' Tom say, 'reckermen' me to two ole fools.' Dey went into de house a-laffin', an' I knowed hit was all right 'twixt 'em, fu' putty soon I seed Ike out in de ya'd a-getherin' mint."

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Lights and Shadows in the Far East

By the Rev. Arthur H. Smith

ALTHOUGH all who are interested in China have been grievously disappointed at the negative results of the late war in promoting practical reform in the Empire, it has been felt that there is an undercurrent of enlightenment which must in the end strongly affect the relations of foreigners, and especially of missionaries, to the Chinese authorities. The cross-currents in Chinese affairs are so numerous and so complicated, and so little is really known to outsiders of what goes on within the mysterious circle of official influence, that it is extraordinarily difficult to form a just opinion about anything.

This embarrassment, it should be added, is felt mainly by those who have for a long time made their home in China, and not by those who spend a few days or weeks in transit. Within the past few months a Hong-Kong journal has published two documents which go far toward dissipating the pleasing theory of the gradual enlightenment of Chinese officials as to the real nature of Christianity and the aims of its promoters. One of the papers is a reply to a petition presented to the Emperor of China by a censor, asking that some more effective way may be devised for the settlement of the numerous disputes between Christians and other Chinese, which the censor represents as of constant occurrence and of increasing gravity. The other document is a circular issued by the Foreign Office in Peking, through which all matters relating to other countries must pass, to the Chinese officials throughout China, and was not, of course, intended for the critical eye of the foreigner himself. In this circular we find the same old view of the nature of missionary work with which we have been far too familiar in the past. The missionaries themselves are misled by crafty and designing natives who "traitorously" sell property to the mission, and thus the troubles begin. The local officials are accused of gross ignorance of the treaties, copies of which are, however, kept in every Yamen; of undue cringing to the foreigner, and of a general lack of discretion. Cases are cited by the censor in regard to alleged exactions by missionaries in various provinces, which, if not altogether fictitious, as the Foreign Office seems to imply that they may be, refer exclusively to the Roman Catholics, whose aims and methods, whatever else may be said of them, are wholly unlike those of any Protestant mission. The total outcome of the instructions is merely to deprecate the occurrence of so many cases of the sort complained of, to enjoin greater vigilance, and the constant reference to Peking of all cases of any importance. This is wholly at variance with the express orders of Li Hung Chang when Governor-General of Chih-Li, who required all his subordinates to settle cases themselves as fast as they occurred, and rightly declared that almost all the difficulties arose from their failure to do so.

The Foreign Office expresses a wish, rather than a hope, that there may be a body of Chinese student graduates of the T'ung Wen Kuan, or Chinese University in Peking, who could be distributed among the various provinces and placed in the Judges' Courts to settle disputes between other Chinese and the Christians. Sixteen such men are said to be already in four European countries, and when they return the Emperor promises to see what can be done with them. Throughout these documents there is not a favorable word either for the foreign missionaries or for the native Christians. They are simply disagreeable facts which must be reckoned with. The implication is that the converts are idle, lawless outcasts, who, since they cannot be extirpated, must at least be restrained. The result of these instructions must be to make more difficult what is hard enough already. They are in effect inciting to Mandarins and insulting to the missions.

Among the many ills of Chinese life which missionary effort seeks to ameliorate, or rather in time to abolish, is that of foot-binding. Within recent years the requirements of almost all schools for girls have been increasingly rigid, only girls with natural feet being admitted. But there has seemed little likelihood that the reform would spread beyond the Christian community.

Yet the wholly unexpected has happened. Certain foreign ladies, not specially interested in missionary schools, have taken up the anti-foot-binding movement with great zeal, and a society has been organized to promote the

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cause. At their recent annual meeting they were able to report striking progress in the enlistment of native Chinese scholars and officials on their side. A governor has edited a tract on the subject, others have composed odes, and the present descendant of Confucius has written to express his sympathy with the effort and refers kindly to the "wise women of the West" who have come to China.

What is even more significant is the proposed opening of a school in Shanghai for Chinese girls, under purely Confucian auspices. While almost all Chinese women are grossly ignorant, Confucianism does not require them to be so. There have been many educated women in Chinese history, but they have been rare and lonesome exceptions. Now that the educational reform is broached, it is characteristic of the Confucian promoters of it to mention it as a restoration of "the great educational system for the weaker sex prevailing during the Three Dynasties." The proposed plan is evidently fathered by some one who knows a little of the plans prevailing in the West, which he or she proposes to follow. There is to be a Board of "Lady Directors," and similarly a "Gentleman Board," and the two are actually to confer together, and to be elected—at some future time—"by ballot." Educational democracy has indeed arrived. Footbinding is declared to be "a wicked custom," but at the same time the practical difficulties are felt to be so great that the managers do not venture to require absolute conformity to the new ideal. "After having been admitted to the school, *the girls shall advise each other to unbind their feet!*" After a few years, due notice being now given, only girls with unbound feet will be admitted. The suggested course is a curious mixture of reading, primers, mathematics, law, medicine, and surgery. It gives some of us a mental shock to think of Confucian maidens teaching fluxions, calculating eclipses, practicing surgery, and arguing cases in the mixed courts, for, as Chinese Yamens tolerate no "lawyers," it is hard to see what their functions are otherwise to be.

Meanwhile the Germans are seizing and holding as much of southeastern Shantung as they want, and the Chinese make no resistance of any kind. All the intelligent Chinese whom the writer has met declare themselves glad of it, for to them the present condition of China is absolutely hopeless. Russia has simply taken what she wants for the present, and holds a mortgage on the rest. Fear and despair are the principal ingredients in the official mind. Li Hung Chang is effectively shelved, and it is doubtful whether he cares to bestir himself again for a dynasty so obtusely ungrateful as the Manchus have proved themselves to be. Every one is awaiting the decisive action of Great Britain; but as that Great Power has ceased to take any "decisive action" in the rest of the planet, it seems vain to look for anything here.

Meantime we who are in it are watching the game with absorbing interest, knowing that God is behind the shadow, and that he will care for his own.

P'ang Chuang, Shantung, China.

Disciplining a Baby

By the Chief Disciplinarian

"LISTEN to this," said Papa, looking up from his evening reading: "'The child enters the world without a will of its own. At first there is only—'"

Crash! Bang! Thud! Bumpety-Bumpety-Bump!

"Fire! Murder! Thieves!" screamed the new Bridget, rushing from the kitchen.

"Is there a private cyclone in the house?" called brother Bob, just entering the front door.

"Mice!" piped the dressmaker, who was spending the night.

Even my husband, who is far from nervous, gave me a look of consternation.

I remained calm. I am Christabel's mother. When I reached the nursery where our baby, according to modern rules, is nightly left by herself with wide-open violet eyes gazing upon darkness that is somewhat mitigated (owing to inherent weakness in her mamma's character), the sight I expected met my gaze.

Evidently Baby had suddenly developed an ardent desire for her Dahomey doll, and had reached, with the lack of calculation peculiar to children and savages, towards the middle of her little table, where the object lay. Result—a confused heap on the floor, of table,

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drum, trumpet, tin soldiers, Brownie Ladder, performing monkey, Noah's Ark, water-pitcher, counting-beads, and picture-books; and, surmounting the whole, a white-gowned elf, with small round arms, waving locks, and pink toes very much in evidence. Gazing placidly from the ruins, the diminutive Marius said sweetly:

"Kissabel mos' fall down."

On my return, half an hour later, to the family circle, my husband continued:

"'At first there is only a wild impetuosity, impelling it hither and thither.' The author goes on to say that this wild impetuosity must be subdued. Perhaps this reflection will help us about Christabel."

"Perhaps so," I answered, slowly, trying to comprehend the new idea. "My last effort has been to 'intelligently guide the child's self-activity,' according to Aunt Laura's advice."

"Laura has kindergarten on the brain, since she has been studying to teach. Are you trying to follow everybody's advice, dear?"

"I believe I have tried almost everything, Edward, that seemed reasonable. The other day Baby's Grandpa said, 'Children must be trained at first like little animals. They have no more understanding. You have to whip a puppy to keep him from mischief, and you must whip Christabel to show her that she mustn't pull the flowers out of that vase.' 'Whip Christabel!' I cried in dismay, and Grandpa's gaze followed mine to where the little witch stood on tiptoe, trying to reach the roses in her birthday vase. Her dark curls were floating away from the upturned baby face, her eyes shining with excitement and what I should have thought determination to reach the beautiful unreachable flowers (but your learned author says there is no determination to a child's will), and Grandpa faltered, but recovered himself and said firmly, 'Yes, you should spat her hands.'"

"And did you?" asked Papa, letting Herbart slip unnoticed from his hand.

"Yes; I said to myself, 'He is right. The time to punish is when the offense is committed,' and, without a word, I sternly pointed to the vase, shook my head, and spatted the little dimpled fist, so confidingly held out to me—"spatted it very severely, I thought."

"Well?"

"Well, her attention was distracted from the flowers, and she immediately demanded that Mamma should play that 'pat-a-cake game "den."'"

"So much for corporal punishment at two years and a half," said Papa, smiling. "What other methods have you been exploiting of late?"

"Mrs. Gray was here on a state call, and asked to see my little girl. After a search, which, considering that she had been only ten minutes out of my sight, seemed prolonged, she was found in the stable yard, perched on the grain-box, feeding cake to old Dobbin, at the imminent risk of life and limb. 'It's dood for what ails 'ou,' I heard her informing the animal, and Mrs. Gray seemed inclined to be amused, only Christabel unfortunately prejudiced her by calmly responding, when invited to kiss the visitor, 'Not I 'ike to kiss old fotes;' and though the child's natural desire not to hurt one's feelings led her instantly to add, 'Kissabel gi'e 'ou chug,' and to follow her gracious offer with a rousing hug, I was not saved from an extended lecture on the imperative necessity of watching children every moment. Supervision, according to Mrs. Gray, is the chief factor in a child's education. I don't know but what she is right, Edward. To be sure, her eldest son took the first opportunity presented to him, on the withdrawal of oversight, to rob his employer, but that may be from an inherited taint, as both his father's and mother's relatives contend, each hinting darkly of unknown scandals on the other side. The impossibility of constant supervision I find the greatest difficulty in attempting that method."

"Impossibility is apt to be a difficulty, my dear," said my husband, soberly.

"Well, and since it is impossible to have the dearest of children constantly in one's sight, what is to become of them during those periods of occultation? If their good behavior depends upon their being watched, I notice it ceases with the removal of the Argus."

"Spoken like a philosopher, little Mamma. You are learning by your own experiments, if Christabel isn't."

"I don't know, Edward, that I have learned anything except the futility of trying to carry out fixed rules with ever-varying human nature. Your dear mother points with just pride to yourself and Robert and Laura as the results of—what do you think? No system at all. In her day, she gently remarks, people did not hear so much of methods of discipline, and had little time to spend in studying psychology, but the children grew and waxed strong nevertheless."

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"But perhaps my blessed mother underrates the influence of the continual presence and example of strict integrity and unassuming nobility that her children were privileged to know daily and hourly in her own life and my father's. She may not reflect upon the fact that not all children were so fortunate even in the good old times."

"I was quite impressed one day with the advice of some eminent lecturer who exhorts us to trust children more, not to lay down so many shalt and shalt not rules, but to leave them more room for judgment on their own account. My first faint effort toward allowing Christabel's power of choice to develop resulted in her choosing to cut up her new muslin frock to make over for Dolly Flaxenhair, as the sewing society made over sundry gowns of their own for destitute children. I concluded that my daughter's age was yet somewhat tender viewed from the free judgment standpoint."

"Did you put in practice any of the theories of our Normal School friend out West?"

"I tried," said I, smiling at the recollection. "I was quite enthusiastic upon discovering that a baby should be reasoned with, and that none are too young to be taught the glorious truths of right and wrong. After meditating upon how to present such ideas to a two-year-old, I began with a question familiar enough to any baby, 'Does Christabel love Papa and Mamma?' and the answer was emphatic and satisfactory. Then I proceeded to a new development, 'Why does Christabel love Papa and Mamma?' After a pause, just long enough for my heart to bound with hope that my child's reasoning faculties were awakening, she exuberantly proclaimed, 'Kissabel love ev'vybuvvy,' and added in long cadence, 'eveebuvv-e-e-e.' All my efforts at reasoning with her have thus far had similar results or very unexpected ones, as when, after I had impressed upon her the cruelty of injuring bugs, butterflies, or any embodiment of life, she came to me with her apple and pathetically said, 'Not I hurt 'is dear 'ittle worm?"

"The school men are doing great work in our day," said Edward, "but psychology is not destined to be an exact science, I fear. Well, Mary, our resolve to obey the dictates of modern wisdom and begin our child's education on the first day of her life has not borne any remarkable results yet, but don't be discouraged. You know a baby couldn't be more winsome and lovable than Christabel if every effort had been crowned with success."

I need not give you my answer to this, for every mother of a two-and-a-half-year-old knows that the remark was perfectly true, but Papa and I held a long and earnest conversation upon the need of "subduing" that "wild impetuosity" without a day's delay.

The next morning appeared a rosy, smiling face, all innocent of the machinations of the elders and the awful fate impending over its infantile owner.

"Miss Wild Impetuosity is climbing all over your chair, apparently with a fixed purpose of mussing your hair and your necktie, Papa, and rendering you generally unfit for appearing in business circles," said I, by way of reminder.

"Yes, that's true," responded the head of the family, gently disengaging two chubby arms from a comprehensive embrace of his newly brushed hair and spotless neckwear. "Christabel may take her own little chair now."

"Papa not want I. Unc' Bob tomin'," and the infant feminine Machiavelli transferred herself to the arms of Uncle Bob with great delight, for the entrance of that young gentleman always proclaimed a genuine romp for Miss Baby.

When this especial romp was at its height and the queen in the midst of a triumphal progress across Dining-room Desert on the horizontal back of her slavishly obedient human camel, the deposed courtier ventured to remonstrate.

"Robert," he said with dignity, "I really think you should exercise judgment as to the time of furnishing Christabel such amusement. Mary and I were about to give her a lesson in ante-breakfast deportment."

"Furnish her amusement when she wants it, why not?" demanded Christabel's uncle, and with a fine assumption of philosophic knowledge, "Children should be entertained as well as instructed. Don't your modern educators say so?"

The timely arrival of breakfast made a welcome diversion for the entire party, and soon after I took my little daughter for her daily walk, a function upon which I never entered without mingled feelings of apprehension and pleasure. For what mother would not enter upon a certain succession of rescues from electric cars, trotting horses, and fascinating duck-ponds with trepidation? Yet whose heart

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would not swell with maternal pride in the contemplation of a dainty little figure, very plump as to limbs, rosy as to face and atmosphere, dancing as to feet and eyes, and enchanting generally, and in the evidently admiring glances and comments of all beholders? These reflections were passing through my fond heart when the tiny hand slipped from mine and the tiny feet twinkled across the pavement and almost into the gutter in the frantic effort of the small Columbus to reach the new world she descried beyond. A group of urchins in various stages of tatters and mud were breathlessly watching the exciting cruise of a miniature ship of crude construction, which, with awkward lurches and unseemly upsets, was making its way down the small street canal. No one was allowed to extend a helping hand to the struggling craft, and the cry of rage and dismay when the interloper suddenly shot into view, and, with one unerring grab, extracted the ship from the perilous deep, may be imagined.

Of course I restored the pirated vessel to its indignant owners with such consolation as I could find about me, meantime thinking, "This is just the time for a sound lesson on the rights of property and the distinctions of mine and thine, but the avenue is scarcely the place for it." As I walked on, tightening my clasp on the elusive little member, I revolved mentally the line of argument to be presented to the offender upon reaching the nursery.

"Christabel," I would begin in gentle but firm accents, "how would you feel if little Freddie were to rush upon your doll-house and carry it away before your eyes?" In imagination I heard a grieved little voice say, "Not I 'ike 'at." "Then," I would question in still firmer tones, "don't you see how those poor little boys felt when you snatched their plaything?" Christabel should respond, "I sorry, mamma," and then I would be able to impress upon her so strongly the enormity of her crime that the lesson would sink deep into her plastic mind. The actual dialogue carried on upon our return was hardly so logical and gratifying to the disciplinarian:

"How would Christabel feel if Freddie should come and take her doll-house?"

"F'ddy tan have it."

Somewhat disconcerted, but fancying that I discerned a dawning impulse of generosity, I cast about for my next question, but, before framing it, had my hopes dashed by the cold-blooded announcement, "Not I 'ike doll-house any mo'."

"Christabel," said I, desperately, "never let mamma have to take away other little folks' things from you again. You are old enough to know that what has not been given to you for your own you have no right to take. Christabel knows that she must do what mamma tells her, doesn't she?" I ended weakly and without the least idea what rejoinder the busy little brain would make to this question, so often given for its consideration. When I say that at this juncture came a rippling, delighted baby laugh, with "Oh, mamma, see kitty p'ayin' wiv our g'oves," I cannot conscientiously state that the answer was any more irrelevant than usual on such occasions.

My daughter was not beyond the stage of afternoon naps, and I saw her safely wrapped in sleep, and retired to the library for my own favorite study-hour undisturbed by the blandishments and the pranks which rapidly succeeded each other across my horizon during the little woman's waking hours. My allotted time had more than elapsed, and I had begun to long for that sunny presence again. My reading grew strangely dull and wearisome, and I finally laid it aside and went softly up to the nursery. The imprint of a small round figure was still on the little bed, but no baby was visible.

"Christabel, where are you, dear?"

No response. I hurried through the other rooms, and the household fell to seeking, but the little wanderer could not be found in attic, cellar, stable, or garden. With what terror I thought of the possibilities in store for a lone little toddler out beyond the haven of her home inclosure I need not describe. After a hurried search through the neighborhood Papa and the Police Department were notified by telephone, and the hours of agonized waiting that followed seemed multiplied a hundredfold in the experience. The open doors from nursery to garden, the open front gate, left us little doubt that our darling had set forth in search of adventure at the prompting of her own baby fancy and the unprecedented opportunity.

I was pacing my porch and garden, and the late summer dusk was closing in, when quick steps sounded on the walk, the gate swung open, and the sweetest words I had ever heard fell on my strained ears, "All safe, mamma." Behold my husband carrying a roly-poly, contented, and very dirty bundle,

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and behold in his wake a big man in blue uniform, who recounted his discovery of an uncommonly pretty baby sitting up smiling in a washerwoman's express cart, and being, with high glee, clattered over the pavement by the washerwoman's youthful son.

Through the darkness came from the region of Papa's shoulder the infinitely condescending if somewhat laconic explanation,

"Kissabel tum home."

What did I do? Dear disciplinarians, gentle and severe, the world over, I did just what you would have done yourselves.

Deprecation

By Henry Johnstone

The Saints unto the Angels cry,
And Saints and Angels to the Lord,
"When shall this tyranny pass by?
When have the righteous their reward?"

They dwell in light, and far below
Behold our earth, a murky spot,
That—even from afar—can throw
A shade their blessedness to blot.

Soft-hearted Saints forbear to call!
The Angels may not understand,
But you—have you forgotten all
That makes our earth a pleasant land?

The children at their pranks and play,
The merry loves of girl and boy,
The wedded lives that slip away
In order'd peace and tranquil joy?

The young man putting forth his strength,
And glad to find his heart so stout;
The elder, pleas'd to take at length
The ease he lived so long without?

"Your earth is foul, your life is vain,
Mankind—yea, even the chosen few—
Sin and repent and sin again"—
We own the accusation true.

But, O remember, God array'd
This earth, and set us men therein
To live our lives, nor shrank dismay'd,
Though He foreknew that we should sin.

So while He bears with us, do you
Bear with us also, and make clear
To sinless Angels what you knew
Long since, when you were sinners here.

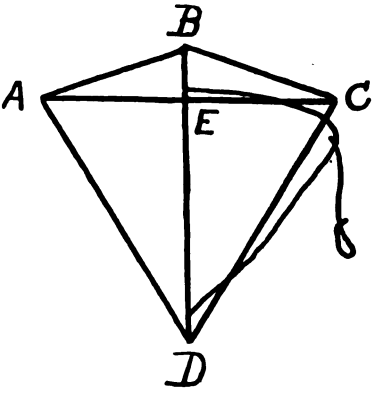
How Tailless Kites are Made

By M. N. Briggs

Why it has taken so many years and even centuries to discover and bring about the fact that kites could be made to fly without the cumbersome tail, when it is known that such were made and flown centuries ago, is yet to be told.

However, the writer will only undertake here to relate to the young readers of The Outlook how they may construct the tailless kites that have attracted so much attention and caused much wonderment at their being flown without a tail, within the past two or three years.

In the improved Javan kite there are but two sticks used. Pine or spruce is the best wood. Having selected a nice, straight-grained stick, saw from it two pieces one-quarter inch square and thirty-six inches long.



The cross-arm A C intersects the upright stick B D at E, which is eighteen per cent. of its length (six and one-half inches) from top, and is securely fastened there. The cross-arm is then bent back, bow fashion, ten per cent. (three and one-half inches), and fastened by a string as if for a bow. Strong twine or light picture-frame wire is now tied around the whole frame, and securely fastened at points A B C D, so that they shall not slip; but taking care to see that the distances between points A D C and A B C are equal, otherwise the kite-frame will not be true in shape. The covering may be of manila rope paper, cotton or silk material of light weight, and of any color fancy may dictate. Having made your selection, lay it out smoothly upon a table, and, placing the kite-frame upon it, cut the material two inches larger than the

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frame lengthwise, and ten per cent. larger than the frame in width, as follows: First, make a mark on each side of upright stick near cross-arm, and also a mark two inches above point B. Now, holding the lower end of frame D fast, move the top part of kite to the right of central mark five per cent (one and seven-eighths inches), and draw a line one inch wider than kite-frame B C D, for a margin to paste over frame. Then, again holding fast the lower end of frame D, move it to the left of central mark five per cent. (one and seven-eighths inches), and draw a line an inch wider, as on the right side. Now cut out along the lines the covering for your kite. This done, and while the frame is still in position on the left side, paste over side D A, and then move to right side and paste over side D C. Now begin with the top portion by pasting along from A and C towards B, gathering the fullness equally from both sides along at the same time, to within an inch on either side of B, where it is made into small pleats or one large one, and paste over the frame nicely. The purpose of this fullness at the top of the kite is to allow of the wind forming concaves on each side of the upright stick, which gives stability to the flight of the kite. The bridle-string is now cut long enough so that when one end is fastened about an inch from the bottom end of upright at D, and the other end to the upright close to and above the cross-arm at C, the loop of the string would come to within an inch of the end of cross-arm at C. The main line is then fastened to this loop at a point which would fall about an inch and a half below the end of cross-arm. This point may have to be changed a little to secure absolute poise, a fractional part of an inch up or down often sufficing. Once this point is secured, rather than untie the main line at this point when through flying the kite, it would be better to cut the main line about eighteen inches from this point of fastening, and make a loop in it to which the main line may be fastened more quickly. This short piece is called a whip-line.

The box or cellular kite, which is also of the tailless variety, is preferred by some to the Javan kite. owing to its greater novelty in shape; but it requires a stronger wind to fly it on account of its being somewhat heavier. It is made as follows: Four straight-grained pieces of pine or spruce wood three-eighths of an inch square and thirty inches long are sawed out. Two each of these are fastened together by a strip one inch wide, one-eighth inch thick, and eight inches long, three inches from top and bottom ends, and form the sides of the kite. A small hole is then bored through each of these pieces, about one inch from the ends. Four pieces more, one-quarter inch square and twenty-four inches long, are also sawed out and fitted with shoulder to enter these holes, which are to hold the sides of kite apart, and complete the frame. Two strips of light strong muslin, any color you fancy, are now cut six inches wide, when hemmed to prevent raveling, and long enough to go around the kite-frame and fasten together at the ends. These strips are tacked tightly around the frame, one at the top and one at the bottom, so that they will not slip up or down on the frame sticks. The bridle-cord is now cut six feet long, and is fastened to each side of the frame close to and below the top strip of muslin. The main line is then tied to this at its center, when the kite is ready for a trial flight, and if carefully made it should be a good flier in a wind that will raise it. It can be made into a folding kite by removing the four cross sticks and laying the sides together.

The question is asked, Of what practical value is the kite? Some interesting experiments with its use have already been made. The photographic camera has been carried skyward, and some excellent pictures secured. At some of the weather bureau stations valuable self-recording instruments have been sent aloft, for the purpose of securing data of the atmosphere at varying heights. Experiments have also been made at some of the life-saving stations, with a view of determining the value of kites for signaling and for carrying a line ashore from vessels shipwrecked off the coast. Perhaps the most practical as well as novel experiment that has yet been made is that of fishing from the shore; the kite being made to carry a line with baited hooks well out from the shore, when the line is dropped into the water and hauled slowly in. As a pastime and exercise kite-flying, for either sex, is second to none. And, in many respects, it is more interesting and exciting than bicycling.

Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.
—*Susan Coolidge.*

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Books and Authors

South Africa[1]

Closely following on the heels of the brilliant and comprehensive books of Messrs. Bryce and Bigelow, one might think Captain Younghusband's "South Africa of To-Day" an unnecessary sequel. Beginning the well-printed volume with this rather natural feeling, one nevertheless turns page after page until the end is reached, finding everywhere items of interest and information to add to the stock already provided by others. This additional store is specially noted in the part devoted to what has become known as "Rhodesia," to the author's characterization of the administration of the Chartered Company (more particularly as regards its treatment of natives), and in his opinion as to the prospect of gold being found in large quantities in Mashonaland and Matabeleland. It is in light thrown upon race, economic, and political conditions in these lands, in the South African Republic (the Transvaal), and in Natal that the volume has value. It does not pretend to present either the encyclopædic or the personal character of the works above mentioned, and hence should follow them in the order of reading. Again, one would hardly venture to put the author's style alongside that of Mr. Bryce or that of Mr. Bigelow, although the style is clear, terse, strong, as becomes a correspondent of the London "Times."

The main portion of the book comprises a discussion of the recent and present conditions in the Transvaal, and all of the book is made up of Captain Younghusband's letters to the London "Times" before, during, and following the Jameson raid. Since 1890 the Rand's production of gold has increased six million dollars a year. It is a country where, from the regularity of the deposits, singularly accurate calculations as to the whereabouts and amount of gold may be made. Then the coal fields directly in connection with the gold furnish a plentiful and easily obtainable fuel supply. Water in sufficient quantity is also at hand. The climate is a favorable one. Native labor can be enlisted. Finally, since the ore deposits are in one continuous stretch, there is a consequent concentration of energy in mining development. From all this and the Transvaal's further material resources, iron, agriculture, pasturage, our author believes that immigration will steadily increase, that the greater portion of the incoming population is likely to remain permanently, and that this population will be wealthy.

The Boers rule twice their number of white aliens and ten times their number of black inhabitants. One reason why this is so is not alone in the fact that they possess the land, but in their possession of the three qualities which Captain Younghusband justly calls their leading characteristics—courage, a profound love of independence, and strong religious convictions. Yet in civilization this people is two centuries behind the van, and they control the destinies of the most promising of new countries! "They have all alike led the same semi-agricultural, semi-pastoral existence. None have taken to mining, nor is there any trading instinct in them." No wonder that a "nation of shopkeepers," not to say a colony of miners, paying nine-tenths of the Transvaal taxes, finds itself impatient.

Captain Younghusband declares that every European nation, equally with England, should bring all the force of public opinion to bear upon the Boers, making them realize, if possible, that a handful of men cannot be permitted to obstruct the progress of a country so valuable to overcrowded Europe as is the Transvaal. This is all very well, but the Boers will hardly change their narrow outlook by any amount of influence. They happen to possess the land, and are quite disposed to fight in the defense of that possession and of their national independence. Hence a time will likely come when the grievances of the Transvaal will be too heavy longer to be endured, and when England and the Transvaal must "have it out." Captain Younghusband estimates the cost of such a war at one hundred million dollars and the use of thirty thousand men. Would it be possible, however, to confine such a conflict to the Transvaal? Would it not disastrously affect the relations between blacks and whites? Would any rival feeling, black and white, Dutch and English, be diminished thereby? Would it not be necessary to maintain a

[1] *South Africa of To-Day*. By Captain Francis Younghusband. The Macmillan Company, New York. $3.50.

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strong permanent garrison in South Africa to compel subjugation? Again, let it not be forgotten that undue haste—whether shown in the withdrawal from the Orange Free State forty years ago, or in the recent Jameson raid—has ever made South African unity more remote. One finds expert opinion on these points in this volume.

We can never subscribe to the editorial judgments of the "Times" in apparently supporting the "might makes right" doctrine at any time, but especially when applied to great England and little Transvaal. In the perhaps now pruned letters of a correspondent there are passages here and there hinting that many of the author's fellow-officers are quite ready to apply Hindu Kush methods to the Boers. Nor is this altogether surprising; the Uitlander grievances have been increasingly irritative. They are graphically and impressively set forth in these pages; at the same time, the account is more judicially minded than one might expect, taking one's prejudice from the editorial bias of the "Times," or from the author's profession—arms.

The story of the Jameson raid is that of an eye-witness. Of Dr. Jameson's connection with that raid we all know in full through oft-repeated statements, but the Johannesburg side has never received such adequate treatment as in this volume, which succinctly sums up the Uitlander part as follows:

> So, after lasting eight days, ended an absolutely unique revolution. Two thousand men had been in arms in what is nothing but a huge mining camp—and mining camps are not usually remarkable for good order—yet not even a policeman had been knocked on the head, and not a single act of violence had been committed. One week the Government, recognizing that in the town of Johannesburg they were unable to cope with the armed forces which had suddenly sprung into existence, discreetly withdrew their men. The next week Johannesburg, finding the Government stronger than it thought, with similar discretion lays down its arms. The Government had not fired one shot at a Johannesburg man, and Johannesburg had not fired one shot against the Government. President Kruger and the Executive exhibited throughout remarkable coolness, and the stability of the Government was unmistakably displayed.
>
> What was very noticeable was the absence of excitement in the capital, danger and victory being regarded with like equanimity by the hardy Boers. But, though the crisis was over, deep feelings on both sides had been excited, which will not be allayed for years. The Boers' distrust of the Uitlanders was increased tenfold, and the sense of failure is rankling with the Uitlanders. Both alike have a deep-rooted desire in common for the existence of the State as a Republic. The simple pastoral Boer recoils at the thought of being governed by the schemes of Uitlander speculators, and the pushing Uitlander capitalist frets at the obstacles put in the way of his enterprises by the untrained Boers.

As to Natal, Captain Younghusband's discussion of the natural indignation of the Britons at the cheap Indian labor which has swamped the province and made money out of it to the benefit of India, not England, reveals a rather amusing parallel to the author's account of a like feeling among the Boers.

The book has a fair index, but a map has been inexcusably omitted.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending April 8. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY AND BIOGRAPHY

At last we have a history of *The Franks* which is not half fable. In Mr. Lewis Sergeant's book (published by Messrs. G. P. Putnam's Sons, New York) the author seems to have confined himself almost exclusively to facts which have a sure foundation. This aim is specially apparent in his narration of the reigns of Clovis and Charlemagne.

The *Memoir of Sir Henry Rawlinson* by his brother, Canon George Rawlinson, is a book of signal importance, not only as a good biography of a personality of the first order, but also as a review of geography, archæology, Orientalism, and statecraft. It is to this last-named field that Lord Roberts, in his introduction to the memoir, calls our special attention, pointing out Sir Henry's efforts to arouse public attention to the critical state of Anglo-Russian relations in Central Asia. Illuminative as are the many glimpses into the labyrinths of Persian, Afghan, and Indian politics, the book is yet more illuminative by reason of the light it throws on antiquarian research, Sir Henry's chief title to fame. (Longmans, Green & Co., New York.)

A new school history of the United States has been written by Mr. Edward S. Ellis under the title *A History of Our Country*. It is brought down to the beginning of the present Administration and the forming of the "Greater New York." We notice here and there a passage over-rhetorical or an ill-chosen phrase, but, generally speaking, the style is

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clear and the narrative readable. The division and arrangement are excellent, the illustration plentiful and well chosen, and the typography of the best. (Lee & Shepard, Boston.)

Mr. P. F. Willert's *Mirabeau*, the latest contribution to the series of Foreign Statesmen, is an admirable, dispassionate, intelligent, and well-considered account of the master mind of the French Revolution, the man who represented its titanic energy, its turbulence of spirit, its tendency to immoral excesses. The Mirabeau literature would almost fill a library. The reader has the great advantage in this volume of finding the substance of that literature placed within his reach in a brief, condensed, but extremely interesting biographical study. (The Macmillan Company, New York.)

NOVELS AND TALES

Miss Sarah Barnwell Elliott's "Jerry" will be remembered as an unusually vigorous tale. *The Durket Sperret* is also vigorous, but the vivid scenes and typical characters of Southern mountain life are treated with a certain hardness of manner. The dialect, doubtless true, is still harsh and in a measure repellent. In her desire to keep free from sentimentality and effusive writing the author has gone just a little too far in the other direction; the book has force, but it does not move the sympathies. (Henry Holt & Co., New York.)——From this firm comes also *Fighting for Favour*, by W. G. Tarbet, a new aspirant for honors through the medium of Scotch dialect. He has a story to tell of by-gone times, of love and fighting and piracy, and he tells it with energy. The influence of Stevenson in diction is quite apparent. The novel is readable, but leaves no lasting impression.——Also published by this firm is Edwin Pugh's *King Circumstance*, a group of short stories or character sketches, all having some relation to the idea suggested by the general title. They have right feeling, some knowledge of the human heart, and touch life at many points; but in literary art they are slight.——*Beleaguered* is "a story of the uplands of Baden in the seventeenth century," by Herman T. Koerner, somewhat grandiloquent and old-fashioned in style and overburdened with military strategy. (G. P. Putnam's Sons, New York.)

Mr. Rolf Boldrewood has written some good Australian stories, but *Plain Living* is not one of them. It is a trifle priggish, and is more than a trifle tiresome. (The Macmillan Company, New York.)

The Stolen Fiddle, by Walter H. Mayson, leads to an Englishman's idea of perfect bliss—a title for the maker of the fiddle. Her Majesty would never have heard of this wonderful instrument had it not been for the remarkable trial that restored it to its owner. Of course there is a love story, developed with the appearance, disappearance, and recovery of this valuable instrument. The dialogue is wearisome in its attempts to be funny. (F. Warne & Co, New York.)

The Ursula Books have been increased by *Ursula at Home*. (Voght Brothers, Morristown, N. J.) This is the record of incidents in a family life that the author, Mrs. Harriet P. Roelofson Griffith, intends to represent as a Christian family. There is no doubt of the Christianity, but children are to be pitied who grow up in such an atmosphere of self-consciousness and introspection. Page after page of conversation without one word that expresses a healthful, happy child nature living at peace with itself and the world about because it takes no note of living, makes a book of four hundred pages of dreary, weary reading.

The story of a home missionary's life in a Western town where poverty, ignorance, lawlessness, and rum reigned has been written by Charles M. Sheldon. The story, *Malcolm Kirk* (The Church Press, Chicago), is dramatic at times, and as its purpose evidently is to show that religious teaching gets its real power from the moral strength and unselfishness behind it, the missionary and his wife stand this test. The temptation to accept a lucrative and attractive position is met and resisted by both. The story was written to be read before a Sunday evening congregation.

LITERATURE

The latest volumes in the Scott Library (Walter Scott, Ltd., London) include the *Essays* of Schopenhauer, translated, with an introduction, by Mrs. Rudolf Dircks; Renan's *Life of Jesus*, translated by W. G. Hutchison; and the *Criticisms, Reflections, and Maxims* of Goethe, translated, with an introduction, by R. B. Rönnfeldt. The latter book is invaluable to the student of Goethe, and is, indeed, a book of immense suggestiveness to any thoughtful man.

Messrs. Small, Maynard & Co. (Boston) have put the *Complete Prose Works* of Walt

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Whitman in a handsome single volume uniform with his Complete Poetical Works. The prose volume includes "Specimen Days and Collect," "November Boughs," and "Good-Bye My Fancy." The two volumes present Whitman's work for the first time in a form which is satisfactory.

PHILOSOPHY AND SOCIOLOGY

Dr. John Angus MacVannell has published, through the Macmillan Company, New York, a treatise on *Hegel's Doctrine of the Will*, and the work appears as the latest addition to the Columbia University "Contributions to Philosophy, Psychology, and Education." Dr. MacVannell's essay is well planned and his thoughts are clearly expressed. He considers successively consciousness. the subjective mind, the freedom of man, abstract right, the morality of conscience, the ethical life. His work is but another emphasis on the fact that philosophy is an interpretation of life. That life implies both the natural and spiritual sides of the race. The life of the ever-present spirit is a circle of progressive embodiments," says Hegel. Man's fundamental characteristic is self-consciousness—but self-consciousness is God, and God reveals himself both in nature and in the human spirit. Again, self-consciousness is universal consciousness. Man loses individual good sought apart from the common good. The essay is not only a help to the clearer understanding of Hegel; it is also a help towards truer and higher living.

The Logical Process of Social Development is the title of a work by Dr. John Franklin Crowell. (Henry Holt & Co., New York.) It is a theoretical foundation for educational policy from the standpoint of sociology. Dr. Crowell regards the social process in its logical character as the process of the selective survival of types of personality. The development of society is systematically realized by man's membership in typical groups which may be co-ordinated in the pursuit of a common policy. That policy requires us to recognize both nature and history. The study of the conceptual life of social aggregates as historically organized, and of the logical process by which those aggregates are guided in their development, raises certain questions which indicate the attitude now entertained towards sociology in the hope to find it a satisfactory basis of educational policy. Dr. Crowell believes that the superstructure of our educational organization has been built too largely without foundation in associative reality. His volume so interprets social development as to show an outline of policy in which education may take its part in national progress. Concrete application of the principles herein determined is reserved for a future volume. Readers of this will await that volume with interest.

RELIGIOUS AND THEOLOGICAL

Cannon Liddon was one of the greatest of modern preachers as regards intellectual force, spiritual insight, religious feeling, and literary form. There are many who regard him as probably the greatest cathedral preacher whom England has ever produced. His sermons are notable for their elevation of spirit, their deep religiousness, and their beautiful style. The *Sermons on Some Words of St. Paul* is supplementary to the numerous sermons already printed from the same source on St. Paul's Epistles. Many of the sermons which appear in this volume were preached at Advent and Easter, but a large number belong to the Sundays after Trinity. It is suggested in the prefatory note that Dr. Liddon's twenty years' association with the great London Cathedral turned his thoughts specially to St. Paul's Epistles, and that in this way he was led to that minute study of the mind of the great Apostle which has borne fruit in so many sermons. (Longmans, Green & Co., New York.)

The Rev. Percy Dearmer has selected a number of particularly interesting *Religious Pamphlets*, and they have been bound into a volume, a not inconsiderable addition to a theologian's library. The book includes such pamphlets as Wiclif's "Septum Hereses," Knox's "Monstruous Regiment of Women," Prynne's "Looking-Glasse for Lordly Prelates," Daniel Defoe's "Shortest Way with the Dissenters," and Newman's "Seventh Tract for the Times." These are pamphlets noted for distinction and style; noted as well for their manifest influence on the thought of their day. (Henry Holt & Co., New York.)

The Principal of Lady Margaret Hall, Oxford, England—Elizabeth Wordsworth—delivered a series of addresses on the Lord's Prayer to the women students. An address is delivered on each sentence of the Prayer. "Thy kingdom come" is divided into three parts, and the parables are explained in their interpretation of the true kingdom, the sovereignty of God. "Thy will be done" is divided into two parts—action and suffering. "Forgive us our trespasses" is also divided,

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The first address is on the nature of prayer and the disposition requisite for prayer. The title is *Thoughts on the Lord's Prayer*. (Longmans, Green & Co., London.) It has running commentary on the passages, events, incidents, epochal words or teachings to which it refers. The writer is strictly orthodox, holding fast to belief in a personal devil, and deploring the fact that an attempt is made to disprove his existence. The very attempt, she believes, is a device of the devil. Whether one agrees with her or not in this particular, the book is the work of a thoughtful, scholarly woman, who makes this contribution toward the world's betterment.

Doubtless if every worker engaged in church or philanthropic work were asked, "What do you need most?" the answer would be, "Inspiration and courage." The five addresses delivered by Bishop Potter, of New York, before the women engaged in church work in his diocese, just published under the title *Addresses to Women Engaged in Church Work* (E. P. Dutton & Co., New York), have in them these two needed qualities. It is impossible to read these addresses and not have the soul quicken to the thought of the privilege of working with God for the salvation of his people here and now. Simple, direct, with the insight born of personal experience, the writer of this book looks at the discouragements, the difficulties, the defeats, from the large experience of a man who has touched life on many sides, its heights and depths, and says to the one whose life must be a by-path, Follow Him.

Mr. Charles Hanson Towne has published a little book of verse entitled *Ave Maria*. It will be of spiritual help to those who believe not only in the Virgin Birth, but also in the Immaculate Conception. (The Editor Publishing Company, Cincinnati.)

A collection of sermons or religious essays based on texts has been published with the title *The Spring of Day*, by Hugh Macmillan. (Thomas Whittaker, New York.) The purpose is to bring the thought of Christ and his life in close connection with the common, every-day life. The plan of the writer is to link by association every act of life to a sentence, an act, or a parable with the ministry of Christ.

MISCELLANEOUS

The latest addition to Bell's Cathedral Series is a volume which presents a careful account of *The Cathedral Church of Hereford*, by A. Hugh Fisher. This series represents such accurate architectural knowledge that it is quite invaluable to the student of Gothic architecture or to the American who visits the mother country. (The Macmillan Company, New York.)

Potpourri from a Surrey Garden is a good title for Mrs. C. W. Earle's book, for *potpourri* it is. The author declares that she has not written a gardening book, or a cookery book, or a book on furnishing, or one on education. Nor has she done that exactly; yet her desultory notes are informative on all these subjects and on others too. (E. P. Dutton & Co., New York.)

A work of solid worth is the compilation by Señor Matias Romero of *Geographical and Statistical Notes on Mexico*. (G. P. Putnam's Sons, New York.) The special departments of mining, flora, ethnology, education, transportation, and trade receive particular and extended notice. A half-dozen good maps would have done much to popularize the wealth of information contained in Señor Romero's book.

The rewriting of classic stories for the grammar grades of schools may be said to be an occupation, and evidently it is remunerative to writer and publisher, judging by the number of such school-books published. The American Book Company has just issued *The Story of Æneas*, by M. Clarke, and *Selections* from the poems of Thomas Gray, John Dryden, Alexander Pope, William Wordsworth, and Robert Burns. Each of these selections contains a biographical sketch of the poet, and editorial notes on the poems selected. If there was ever a royal road to learning, it is to-day, when literary skill is employed to save the youth of the country the trouble of thinking or searching for knowledge. These selections from the poets cost but twenty cents each; "The Story of Æneas," forty-five cents.

Seven addresses on various educational topics are contained in Dr. Nicholas Murray Butler's *Meaning of Education and Other Essays and Addresses*. The keynote of the book is struck in the introduction, in which Dr. Butler avows his belief that education is the most important of human interests; that this human interest can and should be studied in a scientific spirit; and that, in a democracy at least, education is a failure unless it relates itself in the most intimate way with citizenship. Such a view of education is certain to bear the fruit of a wide and vital treatment.

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Everything that Dr. Butler does is instinct with life and intelligence. The Outlook will have occasion to speak further of this volume. (The Macmillan Company, New York.)

Literary Notes

—Dr. Sabatier's "Vitality of Christian Dogmas" is published by the Macmillan Company, of New York, and not by Messrs. Charles Scribner's Sons, as inadvertently reported in these columns.

—Mr. Arthur James Balfour has been inquiring where the novelist is to get new material. To him Mr. William Black says: "Mr. Balfour may reassure himself. So long as the world holds two men and a maid, or two maids and a man, the novelist has abundance of material; and there is no need to search for a 'theater' while we have around us the imperishable theater of the sea and the sky and the hills."

—After a residence of more than twenty years in London, Mr. Henry James has gone to live in Rye. His house is described as one of the most charming things in even that quaintly out-of-the-world district, and enjoys the fortuitous distinction of having sheltered both the Second and Third Georges, when they were overtaken by sudden storms on the coast highway, though the accident of birth separated their visits by fifty years.

—In a recent "Nineteenth Century" a paper by Dr. Thomas Arnold, a brother of Matthew Arnold, gives some interesting information concerning Arthur Hugh Clough. One story of Matthew Arnold and Clough runs as follows:

My brother was in great force, and talked incessantly; Clough seemed to be out of spirits, and said but little. The name of Voltaire coming to be discussed, my brother said, with a wave of his hand, "As to the coarseness or sensuality of some of his writings, that is a matter to which I attach little importance." Clough bluntly replied, "Well, you don't think any better of yourself for that, I suppose." There is no harm in repeating this, because it is well known that my brother in his later years thought very differently.

—In a recent article Mr. Andrew Lang says: "Why do we make such pyramidal blunders? Because we think the facts are too well known to us to be worth verifying, and our memories are not so good as they once were. Having mocked at my betters, I now 'put my hand on my mouth, and my mouth in the dust, crying, "We are cisterns, yea, broken cisterns—cisterns which hold no water,"' for, in writing about Wordsworth, I see I have quoted, 'Or do the doubtful murmurs flow?' Of course it is 'the doubtful numbers;' and I knew it, if you had asked me." But a critic points out that what Wordsworth really said was "plaintive numbers."

—Writing to the New York "Times," Mr. W. L. Alden says: "In spite of the whole French Government and the whole Paris mob, I have supreme faith that Zola will win in the long run. In view of the popular and eminently shallow Anglo-Saxon belief that Zola is an immoral writer, it is odd that he should stand almost alone in France on the side of justice and humanity, and in so doing should cheerfully peril life and liberty. The day will come when it will be universally acknowledged that Zola's novels are magnificent arguments on the side of morality. They may not be pleasant, but they will yet shame Paris into comparative cleanliness of living."

Books Received

For the week ending April 15

ESTES & LAURIAT, BOSTON

Mifflin, Lloyd. The Slopes of Helicon and Other Poems. $1.25.
Richards, Laura E. Rosin the Beau. 50 cts.
Dromgoole, Will Allen. The Valley Path. $1.25.
Richards, Laura E. Love and Rocks. $1.

THE GESTEFELD PUBLISHING CO., NEW YORK

Gestefeld, Ursula N. The Metaphysics of Balzac. $1.

GINN & CO., BOSTON

Bernhardt, Wilhelm. A Course in German Composition.

HOUGHTON, MIFFLIN & CO., BOSTON

Godkin, Edwin L. Unforeseen Tendencies of Democracy. $2.
Granger, Moses M. Washington vs. Jefferson. $1.25.
Smith, F. Hopkinson. Caleb West: Master Diver. $1.50.
Brown, Alexander. The First Republic in America. $7.50.
Harris, Joel Chandler. Tales of the Home Folks in Peace and War. $1.50.
Cahan, Abraham. The Imported Bridegroom, and Other Stories of the New York Ghetto.

THE MACMILLAN CO., NEW YORK

The Statesman's Year-Book for 1898. Edited by J. Scott Keltie, LL.D., and I. P. A. Renwick. $3.
Bennett, W. H. The Old Testament Story Retold for Young People. 60 cts.
Adeney, W. F. The New Testament Story Retold for Young People. 60 cts.
The Modern Reader's Bible. Psalms and Lamentations. Edited by R. G. Moulton. 2 Vols. 50 cts. each.
Symonds, Margaret, and Lina D. Gordon. The Story of Perugia. $1.50.

THOMAS B. MOSHER, PORTLAND, ME.

Hay, Hon. John. In Praise of Omar.

FLEMING H. REVELL CO., NEW YORK

Wenley, R. M. The Preparation for Christianity in the Ancient World. 75 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Dickens, Charles. Our Mutual Friend. 2 Vols. (Imported.) $3.
Carlyle, Thomas. History of Frederick the Great. Vol. V. $1.25.

THOMAS WHITTAKER, NEW YORK

Adeney, Walter F. The Construction of the Bible. 50 cts.

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The Religious World

Princeton and the General Assembly

All is not smooth at Princeton. The echoes of the action of the New Brunswick Presbytery, which resulted in the withdrawal of the Rev. Charles W. Shields, D.D., have not died away. The Princeton Inn license is still a burning question. At the last meeting of the Presbytery, after President Patton had been nominated as representative to the General Assembly, Dr. Duffield asked that the President's name be withdrawn, on the ground that whatever he might say in defense of the University would surely be misrepresented and misunderstood. Afterward the names of Drs. Duffield and Cameron, of the Faculty of the University, were mentioned, but each of these gentlemen pleaded that the duties of his office were so pressing as to render it impossible for him to accept the election. The reports of the meeting say that it was evident that there was no desire on the part of the Faculty to be represented at the meeting of the Assembly. This information is decidedly interesting, as it is only a few years since the word of President Patton on almost any subject was law in the Presbyterian Church, and whatever was done at Princeton was orthodox. There is one refreshing fact in this controversy, and that is that the contention is no longer concerning something abstract and indefinite, but about a moral principle. Whatever may be the opinion concerning the question at issue, this at least is encouraging—the question is a moral and not a speculative one. It is a puzzle to many persons why ethics have been so long kept in the background, while theology has had a conspicuous place. It is not probable that the course of President Patton and his associates will excite very wide controversy; but still stranger things have happened.

Dr. Shields Becomes an Episcopalian

That the Rev. Charles W. Shields, D.D., Professor in Princeton University, had become an Episcopalian has been known for two or three weeks by his friends, but the fact had not been made public because of the desire of Dr. Shields to avoid controversy. But the news of the confirmation of the Professor by Bishop Littlejohn is now published. The steps which have led to this action are well known. Dr. Shields has long been an ardent advocate of the reunion of Christendom on the basis of the Lambeth Articles, and consequently in sympathy with many things in the Episcopal Church, but probably he would have remained a loyal Presbyterian to his death had it not been for the controversy over the Princeton Inn. The action of his Presbytery in that matter he felt was not only the result of false views of what would best promote the cause of temperance, but also a violation of his personal rights. He has therefore withdrawn, and been admitted into a Church in which he will be equally at home, and with whose methods he has long been in sympathy.

The Missionary Treasuries

As the fiscal year draws toward its close, those who have the management of the missionary societies are once more facing seriously depleted treasuries. The Board of Foreign Missions of the Presbyterian Church is more than $300,000 behind. The Baptists, notwithstanding the great help received from Mr. Rockefeller last year, were $108,000 behind on the 31st of March. The American Board is in much better condition, but there is anxiety as to how the year may end even among those who have the management of its affairs. The papers of various denominations are commenting on these facts, but none of them have yet faced some questions which are coming remorselessly to the front, and which will have to be met before the subject is satisfactorily settled. It is not true that the deficiency is all or even chiefly due to the hard times. The treasuries cannot be permanently filled by any pressure brought to bear upon the churches. The fact is that there is among the masses of the people skepticism concerning two points, and the sooner this is recognized and manfully faced the better it will be for the cause. The first point concerns the need of missionary work. This must be met by far-reaching plans of education which will show, in a different way from what has been attempted, that Christianity is needed even where the ethnic religions bear their finest fruit. The second point concerns the economy of missionary administration. When those who administer the affairs show the world a united front, and are able to prove that they are engaged in Chris-

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tian rather than denominational missions, they will find a more general response, for thoughtful people know that the work can be conducted on far more economical lines, and would be if there were co-operation. Some of the societies are doing their best to work together; others are not even attempting it; and all alike are suffering from the feeling on the part of the people that there ought to be combined effort on the foreign field, however much denominational rivalry there may be at home. We sincerely urge an earnest consideration of these two points upon the attention of those who are asking, How may the treasuries be filled?

Professor Briggs on the Lord's Supper

The "Independent" of April 14 contains an interesting study of the institution of the Lord's Supper by Professor Charles A. Briggs. He makes the following points: The Synoptic Gospels report the institution of the Lord s Supper as the sacrificial meal of the new covenant, but know nothing of the institution of the Lord's Supper as a sacrament to be observed continuously in the future. This, however, the Professor claims, does not impair the divine authority for the permanent celebration of the Supper, because that rests upon the testimony of Paul in the Epistle to the Corinthians, and upon the earliest traditional practice. He says that there is a simple and natural evolution in the institution of the Supper. First it was instituted as a sacrificial feast of the new covenant, celebrated once for all on the night of the betrayal. It was next connected with the Passover meal, involving an annual celebration at Easter. It was finally connected with the sacrificial meals of the ordinary peace-offerings. Through its association with these offerings arose the practice of making the celebration of the Supper in connection with gifts to the poor, the expression of thanksgiving, the consecration of one's self and others, and the ceremony of marriage, which prevailed throughout the history of the Church. The Professor thinks that the one point which is perfectly clear is that the Supper is a sacrificial meal. He says also that there is no doubt that we are on the eve of a reconsideration of the whole subject, and all Christians should thank the New Testament critics who have thrown so much light on the history of the institution. As we understand Professor Briggs's position, he agrees with his colleague, Professor McGiffert, that the historic basis of the permanent celebration of the Supper is found rather in the Epistles than in the teaching of the Synoptic Gospels.

The Work of Tuskegee

One of the Trustees of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, has been engaged during the last two months in making a personal visit to the graduates of the Tuskegee Institute, and his reports show most gratifying and surprising results. We give one example—that of a young man who came to Tuskegee ten years ago, and worked his way through, taking the academic and agricultural courses. He returned to his home and found a poor three months' school, taught in a wreck of a log cabin, and the people in debt, mortgaging their crops. When the Tuskegee Trustee visited this community, a few days ago, he found that the young man had bought a farm of fifty acres, had built a nice four-room cottage for himself, that the school term had been extended to seven months and a good school-house erected, and that the colored people were getting out of debt and buying homes. In order that the Tuskegee Institute may continue this work, which means the salvation of the South, it is most important that Mr. Booker T. Washington, the Principal of the Tuskegee Institute, be remembered with generous contributions during the present war excitement.

A Good Work

The St. Barnabas Guild for Trained Nurses was founded in 1886 by Bishop Whitehead, of Pittsburg. It has grown until it has now branches in nineteen cities. The object of the Guild is stated as follows: 1. To assist its members in realizing the greatness of their calling, and in maintaining a high standard of life and work. 2. Associating nurses together, and with them other women as friends, to provide some of the comfort and power gained by such association. Any nurse who is a graduate of a training-school of recognized position, or any student nurse in process of training, may become a member if she is willing to submit to the rules of the Guild. The President of the Guild is Miss Sutcliffe, Superintendent of the Training-School at the New York Hospital, and the Chaplain is the Rev. Henry Mottet, of New York. The Guild has secured pleasant rooms at No. 144 Fifth Avenue, New York, which are to be used as club-rooms.

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There monthly entertainments of various kinds will be given, and there the business meetings of the Guild will be held. It is proposed to make the place restful and home-like. A library and reading-room are also to be provided, as well as a registry for nurses. The members of the Guild are eligible for membership in the Club upon a payment of fifty cents monthly. This is a truly Christ-like work. It organizes for more efficient service and better training those whose lives are devoted to the service of their fellow-men. All such causes ought to command the instant and grateful sympathy of the Christian public.

Dr. Breed and Alleghany Seminary

The Rev. David R. Breed, D.D., who recently resigned the pastorate of the First Presbyterian Church in Pittsburg to accept the chair of Sacred Rhetoric and Elocution in the Western Theological Seminary, has resigned that position, giving as his reason that certain complications have arisen, financial and otherwise, which have deferred the consummation of the arrangements which are still unsettled. What those complications are we are not informed. Dr. Breed is one of the strong men of the Presbyterian Church. In his pastorates at St. Paul and Chicago he proved himself a preacher and worker of rare power. Many of his friends were disappointed when he left the pulpit for the professor's chair. They will therefore be glad if some good providence restores him to a kind of work for which he has proved himself singularly gifted.

Anniversary of the Brahmo-Somaj

Perhaps the most interesting teacher from India who has ever visited America is Mozoomdar, the distinguished leader of the Brahmo-Somaj. His best-known work is "The Oriental Christ." Mr. Mozoomdar represents an eclectic faith, rather than the elder Hinduism. He is a very earnest man, and a speaker of rare and noble eloquence. In a recent letter in the "Christian Register" he gives an account of the sixty-seventh anniversary of the Brahmo-Somaj, and an outline of the address which he gave at that time. The quotation which we make is valuable because it shows one phase of religious thought in India. Mr. Mozoomdar writes:

The anniversary discourse on "The Place of Christianity in the Future Religion of India" was meant by me to form a new departure in the history of our movement. Hitherto we had accepted the life and teachings of Jesus Christ. Now I intended that we should accept the principles and teachings evolved in the progress of the Christian religion; for I felt, as there was no Christianity without Christ, so there was no Christ without Christianity. I hope before long to publish in America the substance of what I said on this subject. It ought to be pointed out that our thoughts on Christ and Christianity, openly and frankly stated, have often made us very unpopular, not only in Hindu society, but, I am sorry to say, in the Brahmo-Somaj also. Nevertheless, I am convinced that these advanced views, although disagreeable at first, exercise in the long run a wholesome and elevating influence upon the public mind. It can be honestly said that the Brahmo-Somaj has done as much to prepare and familiarize the Indian mind with the essential truths of Christ's religion as any denominational Christian missionary agency has done, perhaps very much more so."

The Jubilee of Dr. Parker

Whatever may be thought of the peculiarities of the Rev. Joseph Parker, D.D., of the City Temple in London, there can be no doubt that he is one of the most eminent preachers in the world. He has held his place in London in the midst of the business quarter, and while other churches have been closed for want of congregations, his has been thronged, not only on Sundays but on week-days, and the interest is as great now as at any time in his history. For years he was regarded with distrust by some of his brethren, but that has very largely passed. The general body of "Protestant Dissenting Ministers of the Three Denominations" recently met in Memorial Hall and passed a resolution congratulating Dr. Parker on the attainment of his ministerial jubilee. That shows how he is now regarded. The resolution, adopted at a large meeting, contains among others the following sentences: "Two things we especially note as marking his life of consecrated service to God and man. He has succeeded in erecting a large and handsome place of worship in the very heart of the metropolis of the British Empire, amid its business struggles and temptations, and in this 'City Temple' he has for many years conducted, at the busiest hour of the week, a service which has all along been attended by large congregations, and which has sown seeds of hallowed thought and impulse in the minds and hearts of multitudes, bearing flower and fruit not only in this great city but in every part of the world." After remarks by various speakers the resolution was enthusiastically adopted. In response Dr. Parker made a characteristic address, in the

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course of which he said: "I will endeavor by the grace of God to hold on to the old plow until the furrow is completed. . . . I have never changed my theme. If there has been any novelty, any bloom, any spring-like freshness about my message, attribute its all and every aspect, not to the man, but to the subject which God has intrusted to his care. There can be no new gospels. . . . There can be no new sacrifice."

Professor George R. Freeman

The sudden death from heart-failure of Professor George R. Freeman, at Meadville, Pennsylvania, on the 10th inst, is a distinct loss to Biblical scholarship in this country. Professor Freeman began his career in the Congregational church, where he made many friends. His interest in Old Testament literature was especially strong, and his work in this field became so notable that he was at length appointed Wilder Professor of Hebrew, the History of the Old Testament, and the History of Religions, in the Meadville Theological School, a post that he has filled for the last ten years with great ability and success. As a scholar he was distinguished for his thoroughness of research and accuracy of statement and a fearless acceptance of whatever truth the facts were found to point to. He was a clear and independent thinker, fully dominated by the scientific spirit, and always kept abreast of the progress of the modern critical school. His gentle and modest disposition did not bring him as much before the public as other workers, but his candor and conscientiousness commanded the entire respect of his pupils and fellow-Professors, and his sweet and unassuming spirit endeared him to all who came to know his sterling worth.

A Delightful Anniversary

Few young men coming direct from the theological seminary are permitted to achieve the success which has attended the ministry of the Rev. F. J. Goodwin, of Glen Ridge, N. J. He was the first pastor of the Congregational church of that place, and for ten years has ministered to the one people with rare ability and fidelity. A fine edifice has been erected, which is now entirely too small and must soon be enlarged or left for a larger. The membership has been multiplied fourfold; the benevolences have proportionately increased, and the church has exerted a wide and beneficent influence in the beautiful suburban community in which it is located. Mr. Goodwin is best known to the public by his noble book entitled "A Harmony of the Life of St. Paul," which is a work of rare and recognized excellence. Mrs. Goodwin (Grace Duffield Goodwin) is already a writer of wide repute. The tenth anniversary of the church was celebrated during the week from April 10–17. Among those who took part in the services were the Rev. Edward Judson, D.D., President Charles Cuthbert Hall, D.D., the Rev. Charles E. Knox, D.D., and the pastors of neighboring churches. Both church and pastor are to be congratulated on this auspicious anniversary.

Notes

The Birmingham "Post" of April 7 contains the following paragraph in its London letter: "Some alarm, I am told, is being felt in Congregational circles at the serious breakdown in the health of the Rev. Dr. Berry, of Wolverhampton, who was incapacitated for work last week by a severe attack of nervous prostration. The ex-Chairman of the Congregational Union of England and Wales has this week consulted Dr. Habershon, the well-known specialist."

As a rumor has been published that Oberlin College may have to suspend its work on account of financial embarrassment, we are glad to state that it is quite unfounded. In common with most other colleges, it has received of late a somewhat diminished income from its invested funds. But the annual reports of the treasurer show that the funds of the College have been increasing from year to year, and now amount to about a million dollars. Its assets, in the form of buildings, equipment, etc., amount to two-thirds of a million more. There was a deficit in the income and expense account for the last financial year, which was met by gifts from trustees and friends of the College, as soon as it was announced. The number of students in the College was never greater and the financial condition of the College was never more sound than at present.

The First Congregational Church in Tacoma, Washington, has had a prosperous history, but for several years has been burdened with a debt which has disturbed the soul of its pastor, the Rev. W. H. Scudder. An effort was recently made to lift the debt, which was crowned with success largely through the generosity of the Church Building Society, and of one of its members, Colonel C. W. Griggs. Such an event means more in the new cities of the West than in the older cities of the East. The demands on the generosity of those willing to give are far more numerous where all institutions are in the midst of the building era. Three strong Congregational churches of the Northwest have recently either canceled their debts or succeeded in getting them into a condition easy to control; viz., Plymouth Church of Seattle, the First Church of Portland, Oregon, and the First of Tacoma. That fact means a great and swift advance in the work in the near future.

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Correspondence

Credit Where Due

To the Editors of The Outlook:

I notice in recent numbers of The Outlook paragraphs in relation to the late Sir Henry Bessemer, and what the world owes to him. I do not wish to detract from the merits of this great and good man, but those articles do injustice to our own countrymen. Bessemer never made steel until he adopted the use of manganese according to the suggestion of one Mushet, and this was not until steel had been successfully made by one Kelley (at Johnstown, I think) in this country. In the United States the users of the Bessemer process have not paid royalties to Bessemer, but to this man Kelley for the use of the process. We have, however, used the machinery and appliances invented by Bessemer. F. F. S.

Virginia Mine, Coulterville, Cal.

Can Primaries be Reformed?

To the Editors of The Outlook:

Regarding Mr. Brooks's plan for primaries, as outlined in The Outlook for December 18, 1897, permit me to ask, Is not any such method merely pushing the trouble a little further away from the election? To illustrate, the bosses hold a caucus preliminary to the primary, and, because of their power as against the scattering of the good citizens, the candidates chosen by the caucus poll the largest vote at the primary. Their organization gives them as much strength as ever, and because the primary has become, under the plan suggested, a legally protected arrangement, they are able to accomplish more with a smaller number of men than before. The Initiative, the Referendum, and the Imperative Mandate seem to me the only way out.

C. H. L.

[The Brooks plan of direct primaries is simply the application of the principle of the referendum to nominations. Under it the machine still lives, but it can rule only with the consent of the governed. In South Carolina, for example, where direct primaries have been tried on the largest scale, the voters have both times rejected the machine candidate for United States Senator. Though the anti-machine vote is liable to division, practical union on the most available candidate is generally secured where the opposition to the machine is strong.—THE EDITORS.]

The Postal Rates

To the Editors of The Outlook:

Nothing but good can come from making the public familiar with the unwarranted prices paid by the Postal Department to railroads for carrying mail; and if other periodicals and papers will take this matter up in the same way that you have in your article upon "Railroads and Postal Service: Fraudulent and Exorbitant Rates," in your issue of March 19, so that the public becomes perfectly familiar with the facts, its opinion will compel a radical change.

But while this matter of the postal deficit is in the public mind, will you be kind enough to state to the readers of The Outlook just what percentage of the whole expense of the Postal Department is due to handling the second-class matter, and also just what per cent of the total receipts of the Department comes from second-class matter?

E. A. M.

[Less than four per cent. of the revenue and something like one-third of the expense of the Post-Office Department is due to second-class matter. No exact estimate can be made, because a large part of the post-office machinery is necessary for the handling of letters, and the newspaper service, which furnishes more than half the bulk of the mails, is not proportionately costly.—THE EDITORS.]

A Correction

To the Editors of The Outlook:

The Outlook is one of my favorite visitors. In the issue of April 9 I find the following sentence: "In his annual report to the New York Legislature the Superintendent of Public Instruction advocates the establishment of a curfew law in the State." I know The Outlook will never make an intentional misstatement In my report to the Legislature I did not advocate a State law. Permit me to quote therefrom:

"The curfew is regulated entirely by municipal ordinance, and no State laws on the subject have been enacted. The subject is one which is worthy of thought. The sentiment in its favor is working its way eastward,

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and there are many inquiries concerning its operation. It will appeal to many interested in law and order, and the welfare of society, as to whether something should not be done to keep our children off the streets at night, and to minimize the amount of street education our children are receiving. Whether the cause and the remedy lie in our homes, in our schools, or in our churches, is a subject for thoughtful consideration. The curfew is opposed by those who consider it an infringement upon personal liberty, but it may well be asked whether society and the State should not have the power to protect themselves against vicious tendencies in street education."

I fully appreciate the difficulty of enforcing a curfew ordinance in a large city, but it is a fact, nevertheless, that it has accomplished great good throughout the West. My purpose was to call public attention to results already made manifest, and to invite the attention of parents to a subject of vital importance to them and to their children.

The whole case is well put by the Albany "Argus" in an editorial, from which I quote as follows:

"The law in many places no longer needs enforcement, for the children are no longer on the streets. There is no denying the evil that the curfew ordinance undertakes to remedy. The steps of free night-roaming on the streets are clearly marked and inevitable: first, amusement; second, mischief; third, crime."

CHARLES R. SKINNER,
State Superintendent.

Gains of Woman Suffrage

To the Editors of The Outlook:

You quote from the Boston "Herald" a list of defeats of woman suffrage during the past two years, and add that you will be glad to publish any victories. Within the past two years two States of the Union have granted full suffrage to women, and the Legislatures of two other States have submitted full suffrage amendments, which are now pending. No two years since the beginning of the movement have shown so much actual gain. As to the question whether woman suffrage is coming, let the facts speak for themselves:

Sixty years ago women could not vote anywhere. In 1838 Kentucky gave school suffrage to widows. In 1861 Kansas gave it to all women. In 1869 England gave municipal suffrage to single women and widows, and Wyoming gave full suffrage to all women. School suffrage was granted in 1875 by Michigan and Minnesota, in 1876 by Colorado, in 1878 by New Hampshire and Oregon, in 1879 by Massachusetts, in 1880 by New York and Vermont. In 1881 municipal suffrage was extended to the single women and widows of Scotland. Washington and Nebraska gave women school suffrage in 1883, and Wisconsin in 1885. In 1886 municipal suffrage was granted to single women and widows in New Brunswick and Ontario. In 1887 municipal suffrage was granted to all women in Kansas, and school suffrage in North and South Dakota, Montana, Arizona, and New Jersey. In the same year Montana gave taxpaying women the right to vote upon all questions submitted to the taxpayers. In 1891 school suffrage was granted in Illinois. In 1892 municipal suffrage was granted to single women and widows in the Province of Quebec. In 1893 school suffrage was granted in Connecticut, and full suffrage in Colorado and New Zealand. In 1894 school suffrage was granted in Ohio, bond suffrage in Iowa, and parish and district suffrage in England to women both married and single. In 1895 full suffrage was granted in South Australia to women both married and single. In 1896 full suffrage was granted in Utah and Idaho. In 1897 the Legislatures of Washington and South Dakota passed full suffrage amendments, in each case by more than a two-thirds vote. In 1898 Ohio defeated a bill to repeal school suffrage; and the Supreme Court of Oregon upheld the constitutionality of the school suffrage law, which had been called in question. The last Legislature of Connecticut, as well as that of Ohio, defeated a bill to repeal school suffrage; and the taxpaying women of Louisiana have just been given the right to vote upon all questions submitted to the taxpayers. Add that the new local government bill for Ireland, which has just received a majority vote in Parliament, gives municipal and county suffrage to single women and widows, on substantially the same terms as to men.

Referring to the so-called referendum, you say: "In Massachusetts . . . only about one woman in twenty could be found who declared she wished to vote." It would be fair to add that only about one in six hundred could be found who declared she was opposed to suffrage. An influential "Man Suffrage

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Association" was formed, which flooded the State with large posters calling upon women to vote No. There was not a town or hamlet where these posters were not conspicuously displayed. Yet in 238 of the 322 towns of Massachusetts not one woman voted No.

The majority of women are indifferent on the subject, but of those who take any lively interest in it either way, the great majority are in favor. This has been demonstrated wherever the matter has been brought to a test.

ALICE STONE BLACKWELL.

Dorchester, Mass.

[It should be added, in explanation of the last paragraph but one, that the anti-suffragists officially counseled all women who were opposed to woman suffrage to stay away from the polls; so that the absentees represented both the indifferent and the opposed.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I should be greatly obliged if you would kindly answer a question. At the Presbyterian church here the candidate for baptism is asked to assent to the "Apostles' Creed," as he is also in the Episcopal church. Now, it seems to me that, by the most "liberal" interpretation, the Apostles' Creed contains at least three miracles. Can one who accepts, say, the explanation of miracles given by Matthew Arnold in "Literature and Dogma" conscientiously assent to the Apostles' Creed? I would not ask what I once thought a superfluous question, were it not that a well-known Episcopal Dean assures me that Arnold himself died in full communion with the Church of England. "INQUIRER."

By the "three miracles" referred to are meant the virgin birth of Jesus, his resurrection and ascension considered as one event, and the "resurrection of the body." There are persons who use the creed, but interpret it in these points as not miraculous. "Conceived by the Holy Ghost" they construe in the sense indicated by Jeremiah i., 5. "Born of the Virgin Mary" they interpret according to Isaiah vii., 14, and margin, R. V., which undeniably refers to one wedded as a maiden. As to the resurrection and ascension, they regard the Creed as affirming of Jesus what is true of every holy soul, and as a fact distinct from the phenomena recorded in the Gospels. "The resurrection of the body" they understand, according to 1 Corinthians xv., 37, 44, as not of the *same* body. It has become part of their mental habit thus to think, and they are conscientious in so thinking whenever they use the Creed, which they prefer so to use rather than to discard it altogether. It does not follow from this that any other person, not accustomed thus to think, could conscientiously use the Creed thus. Neither person is to judge the other: see Romans xiv., 3, 22. The fact that the Creed was designed for use in worship, an act in which feeling rules the logical faculty and subjective moods color objective forms, is to be taken into account by those who are disposed to censure others for using it in what is certainly not its historical sense. It appears to us, however, that the true rule *for the leader* in the use of creeds or other utterances in a ritual is that such phrases must be used in the sense in which they will be generally understood by the congregation. Where there are various understandings in the congregation, the leader may entertain any one of them.

I desire to read up somewhat fully on the subject of "Sweating," but I have not been able to find any very satisfactory or abundant literature along this line. Can you refer me to any books, pamphlets, and especially any reports of investigations made, that would be of value to me?

E. M. N.

Read the report of the Investigating Committee of the House of Representatives, conducted largely by the Hon John De Witt Warner, of New York City, to whom you should write for a copy, if your city library contains none. Also read Charles Kingsley's "Alton Locke," and the reports of the factory inspectors of New York State and Illinois. For a non-legislative remedy send for the tracts of the Union Label Committee of the Social Reform Club, New York City.

1. Kindly explain Romans v., 13. 2. Why are verses 13–17 inclosed parenthetically?

G. V. C.

1. It is explained by Calvin's remark, "Without the law reproving us, we sleep in our sins." Men do not reckon themselves sinners—*i. e.*, impute sin to themselves—in the absence of law. Compare Romans iii., 20. St. Paul is showing that sin did not begin when the law was given by Moses, as a part of his argument that grace is not confined to the subjects of that law. 2. It is not so in the Revised Version. The common version uses the marks of parenthesis to make the

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connection more obvious between its "wherefore," in verse 12, and "therefore," in verse 18.

In The Outlook for March 19 you say the authority for baptism is Matthew xxviii., 19; I ask why not Mark xvi., 15? J. J. I.

Because it is not a passage of undisputed genuineness. See the marginal note in the Revised Version to the section from verse 9 to the end. Of this and other passages specified as doubtful Bishop Westcott says that they are "probably fragments of Apostolic tradition, though not parts of the evangelic text." The section 9–20 is not only wanting in the two oldest manuscripts, the Vatican and the Sinaitic, but its literary style is so different from that of Mark as to show it to be from another hand.

Kindly advise me as to the dates of the foundation of the Eastern Church, the Greek Church, and the Roman Church. J. G. B.

The Greek Church is one of the group collectively termed the Eastern Church. This and the Roman Catholic Church cannot be said to have any date of foundation distinct from that of the churches planted in various regions east and west during the Apostolic period.

I would be glad if you would tell me what literature there is on Saul. I know, of course, such books as Stanley, Geikie, Wellhausen, etc. I also have the "Men of Israel," by Armstrong. I would be glad to know of anything else on the subject. R. W.

See Browning's "Saul," and poems by other writers in the Rev. W. G. Horder's "Poets of the Bible" (Ward, Lock & Bowden, London and New York).

Will some one kindly tell me where I can find the poem beginning:

"How big was Alexander, pa,
That people called him great?"

It was recited by school-children a number of years ago. J. T. C.

My grandmother, who is nearing her eightieth birthday, has quoted to me parts of two poems, asking for the author and the rest of the poems. As I have been unable to find them, I write to you. The first is:

"See Hope, Love, and Mercy in triumph descending.
All nature is clothed in Eden's first bloom,
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

She thinks this is entitled "Spring." The other poem, entitled "A Reverie," begins as follows:

"What is thought? in wild succession
Whence proceeds the motley train?
What first stamps the first impression
On the ever-active brain?
What is thought, and whither tending
Does the subtle phantom flee?
Does it, like the moonbeam ending,
Shine and then melt to vacancy?"

This latter poem she thinks was published early in the '30's in the "Christian Advocate" of New York, or "Zion's Herald."

C. F. S.

In answer to "C. B. L.'s" third question, I would say that the quotation may be found in the fourth book of "Paradise Lost" and about two-thirds of the way through the book; but that the text is as follows:

. . . "In shadier bower,
More sacred and sequestered, though but feigned,
Pan or Sylvanus never slept, nor nymph
Nor faunus haunted." J.

Can any reader inform me who was the author of a poem, "The Chemistry of Character," beginning:

"John and Peter and Robert and Paul,
God in his wisdom created them all"?

INDIANAPOLIS.

Will you kindly tell your readers that any wishing to complete files of the "Missionary Herald" from 1828 to 1881 may be able to do so without charge (excepting expressage) by addressing M. F. P.,
205 South Prospect Street, Burlington, Vt.

About People

—In 1863 Bishop Ellicott was promoted from the deanship of Exeter to the see of Gloucester and Bristol. He is now the senior member of the English episcopate.

—The venerable Dr. Edward John Hopkins, the famous organist of the Temple Church, London, for over half a century, has just tendered his resignation. Dr. Hopkins is now an octogenarian, and is supposed to be the oldest of organists.

—Mr. George H. Parsons, whose sudden death by apoplexy in Flushing, New York, last week, shocked a wide circle of friends, was a man of rare purity of nature, dignity of character, and attractiveness of manner. In Colorado Springs, where he had lived for many years, he had bound the whole community to him in the warmest affection. As Trustee of that growing institution, Colorado College, he had shown his interest in all that makes for the higher life of one of the most intelligent and interesting far Western communities. Mr. Parsons was a graduate of Columbia College.

—The "Pall Mall Gazette" says that King Oscar of Sweden and Norway is probably

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the most cultured Prince now sitting on any throne. Besides being a great linguist, speaking no less than seven languages perfectly, he is a poet and writer of great ability, and his poems are not only widely read throughout Sweden, but have been translated into several foreign tongues. A first-rate musician with a beautiful voice, an eloquent orator, and an enthusiastic sportsman, the Swedish King is all of these. But, in spite of his many interests and accomplishments, he has kept his duties and responsibilities ever before him, and has been true to his motto: "Brödrafolken väl" (the brother-peoples' good).

—The Philadelphia "Record" says: "An association has purchased the house No. 413 South Tenth Street, in which Henry George was born, and the intention is to convert it into a library and reading-room to perpetuate the memory of the single-tax advocate. It is probable that a number of Henry George's personal effects, with some original manuscripts, will be collected and preserved in a room in this house, but the plans are not yet sufficiently advanced to warrant an extended explanation. Henry George had many personal friends in this city, in addition to a large following of single-taxers, and this movement to honor his name will be heartily indorsed."

—"When I was first married," says the Rev. Dr. Lorimer, pastor of Tremont Temple, Boston, "I had my strict ideas about Sunday observance. Mrs. Lorimer had a colored 'aunty' for cook, and on the first Saturday after she came I went into the kitchen and told her I did not want any Sunday work, so she could prepare all meals for that day beforehand. She didn't say one word while I was talking; then she looked up, and, pointing to the door, exclaimed: 'Now look hyar, Marse George, you jest go in dar and 'tend to your Christianity, and leave me 'tend to mah kitchen!' I went, and as near as I can remember she had hot dinners Sundays as long as she stayed with us."

—The New York "Tribune" reports that Mr. Abner C. Goodell, of Salem, Mass., who has just celebrated his ninety-third birthday, is said to have perfected the design of the first printing-press which printed on both sides of a paper at once; and he also discovered the process for preparing steel and copper plates for engravers. Later he helped build the first locomotive for the Boston and Lowell Railway, and turned the wheels of the first turn-table. He worked on the first electric motor ever constructed, which afterward ran between Baltimore and Washington, and on the first engine-lathe for the Eastern Railway repair-shops.

Bits of Fun

"Golightly boasts that he never changes his mind." "He can't. No one will swap with him."—*Brooklyn Life.*

At the Farce Comedy.—She—I don't understand what the detective is supposed to be doing. He—I guess he's looking for the plot.—*Puck.*

"Have you ever noticed how war promotes a literature of its own?" "Yes; that is one of the horrors of war."—*Philadelphia North American.*

He had been boasting of his family tree, and Miss Cayenne interrupted with the inquiry: "Isn't it something like the orchid?" "In what respect?" "All branches and no roots."—*Washington Star.*

First Citizen—I hope the Legislature won't make any changes in the charter. Second Citizen—Don't you admit that the charter has defects? First Citizen—Plenty of them. I don't want to see the number increased.—*Puck.*

"You are advertising quite early in the year," said the summer resort landlord's friend. "Yes; I always fix up my announcements at this time of year. You see, I am a thoroughly conscientious man, and I wish to be able to state that there are no mosquitoes."—*Washington Star.*

Useless.—"What do you think of that bill I have prepared to introduce?" inquired one member of the Legislature. "It is a sheer waste of time," replied the other. "It isn't practical enough to become a law, nor foolish enough to get your name into the newspapers."—*Washington Star.*

The fact that Lord Creighton, the Lord Bishop of London, rolled and smoked nineteen cigarettes the other day, while talking with a newspaper man, recalls the story of a big, burly bishop and the little curate in the compartment of a railway car. "You will not mind my smoking, will you?" said his lordship. "Not if your lordship doesn't mind my being sick," submissively replied the little curate.—*Waterbury American.*

Mr. J. A. L. Waddell, of the American Society of Civil Engineers, has just published a valuable manual on bridge-building under the title "De Pontibus." His use of Latin the author explains in the following humorous but doubtless truthful paragraph: "For five consecutive years of his early life the author devoted more than half of his working time to the study of the Latin language; and this is the first opportunity which has occurred during the twenty-two years of his professional career to put the knowledge (?) so obtained to any practical use. Moreover, he fears that if he be so fortunate as to be able to practice his profession another twenty-two years, no other occasion will occur to use it, so he feels the necessity of grasping this unique opportunity of a lifetime."

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For the Little People

Mother Earth

By Mary L. Wyatt

"I fear I am late," said good Mother Earth,
Waking up from her long winter sleep.
"'Tis time I was up and stirring about,
For I heard Robin Redbreast peep."
So she threw off her blanket as white as snow
And lifted her face to the sun,
And he gave her a glad good-morning kiss,
As the loving breezes had done.

Now under the ground the grasses and flowers
Had woven a new green gown
For dear Mother Earth to put on and wear
In place of her robe of brown.
"My children all love me in green," she said;
"It suits my complexion best."
So she put on the beautiful velvet gown
With buttercups on her breast.

And in her hands were violets sweet
And tulips and crocuses gay,
While over her head the birdlings chirped
And around her were lambs at play.
Then out from the city the children flocked
When the days grew warm and bright,
And sat on her lap, or gathered flowers,
Or frolicked about with delight.

A Legend of the Dandelion

By Nina R. Allen

Long, long ago, when this gray old world was young, an angel visited the earth, and wandered among the flowers. For these are the children of Mother Nature whom she best loved.

She sought the humble flowers that grow by the roadside, as well as the blossoms that hide shyly in dark woods, or the splendid blooms in palace gardens.

"Tell me," she said to the tulip gayly dressed in scarlet and gold, "tell me where you would choose to dwell, could you have your wish."

The tulip spread out her brilliant striped gown.

Then she said, "I would choose for my home the velvety lawn before the castle, where my colors would shine like bright butterflies fluttering above the green. The Princess would come to admire me, and her fair children would touch me with gentle hands. I should be carefully tended by the gardener, and every day grow more beautiful."

The angel looked sad, and turned away.

"Surely the rose will give a better answer," she murmured.

The rose lifted her velvety crimson blossoms among delicate, dark-green leaves. She tried to hide her thorns; and the air was heavy with her spicy fragrance when the angel approached.

"Where, O rose, would you choose to dwell, if you might have your wish?" she asked.

The branches of the rose-bush stirred as if sighing.

"You know, O angel," she returned, "that I am a frail flower. I could not thrive in poor soil, nor live where I should be shaken by the rude northwest wind. Nor could I grow by the roadside, where any rough hand might snatch my blossoms. So I would choose to dwell in the shelter of castle walls, or close to humble cottages, where the mistress, tending me, would love me best, as the sweetest flower in the garden."

And again the angel's face was clouded, and she sighed.

She turned towards the cool, dark woods, where purple violets hide their shy faces among their own long-stemmed leaves.

"Violet, violet," she said, "tell me where you would choose to dwell, could you have your wish."

"Here, in the shelter of the wood," answered the violet, bashfully, drooping her head. "I could not endure the glare of the great sun, O angel! I should be frightened by the noise of the great world. Here the trees rustle musically over my head; the little brook goes singing on her way; the birds twitter in the soft spring twilight. No, I would not live where I might be trampled on by careless feet," and the violet crept closer to her gray-green leaves.

Again the angel turned away.

As she searched the highway, she saw a

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dandelion gleaming in the grass that fringed the dusty roadside.

She stooped to the humble blossom, and once more asked her question.

"Tell me, O dandelion," she said, "where you would choose to dwell if you might have your wish."

The dandelion lifted her bright face.

"By the roadside, dear angel," she replied, "where merry country children on the way from school pluck me, and laugh when they see my hollow stem take on two tight green curls. In city yards, O shining one, where sweet garden flowers droop and die, killed by the soot and smoke. Let me dwell, dear angel, wherever eyes will grow bright and hearts be made glad when my yellow blossoms sprinkle the grass."

Said the angel, "Thou hast answered well. Great shall be thy reward."

She smiled upon the lowly blossom, and its yellow petals shone like the sun.

The tulip flutters her robe of scarlet or rose or pale yellow upon well-kept lawns, as she had wished to do. But after a day or two her scentless blossoms lie scattered over the grass, and her brief blossom-time is ended until another spring.

The rose puts forth her crimson blossoms in the warm, moist air of the hot-house, or in sheltered gardens. But her life, too, is a short one. While her fragrance yet lingers in the air, her silken petals fall from the golden stamens to the ground.

The violet still hides her purple eyes among the ferns in the quiet woodland. There, far from rude hands and careless feet, as she had wished, she lives and dies unseen.

But the dandelion blossoms everywhere.

When April comes with sun and rain, she showers her gold upon the fields and meadows. She gleams along country roadsides. She lights up the grass beside city pavements, where the children of the poor play in the dark streets. And no place is too hard for the brave little blossom.

All through the summer, at intervals, she shows her bright face. When the pale, sweet flowers of the woods have vanished, and the roses are long since dead, and even the goldenrod and purple aster have faded away from hill and brookside, she still smiles on velvet lawns and in waste places.

At last, pale and wan, under the gray November skies, she brightens the brown grass, like faint winter sunshine.

Thus her life is long and full of blessedness, for during her blossom-time many tired eyes grow brighter, and many sorrowful hearts for a moment forget their cares.

Messages in the Air

Kite-flying used to be play for boys, but now kite-flying has become a science. It is used in photography, and it is to be tried as a means of conveying signals. An experiment was made last week in New Jersey. Red fire was suspended in a wooden box lined with asbestos, which is a non-inflammable substance, by a wire from the kite-string. This red fire was ignited and burned brilliantly, being visible for a long distance in the sky Two kites were sent up after dark to a height of six hundred feet. Close to the front of each kite hung a lantern. The face of the kite was entirely of white cloth, and the bright light was clearly seen against this white background. Kites are to be made fifteen feet in diameter. One has been made twenty-two feet six inches in diameter. Aluminum is a very light metal. A screen of this metal to work on the principle of a shutter has been made to place in front of the lanterns. This can be sent up with the lanterns, and by the aid of a string the shutter can be opened and closed. The opening and closing of this shutter will constitute a signal code.

Mime

Doubtless the little readers of The Outlook have heard that the great musical conductor, Anton Seidl, is dead. Now his friends are telling stories of his home life which show him to have been a gentle, lovable man, devotedly attached to two pet dogs. One of these was a little dachshund named Mime. Mime was lost one day from the home in the Catskills where Mr. Seidl lived. A search party started out after him. He was traced to a woodchuck's burrow. It was discovered that he had dug his way into this burrow so vigorously that he had closed the passage out in throwing up the dirt behind him. When he was dug out he was very hungry and very tired. Food had been brought by a member of the party for the little dog. This he ate ravenously, and the moment that he had finished eating he dashed back into the woodchuck's hole out of which he had been dug, as though he had not had any unpleasant experiences in it. He was captured a second time and taken home in his master's arms.

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The Home Club

Volunteer Investigating of Schools

The report of the sanitary condition of the public schools of Buffalo made by the Visiting Committee of the Buffalo School Association is very valuable. It is a report covering about seventy-five pages. The Visiting Committee were appointed in June, 1896, and numbered ninety-two persons. Two people, as a rule, were assigned to each school. The Committee report the kindliest co-operation on the part of the school authorities, the Mayor of the city, and the principals and teachers of the schools. Each visitor was supplied with what might be called definite standards established by experts. These standards specify what the building sites should be, and the space—not less than forty feet on each side—that should surround the building. The sanitary standards cover what one is forced to call moral conditions, but which in truth are merely conditions of decency—standards of heating, the system of ventilation, the architectural advantages and disadvantages in each building, the air-space per pupil, and the conditions of light in the room. Probably the most startling statement, but one which can be duplicated in too many of our cities, is that more than half of the schools are using rooms as class rooms that were never intended for that purpose. Schools are reported with more pupils than desks, two children sitting in seats designed for one and three in seats designed for two, and in some classrooms the children are compelled to sit on the edge of the teacher's platform. Another startling statement is that the majority of the school-rooms fail to furnish their occupants the proper cubic feet of air-space (250). There is the usual complaint of lack of closets for the care of the children's clothing.

The great advance in sanitary knowledge and the constantly increasing social demands of even the poor people have brought a number of serious problems into the school that have never had to be considered before. Cleanliness is now a positive requisite in many schools. This compels a provision for cleanliness that formerly was not thought of in connection with school buildings. Just as soon as water and basins are provided, it means towels; and the moment that towels are mentioned, the doctors rise in their might and declare that there is danger in the use of a common towel by a number of children. The providing of individual towels is an impossibility, and whether some American genius will yet devise a towel somewhat more tough than the Japanese paper napkin, costing but a fraction of a cent, one that may be destroyed after having been used by one person, remains to be seen; but certainly no person will question that no towel at all is very much better than the record of that Buffalo public school where one towel a week was provided for two hundred children. In another school one towel was provided every two days for one hundred and ten children; in another school two a week for one hundred and thirty-eight children. Soap-leaves have been invented and are coming constantly into more general use. The danger of infection from soap is quite as possible as that from the use of a towel.

This report of the Visiting Committee is very valuable, and should be in the possession of all educational organizations that are doing any investigating work in the public schools of any of our cities. In regard to the cleaning of the schools the standard of the committee is very high. It recommends that that abomination of household utensils, the feather duster, shall be abolished; that the principal be held responsible for the cleanliness of the school building and not the janitor; that the school principal shall be compelled to stand an examination on school sanitation, and that the janitor shall be appointed under some clearly thought out system which he would have to comprehend; that the janitor shall be made accountable directly to the principal and be under the principal's control. The Committee believe that this transfer of the responsibility for the cleanliness of the building from the janitor to the principal would result in very much better kept school-houses than under the present system. The Governor has signed a bill authorizing the city of Buffalo to spend $500,000 on new school buildings.

Use and Beauty

The "Home Decorator and Furnisher," in a series of articles on "The Practical Side of Every-day Art," has a very suggestive article on Teapots. These necessary pieces

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of table furniture have "evoluted" from the article of utility to the article of beauty, but too rarely are utility and beauty combined in teapots. We have beautiful teapots with covers that fall off, and teapots with handles and spouts so adjusted that to use them the elbow has to be raised almost to the level of the shoulder. Teapots with spouts that do not pour well are too well known, as well as the teapot with the handle so small as to make its use a mere pretense. A teapot spout adjusted to the bowl even at the center necessitates an awkward position to the user. The only way to decide this question is to really test the teapot before buying—a very easy matter, and water is not difficult to get in any establishment. Pitchers that pour well are almost curiosities; they drip and slop, and have spouts too wide for the teacups they match. It is just this lack of adaptability to use that complicates housekeeping. Few women have the training that compels them to notice the little things, and yet it is this nicety of adjustment in little things that marks the perfection of the whole. It is the little misplaced ornaments, the object of beauty ill adapted to its use, the object of use without beauty, the buying of the isolated object without regard to its environment, whether the isolated thing be a teapot or a piano, which makes so many houses hideously ugly. Fortunately, we are passing out of the reign of the bric-à-brac and the day of the harlequin table—that is, the hodgepodge of all kinds of wares and in all colors. We are rapidly escaping from the thralldom of ribbons on food, and lace covers laid over satin are, by people of taste and refinement, confined to bedrooms; so that the American home promises in the not far distant future to really be a thing of beauty if not a thing of joy. This last will come when the domestic service problem has been solved by the mistress who applies as much brains to the buying of a teapot as she does to writing a paper on the political differences of the women of the Fiji Islands.

The Home Responsibility

So much has been said of the overworked condition of the children, especially in our public schools, that a few experts have been making a special study of the condition of the children in some of the public schools. Professor Dawson, of the Bible Normal College of Springfield, Mass., recently stated that, basing his judgment upon twelve years' experience as a teacher, the seemingly exhausted and strained nervous condition of many of the children in our public schools was due to under-feeding, both in quantity and in quality, to the wearing of clothing ill adapted to the season, to the difference in temperature between a steam-heated schoolroom and the outside air, and to the sleeping in badly ventilated sleeping-rooms. Then what is needed is more intelligent management of the home life of the child. If parents will carefully study the condition of their own homes, the ventilation of the rooms in which their children sleep, their food, and their clothing, the next generation of children, or even the present generation of young children, will certainly present entirely different problems from those now holding public attention.

Exercise for Women

Dr. Mary Putnam Jacobi delivered an address on the "Problem of Physical Exercise for Women" recently before the Department of Pedagogy of the Brooklyn Institute. Dr. Jacobi called attention to the fact that in our exercises we are returning to the Greek athletic exercises, to the games which give agility and grace without overtaxing the body. She believes that under the age of eleven the exercise of a child should be supervised, and that after that age it should be systematized and engaged in to develop special muscles. The Doctor disapproves of jumping rope, but she approves heartily of basket-ball, riding on horseback, and exercises that involve the use of the muscles; but all such expenditure must be provided for by an abundant supply of food, and here is the problem which many intelligent mothers and physicians face. How can the relation between food and exercise be made clear to the girl who, through nervous energy and over-stimulation, works constantly and refuses to eat? Every girl of fifteen should be able to walk ten miles in the country without fatigue, Dr. Jacobi says; but how many can?

A Protest

There is a positive attempt being made in the city of Boston to modify what is considered the harshness of the present theater-hat regulation. A number of leading women have presented to the Board of Aldermen a petition that the theater-hat regulation may be so modified as to permit the wearing of such a head-covering as will not obstruct the view of the stage.

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The Outlook

Published Every Saturday

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THE Cuban question has become the Spanish war. The latest event chronicled in these columns last week was the passage by both Houses of Congress of the joint Cuban resolutions, and those resolutions were then printed in full by us. President McKinley signed the resolutions on Wednesday, and immediately directions were sent to General Woodford, our Minister at Madrid, to communicate them to the Spanish Government, and to demand on the part of the United States that Spain at once relinquish its authority and government in Cuba and withdraw its land and naval forces there. This demand included an explicit disclaimer of any intention on the part of the United States "to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof," and promised, when that is accomplished, "to leave the government and control of the island to its people, under such free and independent government as they may establish." Until noon of Saturday was given to Spain to make answer; in default of answer at that time the President declared his intention to carry out the purpose of the ultimatum—for such it was. A copy of this ultimatum and one of the resolutions were also delivered to Señor Polo, the Spanish Minister at Washington. Señor Polo instantly demanded his passports, declared diplomatic relations between himself as Minister and the United States no longer possible, and within a few hours was on the way to Canada with his suite. At Madrid, before our Minister could comply with his instructions, he was notified by the Spanish Minister of Foreign Affairs that diplomatic relations between the two countries were at an end. and at once asked for his passports, and the same day left for Paris. Oddly enough, both the Spanish and American Ministers report that their trains were stoned by mobs in cities on the route; but no serious harm was done, and in the case of the Spanish Minister it seems doubtful if any such occurrence really took place. President McKinley rightly regarded the conduct of Spain in breaking off diplomatic intercourse and refusing even to receive his demand as equivalent to an absolute refusal. There remained no reason to await action until Saturday noon, as no possible reply could be expected to a demand the very presentation of which had been positively rejected. In short, Spain had instantly shown that it regarded the action of Congress and President as practically a declaration of war—a course which we pointed out as probable last week; and there remained no resort except to arms. On Monday of this week the President sent to Congress a Message asking for a joint resolution declaring that a state of war exists between Spain and the United States, and a bill was at once introduced into the House declaring that war does exist and has existed since and including April 21, and was passed unanimously in less than two minutes; the Senate promptly concurred, and the bill is now a law.

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The fleet at Key West on Thursday night received orders to establish a blockade of Cuban harbors. On Friday morning Captain Sampson's fleet of war-vessels got under way, with the flagship New York in the lead. On the same day the President issued a proclamation instituting "a blockade of the north coast of Cuba, including ports on said coast between Cardenas and Bahia Honda and the port of Cienfuegos, on the south coast of Cuba." The usual warning was given to neutral vessels to observe the blockade under penalty of capture, and it was stated that the blockade would be actually and efficiently maintained. The ports described above include all having railway communication with Havana, and all are now guarded by United States vessels. The first actual act of war was the capture by the cruiser Nashville of a

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Spanish lumber steamship, the Buena Ventura, which was taken into Key West. On the following day the New York made prize of a Spanish merchant ship, the Pedro, and several other similar captures have since taken place. Some interesting questions will arise out of the case of the Buena Ventura, as the claim will be made that the capture was illegal, because there had been no declaration of war. If, as has been claimed, the cargo belonged to neutrals, it will certainly be released, as our Government is fully committed to the principle that neutral goods, not contraband, on enemies' vessels go free, as well as to the principle that a neutral flag protects all non-contraband goods.

This leads us to repeat a statement already made in The Outlook, namely, that the United States, while not a party to the Declaration of Paris, will maintain its four cardinal principles: (1) Privateering abolished. (2) Neutral flags to exempt an enemy's goods from capture, except contraband of war. (3) Neutral goods under an enemy's flag not to be seized. (4) Blockade to be binding must be effective. Spain, on her part, has just issued a decree recognizing the fact that a state of war exists, breaking off all treaties with the United States, and promising to observe the rules just given, except that Spain maintains her right to grant letters of marque to privateers. But this exception is modified by Spain's declared intention to send out at present only auxiliary cruisers taken from the mercantile marine and kept under naval control. It is thought improbable that the European Powers would consent to Spain's carrying on privateering after the old-time methods. The threat of Spain to regard as pirates all officers and crews of vessels which engage in privateering, unless the officers and two-thirds of the crew are Americans, has no force under the circumstances. Spain gives all United States ships in Spanish harbors thirty days to leave. We wish that our Government could have seen its way clear to declare and act upon the principle proposed by the United States in 1856 to the Congress of Paris, "that the private property of the subjects and citizens of a belligerent on the high seas shall be exempted from seizure by public armed vessels of the other belligerents, except it be contraband." Could we have done so until and unless Spain's action drove us to a policy of reprisal, and thus confined ourselves to the simple work of emancipating Cuba, our conduct of the war would have marked a moral advance as distinctly as our entering upon it has done. If this principle were followed, the prizes now captured would be released, and it is reported that this is under discussion at Washington.

Another international question which will be of immense importance—one to which we have before this referred—is as to how far coal is to be regarded as contraband of war. Great Britain's intention in this respect was indicated by Mr. Balfour in the House of Commons last week Friday when he said that coal "very frequently is contraband, but not of necessity or under all circumstances." It is thought that Great Britain will follow the practice of allowing a war-ship belonging to either hostile nation to take on coal enough to carry her to a home port, but to refuse this privilege if asked for by the same ship a second time within three months. The United States obviously has a great advantage over Spain as regards coal supplies, and it is really difficult to see how Spain's war-ships can, after their long voyage from home, keep in supply, with Cuban ports closed, British coaling stations practically closed, and Porto Rico uncertain. Congress has passed a law forbidding the export of coal when, in the judgment of the authorities, it is likely to reach hostile hands. It is reported also that the United States has bought all the available coal in Hawaii, and may now take advantage of its treaty right to establish a coal station there. Great Britain's declaration of neutrality directs United States war-ships to leave British ports at once. This will probably make it impossible for us to utilize in the war our new ship, the Albany, formerly the Brazilian Abreuail. Similar declarations of neutrality are expected daily from the other Powers. The action of Portugal, in particular, is of immediate consequence, as the Spanish fleet should not be allowed to harbor in the Portuguese Cape Verde Islands unless Portugal chooses formally to declare an alliance with Spain.

The blockade of Havana is now in full force. Four or five of our vessels are lying off the harbor; the others are hovering about the other northern coast ports, while one has been dispatched to Cienfuegos. The Havana

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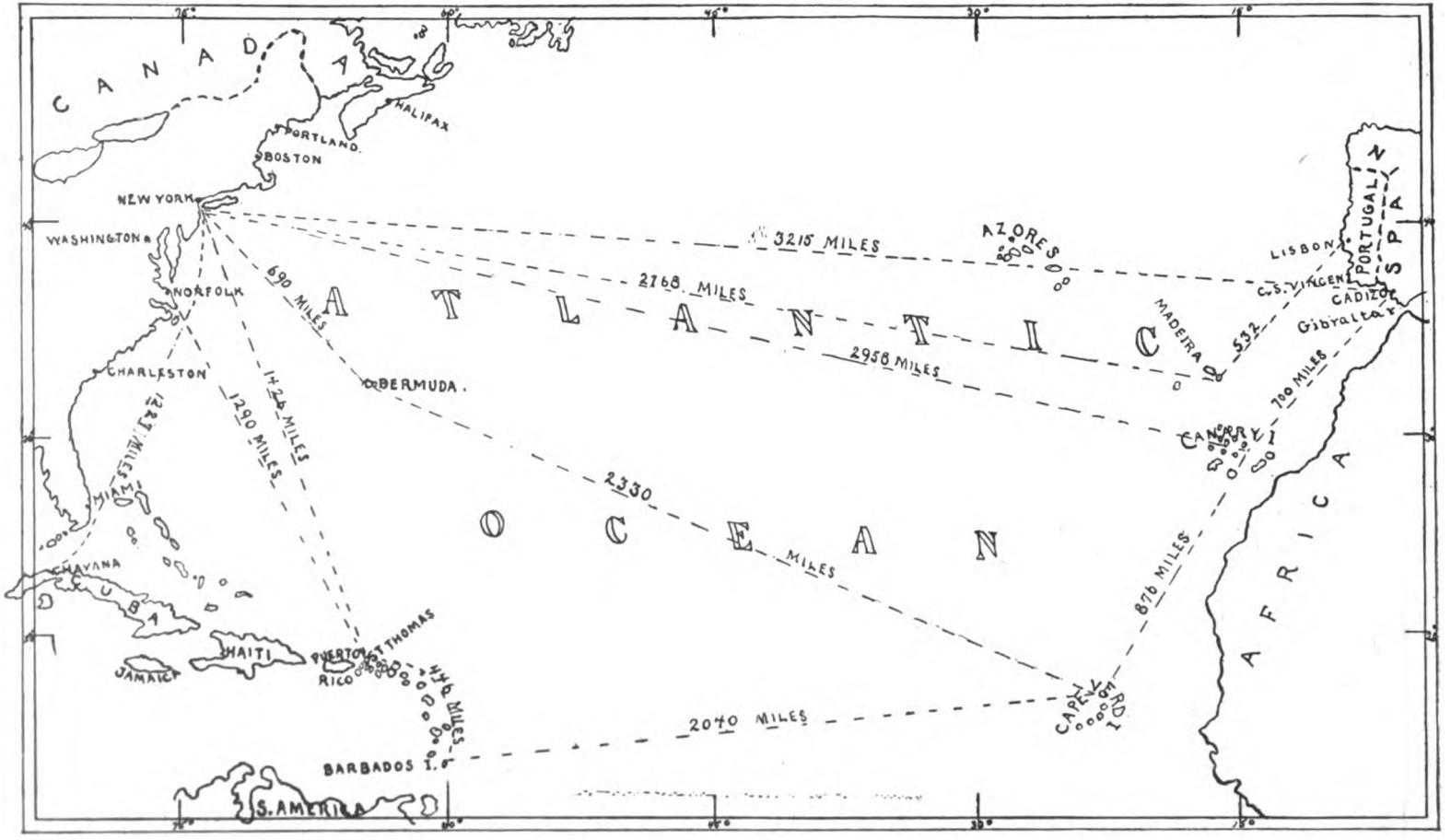

THE ATLANTIC OCEAN, SHOWING POINTS OF PROBABLE IMPORTANCE IN THE WAR

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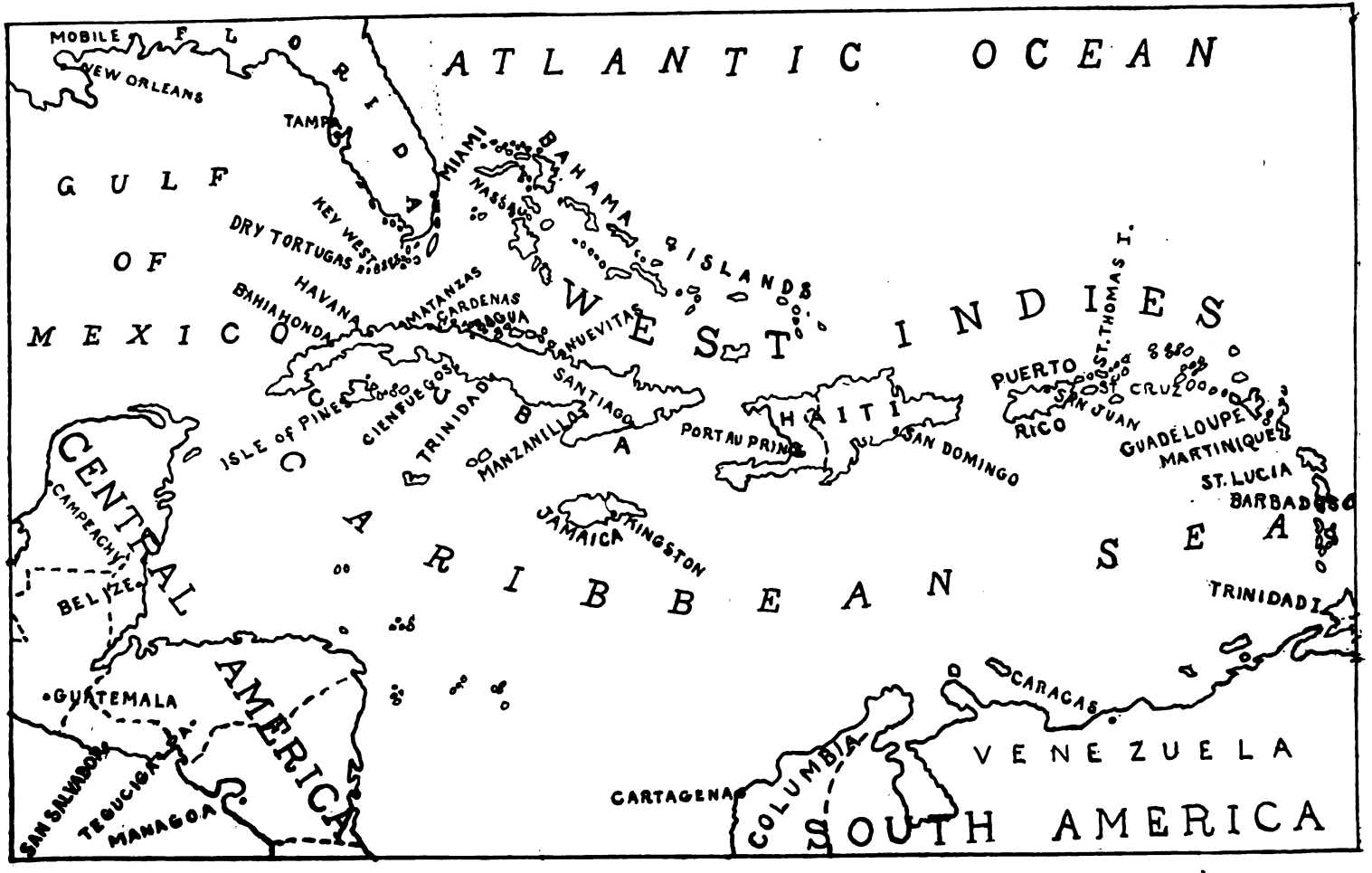

CUBA, THE OTHER WEST INDIAN ISLANDS, AND THE CARIBBEAN SEA

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forts have fired upon our torpedo-boat the Foote, but without damage. The Hampton Roads fleet, under command of Commodore Schley, is awaiting events, though the Minneapolis and Columbia have been sent away, possibly to convoy in the Paris of the American Line, now under naval charter. Fear was felt by some that the Paris might be captured on its voyage from Southampton, but it gained the open sea in safety, and its great speed gives it an excellent chance of reaching New York unharmed. On Monday the Columbia appeared at Newport. The United States fleet has left Hong-Kong and is about to sail from Chinese waters, probably for the Philippine Islands, and it is not impossible that the first real fighting may be in that quarter. News is awaited with eagerness of the battle-ship Oregon, now on the South American coast on its way home from San Francisco; a Spanish torpedo-boat has left Buenos Ayres and may be in wait for the Oregon, or perhaps for American merchant vessels, many of which are now in southern waters. As to our army, the regular troops are now mainly concentrated, under General John R. Brooke's command, at Chickamauga Park—hereafter to be called Camp Thomas, after General George H. Thomas, "the Rock of Chickamauga;" at Tampa, where there are now seven regiments; at Atlanta; and at New Orleans.

In Spain there seems to be substantial political unanimity, and the war feeling in all classes runs high. The Queen Regent, in her speech to the Cortes, which was convened last week, declares "the unalterable resolution of my Government to defend our rights, whatsoever sacrifices may be imposed upon us in accomplishing this task." She adds:

> Thus identifying myself with the nation, I not only fulfill the oath I swore in accepting the Regency, but I follow the dictates of a mother's heart, trusting to the Spanish people to gather behind my son's throne and to defend it until he is old enough to defend it himself, as well as trusting to the Spanish people to defend the honor and the territory of the nation.

Previously in her address she ascribes the most unworthy motives to those in the United States who urged interference in Cuban affairs. Señor Sagasta, the Premier, in his opening address to the Cortes, used even stronger language, and, amid universal enthusiasm, said: "Acts, not words, are required. . . . We are resolved not to yield in anything touching the national honor or the integrity of Spanish territory, because we admit no negotiations in questions of honor and we do not make a traffic of shame." It is reported that the Spanish fleet has left the Cape Verde Islands (though this is not absolutely certain), but its destination is of course unknown.

The attitude of the foreign countries in this crisis is interesting and significant, though there is not the slightest probability that any attempt to bring pressure of any material kind will be made. The sympathies of Austria are, for dynastic reasons, very strongly with Spain. The sympathies of France would naturally be with us, but the relations of that country to Spain are intimate in two ways. In the first place, the friendship of Spain in the case of a struggle with any other European Power would make it unnecessary for the French to guard their southern frontier, and would liberate at least two army corps for active service elsewhere; and, in the second place, the French are the largest holders of Spanish securities outside of Spain. Self-interest, therefore, prompts the French to express towards Spain a sympathy which seems, on other grounds, somewhat irrational. Liberal Germany, if it understood the situation, would be with this country; and all the official expressions of Germany have been friendly in tone, not because the German Government has any great sympathy with us, but because its interest lies in keeping on good terms with us. Not much has been said about Italy or about Italian opinion in recent weeks, but an eminent Italian publicist brought to light one of the most significant elements in the whole situation, in the declaration that American competition is pressing Europe in many ways very closely. From England, both official and unofficial, expressions of hearty sympathy and friendship multiply. There are, of course, discordant voices; there always will be in every society which embraces men of great diversity of opinion on the fundamental questions of government. The ruling classes in England seem to be thoroughly with us: the aristocracy and the men who do not believe in popular government are naturally out of sympathy with us: but the steady drift of the two countries toward each other by reason of race ties and community of political ideals becomes more and more marked. Much of the criticism which comes from beyond the seas is valueless because it is so ill informed. It is taken

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for granted in many quarters on the Continent that this is a war of aggression, and that the plea of humanity is only a cloak for a scheme which has been long being worked out for the seizure of Cuba. It is because the English understand us better and give us credit for disinterestedness of motive that their sympathies toward us are so cordial.

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The resignation of Postmaster-General Gary from the Cabinet was at first attributed by the press to the alleged fact that Mr. Gary has not been in full sympathy with the President in his Cuban policy. The correspondence between Mr. Gary and the President, however, shows that the resignation was due solely to ill health. Indeed, Mr. Gary specifically says in his letter: "I have from first to last been in entire accord with your administration, especially at this most trying time." The President promptly nominated as Postmaster-General Mr. Charles Emory Smith, of Pennsylvania, and the nomination was quickly confirmed by the Senate. Mr. Smith is the editor of the Philadelphia "Press," is about fifty-five years of age, and has for many years been prominent in the Republican party. He served for two years as Minister to Russia under President Harrison's administration. In that office he had charge of the distribution of American contributions to the Russian famine relief fund. His ability is generally acknowledged, and the nomination has been recognized throughout the country as in every way a good one. On Monday followed the resignation of Secretary Sherman, whose powers, as has been known for some time, are much impaired by age. He thus retires after a very long period of public service. His name will be inseparably connected with the history of our time. He will probably be succeeded by Judge William R. Day, who, as First Assistant Secretary of State, has borne of late an immense responsibility and has borne it to the utmost satisfaction of President and people.

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The Volunteer Army Bill has now become a law. Its passage by Congress was promptly followed by a Presidential proclamation calling for 125,000 troops to serve two years. The total number is apportioned among the States and Territories according to population. The quotas for the States have been announced. For instance, that for New York State is 14,400. Measures have already been taken for the enlistment of as large a proportion as possible of the National Guard in the United States Army. Individual enlistment is necessary, but the present organization will be maintained in most respects. If it so elect, every State may turn over its entire militia as at present existing to the Government, but in any event the States will be required to assemble the quotas desired. In some States the militia will not be able to supply the demanded quotas, but this deficiency will be made up by recruits. It is proposed to amalgamate the regulars and volunteers as soon as possible, perhaps joining one regular to two volunteer regiments to make a brigade. The Army Reorganization Bill has also become law. By the terms of this measure the army is temporarily increased to 61,010 enlisted men, and, in accord with the best military organizations elsewhere, the three-battalion formation is authorized. It is also proposed that each infantry company should consist of eighty-four instead of one hundred men. Disappointment is felt that the war strength of our forces should not have been increased to at least a hundred thousand men, since nothing in the act authorizes a permanent increase of the force beyond that now provided for by law, except as to the increase of twenty-five majors. The imperative necessity of the Reorganization Bill's passage is explained by coast-defense experts, who declare that, owing to the complicated character of the new machinery of the siege-guns, it will be impossible to intrust volunteer forces with the coast defenses within three months. This calls for an immediate increase in the regular artillery force. As showing the jealousy which exists between the amateur and the regular forces, Representative Underwood's reason for opposing the measure may be mentioned. He said that men were willing to enlist in the service of their country, but that they wanted to serve under volunteer officers, not West Point martinets. It is a pity that we have not more of the martinet discipline in our army, notoriously behindhand in the present crisis. The navy is in far better condition, and for any delay in making the war mercifully short and decisive the unpreparedness of the army is now responsible. The Naval Bill passed the Senate Monday; $8,500,000 was especially appropriated for the enlistment of new men; other provisions were outlined last week.

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The war tax bill prepared by the Republican members of the Ways and Means Com-

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mittee, and introduced into the House of Representatives last Saturday by Chairman Dingley, proposes no changes whatever in the tariff. It is exclusively a bill for new or increased internal revenue taxes. The most important change made is the doubling of the tax on beer, from which $35,000,000 additional revenue is expected. Even at the new figure—$2 per barrel—the tax on beer will be much lighter than the tax on the alcohol in spirits, and there is no ground upon which the brewers can protest against the justice of the increase. The other important change in existing taxes is the heavy increase in the excise duties on tobacco, cigars, and dealers therein. From these changes $25,000,000 additional revenue is anticipated. These new schedules for beer and tobacco are to go into effect the moment the bill receives the President's signature. The other important provisions of the measure relate to new taxes in the form of adhesive stamps upon certificates of stock and evidences of indebtedness, upon wills admitted to probate, and upon bank checks and telegrams. Certain unimportant taxes are also proposed upon telephone messages, mineral waters, and various proprietary articles, and upon vessels engaged in foreign trade. These entirely new taxes, from which over $30,000,000 revenue is expected, are to take effect on June 1 or July 1 if the bill becomes law. The tax upon bank checks does not apply to checks for less than $20; the tax on telegrams is but one cent on messages costing twenty-five cents or less, and three cents where the messages cost more. The taxes on documents admitted to probate increase, as they should, with the value of the estate, and amount to a very slight tax—about one-fiftieth of one per cent.—upon inheritances.

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The taxes proposed are of a kind not to arouse party antagonism, as they conform to the Democratic theory that taxes should be levied for "revenue only." Democratic criticism of the schedules will probably relate exclusively to the omission of taxes on incomes or accumulated property. It is not expected, however, that the tax schedules of the measure just prepared will arouse serious antagonism. This will probably be confined to the provisions of the act relating to bond issues. These authorize the Administration to issue $500,000,000 of three per cent. coin bonds, payable in not less than ten or more than twenty years, and also $100,000,000 of three per cent. certificates of indebtedness. The opposition is likely to insist that the surplus created by the bond issues of the last Administration shall be used before any bonds are issued, and also that more non-interest-bearing Government notes shall be put in circulation to meet current expenses and prevent any fall in prices.

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The effect of the beginning of war on prices, though marked, is as yet hardly so great as was anticipated. Quotations for railway stocks and bonds—the most sensitive of markets—have declined only the average of half a dollar a share below the lowest point last month, while railway earnings are still encouraging, for the first half of April exceeding the corresponding period of last year by fifteen, and of 1892 by five pe. cent. Last week's bank clearings were a third larger than those for the same week in 1897, and a sixteenth larger than for the same week in 1892. Wheat advanced over seven cents in price last week; the exports are now three times as large as last year at this time. On Monday there was a further sharp advance. Corn has also advanced and shows increased exports. The price of cotton has now reached six and a half cents, the resumption of some of the largest mills in the North being a factor. Sales of wool are at a low ebb; it is reported that cancellations on woolen goods since the first of the year have amounted to one-quarter of the sales registered. On the other hand, the silk manufacture has never been so prosperous. Another industry also enjoying a greater demand than ever for finished products is that of boots and shoes. So far this year the production has been the largest yet known by ten per cent. Meanwhile the iron and steel industries are forging ahead at an unprecedented demand and an unprecedented production. Aside from our Government's commands, interesting recent orders have been those for locomotives for Japan and Egypt, steel rails for Siberia covering three hundred miles of track, and an astounding order from the Russian Government for two battle-ships, six cruisers, and a fleet of torpedo-boat destroyers. All of these boats are to be delivered fully armored; they will carry the heaviest batteries of any craft of their kind. The probability of a war loan, which would add largely to the supply of Government bonds seeking purchasers, has

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of course lowered the price of outstanding issues, but the war's most evident effect has not been upon our own but upon the enemy's industries and securities. While since February 15 our Government fours have fallen from 129 to 117, Spanish fours have fallen from 62 to 30. There has also been a great rush by Spaniards to headquarters to exchange paper money for coin, and the already existing premium on gold has increased.

The expression of patriotism from the women of the country is what was expected. The women in several cities organized weeks ago, forming auxiliary corps to make comforts for the soldiers going to the war. These auxiliaries are independent, being formed without any immediate connection with regiments, and others are formed connected semi-officially with companies and regiments of the National Guard. The volunteer nurses and the honorary members of the Red Cross have been receiving instruction at the hospital for several days. A detachment of the nurses of this Society sailed for Cuba on the Texas last Saturday, and another detachment will sail later. The nurses of the Red Cross Society and others who maintain an independent organization will not be governed by the Surgeon-General's ultimatum that the Government will not accept the services of any nurse who has not had yellow fever or passed through one or more epidemics of that disease. In the judgment of the Surgeon-General it would be adding burdens and making more demands on the hospital resources of the Government in Cuba and Key West to send out nurses who are not immune. The male nurses who meet the Government requirements will be the only Government nurses sent out at present. This decision, recently made, will change the character of the services to be rendered to the soldiers and sailors by the volunteer women nurses who have expressed their determination to serve in this war, but it will not lessen their enthusiasm. The women's patriotic societies are organizing and holding meetings several times each week.

The Republican primaries in Pennsylvania continue to result in victories for Senator Quay. The attitude which he assumed in the Senate in favor of the recognition of the Cuban patriots in a marked degree commended itself to the rank and file of his party, and the introduction of this National issue into the State campaign is recognized by Senator Quay as a strong factor in his favor. That it should turn the attention of the voters from questions of State corruption to those of National policy was, of course, a foregone conclusion. Nevertheless Mr. Wanamaker continues to expose the corruption of the State Administration in a way that cannot soon be forgotten. Unfortunately, however, the newspapers outside of the Philadelphia shopping districts are, as a rule, so completely under the control of the machine that news unfavorable to it cannot reach great bodies of voters. Indeed, one of the most important public services that Mr. Wanamaker has recently rendered has been his exposure of the power of the machine and the corporate interests allied with it to keep the newspapers from printing the news. "There was a time," said Mr. Wanamaker in his speech at Bellefonte, "when we could boast of a free press; but to-day in Pennsylvania, to a great extent, it exists only in name." In the first place, he went on to say, the army of correspondents is generally "hypnotized by the machine," and gathers or manufactures only news favorable to it. In the next place, the news that gets safely through the sieves of the correspondents must be resifted by the news service, where machine retainers are secretly planted upon the management. Finally, when it reaches the newspaper offices, it is frequently subjected to the discriminating revision and exposition of editors whose political influence would be lessened if they printed facts detrimental to the machine. As an illustration of the way in which newspapers reject news, Mr. Wanamaker cited the fact that on April 4 Senator Quay moved an amendment to the Sundry Civil Appropriation Bill to the effect that the Government should purchase for $650,000 a Washington building, alleged to be the property of ex-Senator Cameron and to be worth at the highest estimate not more than $400,000. The proposition, said Mr. Wanamaker, was so monstrous that the overcharge was attacked in spite of Senator Quay's appeal to his colleagues to support the amendment on ground of Senatorial courtesy toward Mr. Cameron, and the amendment received only fourteen votes. "But," Mr. Wanamaker concluded, "the newspapers could see nothing of interest to their readers

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in Pennsylvania in this assault upon the United States Treasury."

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In spite of the reform victory in the recent Aldermanic elections in Chicago, "the gang" has again organized the Council. The reformers among the Democrats joined with the reformers among the Republicans to distribute the committee chairmanships upon a non-partisan basis; but four Democrats elected as reformers refused to support this arrangement, and five Republicans chose to support the partisan Democratic slate made up by Alderman Powers rather than the non-partisan ticket which gave several chairmanships to Republicans. Needless to say, these five Republican Aldermen were well taken care of—all receiving places on the important committees. The committee lists arranged by Powers and indorsed by the Democrats who entered the party caucus were ratified by a vote of 38 to 30. The committees whose action is of importance to the public and to the corporations are all in the hands of the gang. Powers himself remains at the head of the Finance Committee, having among his associates three other saloon-keepers of the most disreputable sort. The ablest and most trusted men in the Council have, as a rule, been concentrated in the committee on the naming of streets. The Chicago "Times-Herald," however, states that the defeat for the reformers is not so bad as it seems upon the surface. A majority of eight is much the smallest the gang has had for years, and is utterly insufficient to pass street railway and other "boodle" ordinances over Mayor Harrison's veto. Apart from this, furthermore, Powers had an unusual leverage in the recent contest through his ability to appeal to Democrats as Democrats for partisan use of the party's recent victory. Several Democrats who entered the party caucus, it thinks, will stand with the Mayor rather than with Powers upon questions affecting public franchises. Nevertheless, the result is a serious setback to the cause of municipal reform, and illustrates again the fact that in reformers loyalty to principle must be stronger than loyalty to party organization, or the reform movement will have no virility and no real value.

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Apart from the ovations which Mr. Bryan has been receiving on his trip East—culminating in the gathering at Boston of seventeen thousand Democrats, including Mayor Quincy and the conservatives as well as George Fred Williams and the radicals—the only important news relating to National politics is the progress of the campaign in Oregon. The election in that State is to take place the first Monday in June, and Congressmen as well as State officers are to be chosen. Two years ago Republican Congressmen were elected in both districts by small majorities over the Populists, while the anti-fusion or anti-silver Democrats ran separate tickets. In the Presidential election the contest was again very close, and the silver forces asserted that their defeat was due to the popularity of protection among the wool-growers rather than to the unpopularity of free coinage. The contest this year would under any circumstances be somewhat uncertain, and the uncertainties have been increased by the factional contests which have developed in both parties. Two years ago, it will be recalled, United States Senator Mitchell was a candidate for election, and conducted his canvass as an advocate of the free coinage of silver. When the Legislature assembled, some of the anti-silver and anti-Mitchell Republicans refused to join in organizing one of the branches, and thus kept any Senator from being elected. The bitterness within the party caused by this action survives in the present campaign. Some of the Mitchell Republicans have bolted from their party and joined the fusion Populists and Democrats in nominating a People's-Democratic-Silver-Republican ticket. Still others have joined with the radical or anti-fusion Populists in nominating a third ticket, which is also supported by one division of the Prohibitionists. There are also two other tickets in the field, supported respectively by the regular Prohibitionists and the Socialists. The campaign is being fought with the greatest vigor, because the result in Oregon is expected to influence the Congressional elections in the rest of the country in the autumn. Nevertheless, the situation is so complicated that only a dispassionate examination of the vote for all the tickets will indicate the general drift of opinion among voters.

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The rumors of the death of General Crespo, ex-President of Venezuela, are confirmed by recent intelligence. The battle in which he was shot took place about 150 miles south of Caracas, in the mountain region. The

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insurgents under General Hernandez made a strong fight, and that leader is also reported as slain, as well as his more famous antagonist, Crespo. President Andrade, of Venezuela, announces that the result of this battle will be the complete defeat of the insurgents and the pacification of the country. General Crespo was President from 1884 to 1886, then became a revolutionist, fled to the United States, but in 1892 was allowed to return to Venezuela. When the struggle between Blanco and Palazio, on the one side, and, on the other, the conservatives (which in South American Republics generally means those who have lately held office), sprang up, Crespo took up arms against the former, drove them from power, became provisional President, and in 1894 was formally elected for a four years' term. Strange to say, he served out his term safely, and when Andrade was elected became General-in-Chief of the army. It was under Crespo's administration that the British Guiana dispute was pushed to the point where President Cleveland found it desirable for the United States to interfere. This reminds us that the world has heard little of late of the Anglo-Venezuelan arbitration. Presumably it is proceeding with the slowness perhaps required by the extremely complicated evidence as to the opposing claims. General Crespo was of mixed Spanish and Indian blood, and was about fifty-four or fifty-five years old.

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Mr. George Parsons Lathrop, who died in this city, after a brief illness, on Tuesday of last week, was a versatile and accomplished writer, who had tried many kinds of literary work and had shown many kinds of ability. Born in the Sandwich Islands, where his father was acting as United States Consul; completing his more advanced education in Dresden and at Columbia University, Mr. Lathrop married Miss Rose Hawthorne in 1871. His knowledge of the foremost of American writers was made more close and intimate by long residence at Hawthorne's old home, the Wayside, in Concord. The "Study of Hawthorne" was one fruit of this association with the traditions and family of the author of "The Scarlet Letter." For a number of years past Mr. Lathrop had lived in New London and New York. His name appears on the title-pages of several volumes of verse; his stories, "The Echo of Passion," "Newport," "In the Distance," and "Did He Kill Him?" found many appreciative readers, although novel-writing was not his best line of work. His sketches of travel were fresh and picturesque, and his critical writing was often of a high order of excellence. He was a man of great industry, and was deeply interested in the dignity and welfare of his profession. He put a great deal of work into the organization of the Copyright League, and was of great service in securing the passage of the Copyright Bill through Congress. He was an ardent lover of the fine arts; a contributor to some of the best newspapers; he filled, at times, editorial positions of importance; and he was a very interesting talker.

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The relative merits of ordinary contract labor and resident day labor have been studied for four years at Brockton, Mass., in connection with the construction of city sewers, and the last annual report of the City Engineer, Mr. F. H. Snow, gives the details of the study and the conclusions reached. The city, it should be said, had previously adopted the policy of itself furnishing those materials the character of which might tempt contractors to substitute inferior grades where the best qualities are necessary for good work. The question at Brockton, therefore, between contract labor and city labor excluded the question of sham work, which usually constitutes the worst feature of the contract system. There would have been little danger of such work if the city had chosen to give over to contractors the hiring of the labor. Under the contract system Italians have been employed at an average of $1.40 for a day of ten hours, and under the system of city labor only residents are engaged, at $2 for a day of nine hours. These rates apply, in each case, only to the common laborers, employed in such work as digging trenches. As to the cost of such labor under the two systems the City Engineer makes the following dispassionate statement:

> Many claim that the better-paid man, being better fed, more intelligent, and of better physique, can do more work. It must be borne in mind, however, that where intelligent work is required we hire [other] men to do it. Our experience has not led us to conclude from the figures on sewers that the better-paid common laborer does any more work, although we have no doubt that, in case of great emergency, he would be able to. The fact that contractors hire Italians almost exclusively for this class of work is pretty conclusive evidence that it is *cheaper*. From our experience, we cannot take the stand that city labor is

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cheaper on first cost. For the benefit of other places, it should be stated that many of Brockton's laborers are well-to-do and respected citizens; their children have graduated from the high school, and are occupying respected positions in the community. It is a matter of local pride with a majority of all classes that the laborers are paid what is termed a living wage. The issue has been fairly met and settled by this department, not upon the assumption that city labor is cheaper, but upon the broader basis of sound public policy.

Other reasons given by Mr. Snow for the employment of city labor, reasons which tend to offset its increased cost, are that it enables the city to have always at its command men trained for the work to be done; that it precludes lawsuits brought by contractors; that it reduces, although perhaps but slightly, engineering fees; and that it "probably tends to obviate the necessity of charitable disbursements." Taking everything together, he finds that the financial difference between the two systems is relatively inconsiderable, and that the social and moral well-being of Brockton is promoted by employing the kind of men it desires as citizens.

During the past week two events have been of particular moment to all interested in forestry. One was the appointment by the Trustees of Cornell University of Dr. B. E. Fernow as Director of the New York State College of Forestry. Dr. Fernow has accepted the appointment, and his acceptance is regarded as assuring the success of the experiment authorized by the New York State Legislature and placed under the control of Cornell University. Dr. Fernow's pre-eminence among forestry experts is well known. The other event was the memorial from the American Forestry Association to the conferees on the Sundry Civil Bill to nonconcur in the amendment suspending President Cleveland's orders. Those orders were proclaimed in February, 1897, and established forest reservations in South Dakota, Wyoming, Utah, Montana, Idaho, and Washington, embracing in the aggregate about twenty million acres of land. We have already chronicled the efforts made to overcome the effect of these orders. The present amendment declares that the lands shall be restored to the public domain, the same as if the orders had not been issued. It is also provided that the act authorizing the settler or owner of land included within the limits of a reservation to select other land, in lieu thereof, shall be extended and made applicable to any State or Territory to which public lands are reserved for the use of schools, colleges, or other purposes, wherever such lands are included within any forest reservation; "and other public lands of equal area are hereby appropriated and granted, and may be selected by such State or Territory in lieu of such lands so included within such forest reservations." The Forestry Association calls attention to the fact that, while the President may re-establish forest reservations, it seems improbable that he would feel warranted in doing so in the face of the unconditional nullification contemplated by the Senate amendment. The policy of forest reservation has been generally approved by the people. Any objection to the later reservations seems to lie mainly against the manner in which they were established. However as the memorial well adds, it does not appear reasonable to destroy the whole beneficent result of an action merely in order to effect changes in the definition of boundaries tentatively given, and for the benefit of part of the people.

As is well known, the management of the National Observatory is in charge of the United States Navy. The Observatory is administered as a naval station. The New York "Tribune" gives some good reasons why this management should be changed. For instance, the requirements of the naval profession are now so exacting that the naval officer can no longer become an expert in subjects outside his profession. On the other hand, astronomy has become so complex that no one can pursue it with success who does not make it his only calling. It is unjust to the fame of our naval officers, as the "Tribune" well says, to saddle them with such a responsibility as they are now bearing in trying to run one of the greatest observatories in the world. They would, indeed, gain in public esteem by declining to bear the burden longer. At present the Observatory is in a paralytic condition, if we may believe the "Tribune's" account. This would indicate, not only that the men in charge "seem to have no problem before them which the costly and complicated machinery will enable them to attack with success;" it would also indicate that there are no branches of astronomy not properly provided for by our universities.

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In War

In war there are a few things with which the country can well dispense; it has no need of them and no use for them.

It can dispense with idle and malicious charges against the President; charges of cowardice, procrastination, and sensitiveness to the influence of Wall Street: charges which nobody believes and which are too cheap and transparent for political use. The Senators and Representatives who are disposed to smirch and embarrass the President will do well to remember that in great crises popular sympathy goes with the Executive who is charged with heavy responsibilities, rather than with fault-finders in the legislative body who are likely to be "invincible in peace and invisible in war." Moreover, the country has not forgotten the unpatriotic criticism of Mr. Lincoln by Congressmen who had not even a rudimentary idea of his greatness and of his burdens.

The country can dispense with the military advice and services of politicians who make heroic speeches but always remain out of fire, and who valiantly direct military operations from the extreme rear and in entire ignorance of the rudiments of military science. The military departments will direct war, if war comes; let the politicians attend to their own affairs.

The country can dispense with inflammatory oratory. It goes to war with extreme reluctance and with hatred of the barbarous method of settling disputes deep in its heart. It goes to war with sad deliberation and in a judicial spirit. It is in no mood for buncombe of any kind. The business in hand is serious, and needs serious, dispassionate, clear-headed methods. Let us have an end of windy declamation.

The country would gladly dispense with the sordid yellow journalism which welcomes the most appalling national disasters for the sake of selling extras; but since it cannot at once rid itself of this cheap and vulgar travesty of true journalism, let it be the business of all decent people to discountenance, by word and deed, these base corrupters of the people. The irresponsible yellow journal will revel in abuse of every leader, at home or in the field, who does not move at once and keep moving it will denounce the President whenever he shows wisdom and caution; it will shriek with rage whenever a resolute commander ignores its advice; and, in case of disaster, it will show itself the moral coward it is. In due time the yellow journal will run its course, like all other forms of moral disease. To turn the most sacred or awful occasions into opportunities for making money is the sole purpose of yellow journalism. It is the duty of all patriotic men to defeat that purpose.

Prohibition in Canada

In Canada, as in the United States, the politicians seem to be much more conservative upon the temperance question than the general body of the people. The last Conservative Ministry disappointed the temperance element among its supporters by appointing a Commission to postpone action instead of bringing forward such measures as the majority of the people clearly demanded. The present Liberal Ministry is proving equally disappointing. The Liberal party is pre-eminently the anti-saloon party, and the Liberal platform in the last general election distinctly demanded a Dominion plebiscite "on the question of prohibition." When the party was successful, the overwhelming majority of Liberals looked forward to an early election at which they could demonstrate that the temperance sentiment of the Dominion was strong enough to enforce the most radical legislation. In May of last year, however, according to a recent letter from the Secretary of the Dominion Alliance to the Toronto "Globe," a delegation representing the liquor interests urged upon the Liberal leaders that the voters should not only be asked to register their desires respecting prohibition, but also their willingness or unwillingness to bear increased taxes if prohibition should make them necessary.

The temperance voters would consider this a betrayal of their faith by the Ministry. Secretary Spencer, of the Dominion Alliance, says very justly that the form of question proposed is as unfair to the prohibitionists as it would be unfair to the anti-prohibitionists if the Ministry required them, when voting against prohibition, to say that they were willing that intemperance and pauperism should continue unchecked. Without division the temperance people demand that the question shall be restored to the simple form originally proposed. If it is so restored, they expect a decided majority for prohibition in all the English-speaking provinces. The provincial plebiscites held within the last few

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years in Manitoba, Prince Edward Island, Ontario, and Nova Scotia have resulted in an aggregate vote of 266,000 for prohibition to 133,000 against it. Only phenomenal majorities against prohibition in French Quebec can outweigh the sentiment of the English provinces.

A Confusion of Terms

The March number of "Intelligence" contains an article by Swami Abhedananda on "The Attributes of God, and Man's Relation to Them." This article affords an interesting illustration of what seems to us to be a confusion of thought characteristic of Oriental philosophers when they attempt to deal with religious problems by logical processes. The author begins with the assertion that all peoples have the same conception of God:

> All Scriptures unanimously declare that God is Spirit; infinite, eternal, and unchangeable, true and one. If you ask a Christian, a Mohammedan, a Parsee, a Hindu, or a follower of any other sect or creed, what is his God, each one will quote passages from his Scriptures, giving this same answer as to what God is. The attributes of God are with each exactly the same. The Catholic priest who bows down before an image of Jesus and prays to him, burns incense, and lights candles, will give the same answer. A Protestant clergyman, who does not believe in any image, will give the same answer. There is no difference between the God of a Christian and that of a Mohammedan or Hindu, but still a Christian calls the Hindu and Mohammedan heathens, and they quarrel with one another; though they give the same attributes to God, their eyes are blinded with ignorance, superstition, bigotry, and fanaticism. They cannot see that everybody worships the same God.

From the assertion that all Scriptures unanimously declare that God is Spirit, infinite, eternal, and unchangeable, Swami Abhedananda passes by a curious confusion of thought to the conclusion that all religions are in their philosophy pantheistic:

> He is infinite. Let us understand clearly what this word "infinite" means. That which is not limited by time, space, and causation; that which has no other cause, is infinite. God is above time and space and all limitations that we can imagine. He is absolute. The infinite must be one; otherwise it is finite. If there be any other thing besides that infinite, then it is no longer infinite; it is limited by that thing, consequently it has become finite. If we admit that God is infinite and one, we deny the existence of any other thing besides God. If we say matter is separate from or outside of God, we have made God limited by that matter, we have made him finite, we have made him perishable. If we say, "I am separate from God," then our God is no longer infinite. Consequently, there is not a single particle of this universe which is separate from or outside of God, who is Infinite and One; every atom of my body, from the minutest to the biggest, from the lowest to the highest—*everything in this universe* is one with God, who is Infinite and One.

All that the reader has to do to detect this confusion of thought is to reduce Swami Abhedananda's statement to a syllogistic form. It will then read thus:

> God is the Infinite.
> The Infinite is the All.
> Therefore God is the All.

The argument would be just as logical, and somewhat simpler, if put thus:

> God is the All.
> Therefore God is the All.

The fundamental faith of the Christian is that God is Spirit; and that this Spirit is infinite in his attributes. He is omnipresent—that is, the Spirit is equally operative in al space; he is omniscient—that is, the knowledge of this Spirit extends to all subjects of knowledge; he is infinite in power—that is, his power dominates all forces; he is infinite in holiness, justice, goodness, and truth—that is, his moral qualities extend to and control all his actions. But Christians do not believe that God is *the* Infinite, if by *the* Infinite is meant the All. To affirm that God is a Spirit, infinite in certain attributes, and therefrom to draw the conclusion that God is also matter, is an extraordinary *non sequitur*.

Again: the fundamental faith of the Christian is that God is love; but God cannot be love unless there are persons whom he can love. It is, therefore, the fundamental postulate of Christian faith that God is a Person who can love, and that men are personalities, separate and apart from God, whom he can love and who can love him. If this is not true, then all their love for God and all his love for them would be only forms of self-love.

We do not here discuss the question whether the Christian or the Hindu is right. We do not here attempt to point out the moral consequences of their radical difference in belief, though we think those moral consequences are very great. All we desire here is to make clear to our readers the radical difference between the Hindu's and the Christian's conception of God. It is frequently said, by the advocates of the Vedantic philosophy, that one can be a Vedantist and at the same time a Christian. Doubtless he can be

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a Vedantist and exercise Christian virtues; but he cannot be a Vedantist and a Christian in his beliefs. They are mutually exclusive of each other. The Vedantist philosophy affirms that God is the All; there is no life, no personality, no matter, apart from him. Therefore he cannot love and he cannot be loved. The Christian philosophy denies that he is the All. It affirms that he is Spirit, and therefore apart from matter; it affirms that he is *a* Spirit, and therefore apart from the spirits to whom he has given life, who are his children, whom he loves, and who should love him. The difference between the doctrine that God is the All, and the doctrine that God is *in* all and *over* all, is a very radical difference.

Truth and Character

Men are vexed, says Goethe, at finding that truth is so simple. They should bear in mind that they have quite enough to do in applying it to their needs in practice. The chasm between the capital of truth in the world and the utilization of it is immense, and yet it is constantly ignored by those who affirm, either by words or by implication, that what the world needs is more truth, and that society has failed so far to attain its highest ends because it has not attained the highest truth. As a matter of fact, society has never yet lived up to the truth which it possesses. It has scarcely begun to draw in a practical way on the enormous accumulation of truth which has been bequeathed to it, and which it holds in trust for future generations. Nothing could be more irrational and superficial than the talk about the exhaustion of Christianity as a force in the world. As a matter of fact, the world has never yet tested Christianity except in the most imperfect and rudimentary way. It has no right to affirm what Christianity would do for society or with society, because it has never yet tried in any thorough and complete way to make society Christian in deed and in spirit. Society has never yet felt the influence of the tremendous forces which reside in Christianity, because it has never yet surrendered itself to those forces. In every community some men and some women have tried or are trying to shape themselves consciously and completely in harmony with the Christian ideal, but no Christian society in the true sense of the word has ever yet existed, and no man is in a position, therefore, to affirm that Christianity has failed in any particular. Very few men so incorporate truth into character as completely to test it. They open themselves to it in fortunate hours; they surrender their imaginations to it; they are moved by it at times to something approaching resolution; but they rarely persist in the patient process which slowly turns truth into moral power by incorporating it into character. Many men suppose that life is as complicated and difficult as they find it, because truth is so difficult of attainment. As a matter of fact, truth is always at hand and always simple. The difficulty does not lie in that direction; it lies in the other direction. Truth lies within the vision of any man, however limited his faculty; but character involves immense effort, and men grow perplexed and impatient, and imagine that what they need is more truth, when, as a matter of fact, their supreme need is more moral vitality. God has not spared the truth; the world is full of it. Man has never yet risen to a real conception of the capital of truth to which he has fallen heir, and has consequently failed to utilize it to the full.

An Anglo-American Alliance

When this war is over, it may be found that the most important result of it will prove to be, not the emancipation of Cuba, but the creation of a good understanding between England and the United States, leading eventually to a real and definite alliance between them in the interest of the world's civilization. The indications of a tendency in this direction in different influential quarters are numerous. They are afforded not only by newspaper reports of a kindly feeling in England toward the United States, and in the sympathetic and even enthusiastically friendly utterances of the English press, including such conservative organs as the London "Spectator" and the "Times," but in the utterances of men who are either official representatives of public sentiment as it already exists, or influential leaders in the formation of public sentiment, and this on both sides of the ocean. Prominent among these indications is the speech at the Easter Banquet at the Mansion House in London by our Minister to England, and the hearty response to it by the audience.

Speaking of the international relations

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between Great Britain and the United States, Colonel Hay said:

We are sometimes accused of looking after our own interests with a certain energy and pertinacity. I might say, in the spirit of pride rather than contrition, that it only shows what stock we are of. But this truth is incontestable, that for nearly three generations of men, and in spite of constant differences, there has been peace between us and friendly regard—a peace growing more firm and solid as the years go by, and a friendship which, I am sure, the vast majority of both peoples hope and trust may last forever. The good understanding between us is based on something deeper than mere expediency. All who think cannot but see that there is a sanction, like that of religion, which binds us in partnership in the serious work of the world.

Whether we will or not, we are associated in that work by the very nature of things, and no man and no group of men can prevent it. We are bound by ties that we did not forge and that we cannot break. We are joint ministers in the same sacred mission of freedom and progress, charged with duties which we cannot evade, by the imposition of irresistible hands.

More explicit in its demand for such an alliance and in its definitions of the terms is the remarkable letter of Sir Frederick Pollock, Professor of Jurisprudence at the University of Oxford:

It would be a superfluous and left-handed compliment for England to offer assistance to the United States, but the time has arrived for an Anglo-American *entente* or alliance which would do away with any necessity for arbitration treaties. We are the other great power of the North American Continent, and if we rightly consider our position, we are equally concerned with the United States to forbid the interference of any foreign power in American affairs. The true keystone of an alliance would be, on the side of the United States, a frank recognition of our co-equal standing beyond the Atlantic in right of Canada, and our joint interest in excluding European complications from America. On our side should be understood, if not formally expressed, a readiness to support the Monroe Doctrine in conjunction with the United States by whatever means might be necessary or sufficient, and against all comers. Such an alliance would make wholly for peace, and, within its legitimate purposes, would be irresistible; but if offense did come, the first shotted guns fired by the combined Anglo-American fleet might be the beginning of more ends than the objectors contemplated.

The "good understanding" which must precede and prepare for such an alliance has already had official recognition on both sides of the Atlantic.

In England Mr. Balfour, in the House of Commons, several weeks ago urged co-operation between England and America, expressing in emphatic terms the desire of the Government to "build up in Europe and not least in America a body of public and international influence, which will do more than any hasty action which we could take at the present moment" to insure the success of the policy of the open door and free commerce for the whole world in China. In this country President McKinley, in an interview cabled from Washington by correspondents both of the London "Times" and the London "Mail," said: "Not the Government alone, but the whole Nation, feel most deeply the good will sent to them across the sea." The interviewer adds that he concluded impressively, "Nor will they forget."

Only less significant is an article in the "Atlantic Monthly" by our late Secretary of State, Richard Olney, being the address recently delivered by him at Harvard College on "International Isolation of the United States." In this address he both protests vigorously and effectively against the policy of isolation, and shews, we think conclusively, that Washington's Farewell Address furnishes no argument against an Anglo-American Understanding, if not an Anglo-American Alliance. We print some extracts from this portion of his address:

The rule of international isolation for America was formulated by Washington, was embalmed in the earnest and solemn periods of the Farewell Address, and has come down to succeeding generations with all the immense prestige attaching to the injunctions of the Father of his Country and of the statesmen and soldiers who, having first aided him to free the people of thirteen independent communities, then joined him in the even greater task of welding the incoherent mass into one united nation. The Washington rule, in the sense in which it has been commonly understood and actually applied, could hardly have been adhered to more faithfully if it had formed part of the text of the Constitution.

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What is it that these utterances enjoin us not to do? What rule of abstinence do they lay down for this country? The rule is stated with entire explicitness. It is that this country shall not participate in the ordinary vicissitudes of European politics, and shall not make a permanent alliance with any foreign power. It is coupled with the express declaration that extraordinary emergencies may arise to which the rule does not apply, and that when they do arise temporary alliances with foreign powers may be properly resorted to. Further, not only are proper exceptions to the rule explicitly recognized, but its author, with characteristic caution and wisdom, carefully limits the field which it covers by bounds which in practice are either accidentally or intentionally disregarded.

Mr. Olney gives some illustrations of such exceptions, and from them educes the general

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rule that "if the Government can do its duty with an ally, where it must fail without, and even if it can more securely and efficiently do that duty with an ally than it can without, it would be not merely folly, but recreancy as well, not to make the alliance." In what direction we are to look for such an alliance, if not immediately, certainly in the near future, Mr. Olney makes clear:

If we shall sooner or later—and we certainly shall—shake off the spell of the Washington legend and cease to act the rôle of a sort of international recluse, it will not follow that formal alliances with other nations for permanent or even temporary purposes will soon or often be found expedient. On the other hand, with which of them we shall as a rule practically co-operate cannot be doubtful. From the point of view of our material interests alone, our best friend as well as most formidable foe is that world-wide empire whose navies rule the seas and which on our northern frontier controls a dominion itself imperial in extent and capabilities. There is the same result if we consider the present crying need of our commercial interests.

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But our material interests only point in the same direction as considerations of a higher and less selfish character. There is a patriotism of race as well as of country, and the Anglo-American is as little likely to be indifferent to the one as to the other. Family quarrels there have been heretofore and doubtless will be again, and the two peoples, at the safe distance which the broad Atlantic interposes, take with each other liberties of speech which only the fondest and dearest relatives indulge in. Nevertheless, that they would be found standing together against any alien foe by whom either was menaced with destruction or irreparable calamity, it is not permissible to doubt. Nothing less could be expected of the close community between them in origin, speech, thought, literature, institutions, ideals.

Lyman Abbott contributes contemporaneously to the May "North American Review" an article on "The Basis of an Anglo-American Alliance," extracts from which we are permitted by that Review to give our readers in advance of the publication of the article. It might almost have been based on Mr. Olney's more specific and more historical article in the "Atlantic Monthly."

The time has therefore passed when the United States can say, "We are sufficient unto ourselves, we will go our way; the rest of the world may go its way." The question is not, "Shall we avoid entangling alliances?" We are entangled with all the nations of the globe: by commerce, by manufactures, by race and religious affiliations, by popular and political sympathies. The question for us to determine is not whether we shall live and work in fellowship with European nations, but whether we shall choose our fellowship with wise judgment and definite purpose, or whether we shall allow ourselves to drift into such fellowships as political accident or the changing incidents of human history may direct.

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It is for this reason I urge the establishment of a good understanding between the United States and England, in the hope that in time it will grow to a more formal alliance—civic, commercial, and industrial, rather than naval or military—and yet an alliance that will make us, for the purposes of our international life, one people, though not politically one nation.

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It is true that in a sense the United States is neither a Christian nor an Anglo-Saxon nation. It is not officially Christian, if thereby is meant a nation which gives political or financial advantage to one religion over another. It is not Anglo-Saxon, if thereby is meant a nation which sets itself to confer political power upon one race over another. But though it is officially neither Christian nor Anglo-Saxon, it is practically both. Its ethical standards are not those of Mohammedanism or Confucianism, but those of Christianity. Its ruling force in the country, educational, political, and on the whole commercial, is not Celtic, nor Sclavic, nor Semitic, nor African, nor Mongolian, but Anglo-Saxon. Thus in its religious spirit, though not altogether in its religious institutions, in its practical leadership, though not in the constituent elements of its population, and in its national history and the genesis of its political institutions, the United States is of kin to Great Britain. The two represent the same essential political ideals—they are both democratic; they both represent the same ethical ideals—they are Christian; and they both represent the same race leadership—they are Anglo-Saxon.

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It [an Anglo-American Alliance] would create a new confederation based on principles and ideas, not on tradition, and bounded by the possibilities of human development, not by geographical lines. It would give a new significance to the motto *E Pluribus Unum*, and would create a new United States of the World, of which the United States of America would be a component part. Who can measure the advantage to liberty, to democracy, to popular rights and popular intelligence, to human progress, to a free and practical Christianity, which such an alliance would bring with it? Invincible against enemies, illimitable in influence, at once inspiring and restraining each other, these two nations, embodying the energy, the enterprise, and the conscience of the Anglo-Saxon race, would by the mere fact of their co-operation produce a result in human history which would surpass all that present imagination can conceive or present hope anticipate.

These extracts are sufficient to call our readers' attention to the two articles in the "Atlantic" and "North American" respectively, and to give some suggestion of one of the deeper currents of our time, likely to be overlooked in the less important but more turbulent events of the current week.

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Municipal Activities in Germany

By Frank S. Hoffman

WE often speak of the old and overcrowded cities of Europe as though they were at least at a standstill and had little or nothing of the progressive spirit of the New World. As a matter of fact, one sees now so few indications of antiquity in some of them that I fear before another generation passes away one will see of it almost nothing at all. In many German cities acres upon acres of densely populated areas have been demolished by the Government in making way for wide streets and stately buildings. Hamburg, since its terrible experience with the cholera, has been transformed æsthetically. It has grown faster than Boston and it is "more attractive than Paris." Cologne has nearly doubled in population during the last ten years. Berlin was smaller than Philadelphia in 1860; now it is half a million larger. Other German cities have kept pace with our own—always excepting Chicago.

A German city is governed by a Bürgermeister and a Stadtrath, or, as we should say, a Mayor and City Council. The members of the Council are elected usually for six years. They are elected in different ways, but in general the Berlin system prevails. The voters of each district are listed in the order of the sums they pay for taxes. Then they are divided up into three groups, each of which has paid one-third of the entire amount of the tax. Each one of these groups then selects a member of the Council. In the city of Essen, where the Krupp gunworks are, it recently happened that four voters were in the first group, 353 in the second, and 12,197 in the third, and they each selected their member of the Council.

It is an honor in Germany to be elected to the Gemeinde or Stadtrath, and the title is much coveted by scholars and professional men as well as merchants and other men of affairs. In Berlin several of the university professors are on the Council among them the celebrated Professor Virchow. No salaries are paid to the Councilors, and a penalty is attached to a refusal to serve, although there is no occasion to inflict it. The Council selects the Mayor. It designates the Mayor's expert associates, who are the heads of the various departments; raises the means for carrying on the government, and represents in general the standards and aspirations of the community—the whole authority of the community being in its hands.

The Mayor of a German city is the most highly trained expert in municipal affairs that can be secured. He is sometimes selected because of his success in managing other smaller cities. A Mayor expects to hold his office for life, as do also his expert associates. The salary of a Mayor varies from $7,500, as in Berlin, down to about $2,500. There is no lack of excellent material, and the position is much sought after for the social eminence it gives its possessor.

The Mayor and the Council attend to almost everything. The German conception of city government recognizes no limit whatever to its functions. To the German mind a municipality is a great family. It organizes for business and social ends, and the government it selects is the means for the accomplishment of those ends. It is bound to do everything it can to promote the welfare of its members. For this reason it does not hesitate to engage in any kind of business in which the public have a direct interest.

Of course it provides for education, and education includes technical education. Besides the schools for architecture and commerce and similar pursuits, there are in Prussia alone thirty-five schools for painters and decorators, nine for shoemakers, twenty for bakers, six for butchers, and so on. The editor of a well-known London paper, in commenting recently on some of these facts, concluded his article by saying: "What other nations have to fear is not the military strength of Germany, but its industrial development. Its technical schools are turning out a magnificent industrial army, and in this sphere of knowledge the countries that compete with it must quickly improve their skill if they are not to see the decline of their prosperity."

The theater also is universally regarded as a necessary part of the educational system of the country. There is no doubt in my mind that it exercises a strong humanizing and refining influence on all classes.

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Many of the principal cities and towns of Germany have taken the management of the theater into their own hands and determined to conduct it independently of the one supreme aim of making money. The same may be said of the German opera. The works of such master minds as Beethoven, Mozart, Gounod, and Wagner, to say nothing of lesser lights, may be heard every year in all the principal German cities for fifty to seventy-five cents an evening, when in New York or Boston one would have to pay two dollars or two and a half to do so with similar comfort. There are over two hundred subsidized theaters in the country. The performers are often hired for a term of years and not merely for the occasion. This fact accounts largely for their superior character and social position in the community.

Only the elementary schools are free in Germany, and in some parts of the country even in these a small tuition is required. Nowhere do they have free books. Every scholar is thoroughly trained in music, consequently everybody sings, from the Kaiser down to the humblest peasant. In all gatherings of the people, great or small, singing is always a chief feature, and everybody joins in it, from the oldest to the youngest. No teacher can get a position in Germany, I am told, who is unable to sing and play on an organ or piano.

Almost all German cities now own and operate their own water-works, which usually yield from ten to fifteen per cent. annual profit. About two-thirds of the larger German cities own and operate their gas-works; and one city at least, Berlin, has succeeded in making its drainage system, which is probably the best in the world, a self-supporting and profitable investment. The sewage-farms supported by it, which cost the city some thirty million marks, will in a short time earn money enough to pay back all that has been invested in them, and then yield to the city a large annual profit.

Within the last fifteen or twenty years nearly all of the central streets of the leading German cities have been furnished with smooth new pavements, and are thoroughly cleaned once every twenty-four hours at least, in the night or early morning. The prevailing practice is to make the removal of garbage also a municipal function.

Street railways have not yet, perhaps, reached the high degree of development that they have attained here. But even when the street franchises have been temporarily sold to private companies, city supervision extends even to such details as the fixing of fares and the frequency of service. One can ride a moderate distance on any of them for 2½ cents, and in some places school-children ride for one-third the ordinary fare.

All careful students of modern life in cities are agreed that the housing of the poor presents one of the most serious and difficult problems of our time. In many German cities it is required that one-third of every building lot shall be left unbuilt as space for air and light. Also that no apartment shall be used for human occupancy containing less than a prescribed minimum of cubic space for each individual or lacking the required provision for light, heat, and ventilation.

The whole present and prospective area of Greater Berlin is laid out in districts, each of which has already had prescribed for it the kind and character of the houses that may be erected in them. For example, in one district detached villas must be constructed if the lots are to be built on at all, and these must be of a certain size and general character. Albert Shaw, in commenting on some of these and similar regulations in his recent invaluable work on "Municipal Government in Continental Europe," well remarks: "The pretense that private ownership of land carries with it any absolute right to disregard general interest is baneful heresy that is not to be tolerated when it asserts its impudent claims."

Besides these ways of attending to the comfort and health of the public, most of the German cities have established great hospitals for the treatment of infectious and contagious diseases. Under the guidance of Professor Virchow as a member of the municipal government, Berlin can now defy cholera; such diseases as typhoid fever and smallpox are fast approaching the point of extermination.

It is also the policy of German cities to bring under strict governmental supervision all articles of ordinary diet. This is especially true of the meat supply. Almost everywhere the meat must be slaughtered under municipal auspices, and public inspectors are constantly going from shop to shop where it is being offered to the public. It may fairly be said that adulterated foods do not exist in Germany. The law provides that even those who are ignorant of their nature

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shall be liable to fine and imprisonment if they attempt to expose them for sale. And this is done when the adulteration of food is rampant in nearly all other civilized lands. England obtains an annual revenue of nearly a million and a quarter dollars from the taxation of patent medicines. Prussia either forbids their sale altogether or makes known their worthlessness to the public by officially proclaiming their contents under some such heading as "Warning against patent medicines," in posters about the town and in the daily papers.

Beyond all question, the care of the poor and distressed in the cities of Germany is superbly managed. The policy is one and the same throughout the Empire, but the carrying out of the policy is chiefly in the hands of the municipalities. And they work together in complete accord. Of course there is in every city a general department of poor relief with its specialists and general advisers, but there is also a system of local committees which assist in the work. Berlin has 250 of these committees, as the city is divided into that number of districts for the purpose. Each committee consists of about ten members who reside in the district, a member of the City Council and the city physician for that district being members of it ex officio. No man in Germany would think of declining to serve on this committee. He regards it as a great advertisement of his good standing in the community and his intimate relations with the Government.

But it is the German ideal, at least, to abolish poverty. Germans think the present policy of the Government will ultimately lead to it. For this reason they have inaugurated a system of municipal insurance against sickness, loss of employment, and old age.

The German cities also do all they can to encourage small wage-earners and protect those in temporary distress. To this end they have established a system of municipal savings-banks and municipal pawnshops. The Berlin savings-bank system has more than four hundred thousand such depositors. In Aachen (Aix-la-Chapelle) it is said that almost every man, woman, and child has a bank-book. These banks pay about three per cent. interest on their deposits, and it is paid with the greatest regularity, as the funds are usually invested in government securities of some sort. Many such cities as Dresden, Munich, etc., have been engaged in the pawnshop business for over a century, and experience has shown this to be of the greatest practical benefit to the poor. The rates are usually two per cent. a month on small sums, and one per cent. on amounts over seven or eight dollars.

Perhaps the most noticeable of the many spheres of activity of a typical German city are its public parks and playgrounds. Berlin has about eighty such places open to the general public, Dresden thirty-five, Chemnitz twenty-four, and so on. Heidelberg, a city of about thirty thousand inhabitants, has over five thousand acres of parks and woodland under its ownership and control. Most of this area is, of course, outside of the heart of the city, but it is laid out with fine walks and drives, with resting-places and good restaurants at short intervals, all under governmental control.

One will come far short of any adequate conception of the Germany of our day if he does not examine with care its system of civil service; and that means its whole system of appointment and promotion in a far greater field of activity than we ordinarily understand by the terms Church and State. It is a marvelous fact that in a country where almost everything of a public nature is conducted by the people as a body politic, requiring a vast horde of officials, appointments or promotions by favoritism or on any other basis than merit are comparatively unheard of.

Sonnet

By Frank W. Gunsaulus

O Life of life whose breath the tideless stream
Of stars obeys, soft flowing day and night,
Thou wast All-mighty in that touch so slight
It shivered not the thinnest wavering beam
Thrilling Thy way with diamond-pointed gleam
Through stubborn realms to work Thy way of light.
Yet to my spirit wanting finer sight
Appeared not then Thy Mightiness supreme.

Must I still see Thee move with galaxies
And mine eyes miss the going of Thy feet
On threads too weak to bear a dew-drop's stress?
My heart knows more; for Thou who freightest bees
With meadow-pollen borne on silky feet
Hast been Almighty in Thy tenderness.

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A Layman's View of the Sermon

By Mary A. Jordan

THERE is a growing feeling, expressed not long ago by a writer in The Outlook, that the church service does not hold the attention of church-goers as it once did, and that the sermon in particular is less attractive and less influential over conduct than it once was, or than it ought to be. I am not prepared to discuss the broad aspects of morality and sociology here involved. The facts may have been misstated or misinterpreted. I am inclined to think that they are often both misstated and misinterpreted, and that the prospect is by no means so discouraging as it appears to tired ministers and to church committees—all specialists in their way, and involved in the meshes of that curious fallacy by which the strongest supporters of division of labor fail to recognize or to welcome certain practical manifestations of their own doctrine. It is hard to see that a transfer of energy involves no necessary loss of force when one represents the aspect of power that is left behind. It is hard to draw the line between egotism and piety, when secretly one would like to have the whole crowd for witnesses of the particular race one happens to be running. But whether ministers and church committees are right or wrong in their feelings, whether their discouragement is rational or not, it exists; and with it a feeling, more or less clearly defined, that for some reason the sermon and the audience fail to connect. Various explanations are offered—in the growing preoccupation of the public with things of the world, in the chronic indifference of men and women to the spiritual side of life, in the alleged atrophy of the religious sense. On the other hand, reference is sometimes made, in quite other than the Apostolic sense, to what the Apostle called the foolishness of preaching. Much of this may be true, possibly all of it may be true at some times, but admitting so much is only admitting that sermonizers, and church-goers, and those who sit in the seat of the scorner at home, are fallible, human, and, after all, more alike than different in their ultimate characteristics. But while the ministers and the church committees state the grounds of their discouragement, the congregation is less often heard from. It usually contents itself with such expression of its mind as is involved in its bodily presence or absence. But I conceive that a brief statement of its real opinions and feelings and demands may serve a good end in bringing nearer together two classes of persons who at present, certainly, do not profess to understand one another.

And, first, the pew shares the discouragement of the pulpit at this unsatisfactory condition of things; and, having less adequate facilities for expressing its difficulties, misses the form of solution arising from full statement, and in this way often learns a grim patience that is mistaken for perfunctoriness, though it would be better described as acquiescence born of hope deferred. Now, what is it that the pew wants and does not always get in a sermon? Four things: the man behind the sermon, a plain man's knowledge of this world, a specialist's knowledge of the other world, a peremptory message. These four needs are seldom clearly or accurately stated even by those who feel them most keenly. They generally insist, on the one hand, that all they want is sincerity; on the other, that they must have good literature. A little inquiry shows that in both cases something more and something different from what has been said is really required. They both demand a natural, inevitable appearance of sincerity, and an appeal so efficient that it is a form of art, whether recognized as such or not. All hearers wish to be made to feel their own manhood, and the value of life and the importance of its problems, by a glimpse into the life of the man who stands as God's messenger before them. I said glimpse, but a glimpse does not satisfy them. They really demand a revelation, through a man's thoughts, of the highest and deepest realities of existence. Therefore they are impatient of set phrases and of anything that smacks of a performance. They find orderly and aggressively systematic presentation of truth running dangerously close to platitude, and they scorn it while they yawn. They find eccentric and brilliantly disorderly presentation of truth running dangerously close to vanity, and they scorn it while they smile. They ask for the bread of life, which is neither chemistry nor jewelry. In short, they wish a sermon that they cannot praise nor abuse without blas-

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phemy. They want a sermon such that they must try conclusions with the man behind it.

Next they insist upon such knowledge of the world they live in from the sermon that they may feel their kinship with the writer. A heaven and a hell unrelated to the intelligence that sins or triumphs in this present world would soon become meaningless, and so does the warning or proffered help of a man who takes a ghost's attitude towards breakfast, dinner, and tea, and the pocket-book and the polls. Yet official superiority here is fatal. A sermon that dictates or talks down to the audience, escapes sentence for bullying only by the indifference of the hearers. Sympathy, intelligence, power, acceptance of the same human limitations under which the rest of men work, are some of the qualities that here make a sermon tell. As one habitual sermon-hearer said to me, "I want to hear some things that I have known before, so as to find my way around."

Further, they ask—and few know how earnestly some of the apparently most indifferent desire this—an evidence of greater spirituality than their own. They ask, above everything else, that the reality of all the goodness and other-worldliness which they doubt, and wear their lives away in bitter lack of, shall be answered for by an attitude of personal conviction. To speak the things he knows, and to testify what he has seen of that other world which is at the very least a new dimension of this, and, at the most—who can say?—is what the pew demands of the preacher. If there be no life of the spirit into which our living death may be resurrected here and now, then we are indeed most miserable. The pew asks that the preacher shall never belittle his whole work by making a given effort seem less than the serious expression of his profound conviction. There should be no attorney-preaching, no ground-out sermons, if the pew is to be anything better than the stocks or a rocking-chair. And here is the place for the something new that every sermon ought to hold. Men who live in the spirit, who, in the strict sense of the word, are experts in the things touching on righteousness, can never be bankrupt of interest. The new light thrown by the world-old truth is what the pew seeks from generation to generation. There is a terrible logic occasionally employed by a delinquent rate-payer. "If the preacher has no deeper hold on the spiritual life than other men, and if his professional training gives him no obvious privileges in the divine administration, why shouldn't I take my chances with a lawyer who draws contracts, or a doctor who treats cancers, in benevolent agnosticism, or even with hypothetical reference to the glory of God?" The pew wants evidence of a vocation, a calling, and it wants it from the preacher himself. It asks for the same kind of evidence that it would accept from a man in the business of the world it knows so much more intimately and, it hopes, so much more sorrowfully. And it does not wish to see the minister figuratively hanging on the palings of the fence between his harvest field and the world's pleasure garden, casting envious glances across at what he may consider the broader prospect.

And, last, the pew demands that the sermon shall be a message. It is not enough that the sermon should be true in general. If no more than that, it will be efficient—in general. The hearer goes to church hoping that he may hear something that must be said then and there, lest the very stones cry out. He may be in these things too superstitious, but this is what he hopes. Of course he will resist the effort to convict him of sin, or of anything else, for that matter, involving change in his way of life, but all the same he hopes it may be accomplished. Creeds, programmes, he thinks he knows all about these, but reality under the shows of things, abiding happiness through the fleeting panorama of life, these he will gladly hear of.

And this grasping, exacting, intolerant soul in the pew—for he is all of these—undoubtedly often misses the very things he craves, in his inability to read the language of another struggling soul, even of the preacher's, in its effort at expression. The indirection he resents was not voluntary, but the effort, the painful striving, were, and the faith that keeps the soul of the preacher alive and working ought not to go for nothing, as it too often does, with the hearer. The worst, perhaps, is when the pew and the pulpit agree that there isn't much to be got out of sermons. Surely this must be because they are looking for the sermon in the wrong place. A sermon is not compassed by a good delivery, nor contained in a logically ordered discourse, nor identical with an original essay. It may be where the preacher cannot lift his eyes from his closely written pages, and it may be where there is not a scrap of paper or even ability to read the Bible text. As in the times long ago, there

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is now no open vision, but the pew still believes in its heart that there are men of God, and such it wishes to hear. To vary President Eliot's words, men still, as in 1630, wish to be taught their duty and to be urged to do it; they still wish their thoughts carried out of the monotonous round of their daily lives, beyond the sea, above the sky, to the dwelling-place of the Most High.

Finally, so far are the men who should be in the pews from indifference to the opinions of the pulpit that their greatest danger lies in fancying themselves despaired of and then allowing themselves to fall to the level of their own cheap estimate. A low standard of moral requirement is so easily translated into real unworthiness of life. From this, too, the sermon might have saved them.

Harriet Todd's Housewarming

By Mary Clarke Huntington

THE wooden rocker creaked dolorously with every swing, but Mrs. Greer was accustomed to the sound and would have missed it had it ceased. Her babies had been lulled to sleep by this same creak.

"It's fifteen years since I visited your Uncle Adoniram. Ted was beginnin' to walk, and Sammy and Willy were at high school—and such rampagin' fellows! It seemed as if your Aunt Letitia hadn't any government. 'Boys, boys,' she would say, 'can't you be a little less effervescent?' Then, like as not, one would catch her around the waist and give her a swing. I'd like to seen my James swingin' me."

Annie smiled. She could fancy her mother's look had such a thing been attempted.

"Yes, it's fifteen years since I visited your Uncle Adoniram, and when I think how we used to play around together I feel as if I must see him." She looked, through wire-screened windows, across meadows green with June, a retrospective softness growing in her cold eyes. "It don't seem more than yesterday since we were children."

A brisk step on the stone flagging made both women turn.

"If there isn't Harriet Todd!" Mrs. Greer got up to unhook the screen door, her face wrinkling into a smile.

"I'll be bumped if you don't have the worst way of lockin' folks out, Aunt Statty," cried the caller. She was about Mrs. Greer's age, with a short figure, which looked gaunter of outline for the straight-skirted, round-waisted dress, cut in the fashion of her girlhood and reaching a little above her shoe-tops. A child's plaid shawl was about her shoulders, and a battered black straw hat perched above iron-gray hair. "How d'ye do. Annie? Here, you Teaser! If you can't behave no better'n this before folks, I'll hitch you to the table laig."

The black-and-tan beagle hound was not to be subdued by this mild threat. He pulled his chain from his mistress's fingers, and, rattling it behind him along the bare floor, flew in a paroxysm of delight to Annie. But shrill command brought him back abjectly imploring.

"Teas-e-e-r! now I shall hitch you to the table laig, and don't you make no noise or I'll box your haid. Why, you act like you hadn't no bringin' up!" Teaser, lying upon his back with feet upheld in piteous humiliation, allowed himself to be chained to the table—under which he retreated with an air of having met his Waterloo. "Well, it's a long while sence I had a chance to drop in. And how be you, Aunt Statty?" There was no claim of relationship between the two, but Harriet Todd had nursed Mrs. Greer as many times as the latter had borne children; the five Greer babies had been dosed by her with catnip tea for stomach-ache, dandled upon her knees for sleeplessness, and she felt that the cuddling warmth of their little bald heads had given her the privilege of family friend. "And how be you, Annie? Always busy, ain't you? When you wasn't more'n eight days old I calculated you'd grow up industrious—you was so observin'. You'd twist your peepers around to see everything that was goin'."

This tribute to her infant intelligence was received with a smile that revealed unexpected dimples, and lustrous gray eyes under wonderfully long lashes. Her eyes and her smile were what made Annie Greer called pretty.

"Where be I stayin'? To Charley Darrell's. His wife has a girl—two weeks old. and the cutest critter! She's goin' to give me its picture soon as it's big enough to

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have some took." The rugged face assumed a gentleness which showed why it was that her services as nurse were so much required. Under emergency this loud-voiced, emphatic-mannered woman softened to the hush of the best-bred lady in the land, and there was not a doctor for miles around but looked upon her as authority in the sick-room. "If only I had some place to leave my things, instead of their bein' packed away in boxes around to folkses' attics, I'd be happy."

"It's too bad about your house bein' burnt three years ago," sympathized Mrs. Greer.

The reply question seemed irrelevant:

"What be you goin' to do with that little barn settin' out in the lane lot?"

Mrs. Greer looked back at her vaguely.

"I don't need it now the new barn is built, but it seems a pity for it to stand there and rot down. It was put on as an addition to the old barn, and the timbers are good."

"Want to sell it? 'Twould make me a nice little house. I know men who'd take it down, and move it, and put it up where my house was. Many's the time one or another of 'em has said, 'When you get the stuff to build with, Mis' Todd, it sha'n't cost you nothin' for work, Mis' Todd,' they've said. So, if you ain't wantin' too much, Aunt Statty, I'll buy."

Yankee shrewdness struggling with something else kept Mrs. Greer from replying at once. Her pale face, with its high cheek-bones and accentuated cheek-hollows, was noncommittal as she turned the mass of pods in her gingham apron to see whether by chance one was left unopened.

"Well, I don't know," she said, slowly. And then: "Harriet, you were good to me when Mr. Greer died last Christmas. I don't know what I should have done if you hadn't come and helped me through. I was worn out with bein' up nights. And you wouldn't let me pay you. Now if you'll come and stay two weeks with Annie while I visit Adoniram, you may have the barn."

Many people called Mrs. Greer "a dretful near woman," but Harriet Todd, who in the capacity of nurse knew the best and the worst of everybody in town, had discovered that a heart throbbed under her stiffness—this discovery being tempered by certainty that Aunt Statty disliked effusiveness. Now, after a pause for apparent reflection, she said merely:

"I guess we can make that arrangement go. Can't we, Annie?"

"Mother thinks I'm not old enough to be left alone," said Annie, rising to put the peas cooking. The corners of Mrs. Greer's mouth tightened disapprovingly.

"I think it wouldn't be just the thing. You know Will Freeman rented the farm last April, and he boards with us. Now, as it's hayin' time, he has three men—so there's considerable to do, you see."

"I see." Harriet stole a speculative glance at Annie, but her back was turned. "I'd forgot about Will Freeman bein' here. Well, Willy's a reel smart fellow, folks say—a reel likable fellow, too."

"M'm. We've liked him as a tenant so far. If it's decided you are to stay with Annie, I'll go next Monday. So you'll know when to come."

"All right. And I must be toddlin' on." However, she paused, holding the screen door a bit ajar and making Mrs. Greer nervously apprehensive of flies. "Annie, I'm tryin' to make a black kalliker with white dots onto it, but when I set down to sew I feel like I should fly. I guess I could finish it, though, if you'd help me out. How do I want it made? La! jest plain, with sensible sleeves. I don't care one mite about style." She laughed—a voluminous, pervasive laugh, which made the worn ostrich tips, set on each side of her hat like plumes on a hearse, shake again. "I've been trimmin' over this hat to-day—took me two hours. Charley Darrell's skim-milk calf reached in the wash-room door and eat all the wreath of pink roses off it. You Teaser! come along. I have to lug this dog by a chain wheresoever I go, or he'd be marvelin' all over town. Down, sir!" For Teaser was leaping up to bestow upon her a kiss of joy at his release. "Well, if I must lug you, jest be startin'. Good-by, Aunt Statty. Good-by, Annie."

The screen door swung to with a bang, as the fact that Teaser had to be lugged was demonstrated by his jerking his mistress over the sill. The two women in the kitchen heard the lively slap of following feet as he delightedly pulled her across the flagging—her last good-bys mingled with shrill threats to box his haid if he didn't stop marvelin' so when she was clean petered out a'ready, and she'd be bumped if she'd stan' it.

The rocker gave an explosive creak as Mrs. Greer got up.

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"Seven flies! But Harriet's real good-hearted."

Since Annie's recollection her mother had but once spent any time from home, and that was when she last visited this brother, Adoniram. Annie wore her hair braided down her back then, and her three sisters were girls at home, caring for the house, and for their father and Jimmy. She realized that this trip was being prompted by a feeling of unrest because of her father's death, and she, who had loved the quiet man with a deep, daughterly love, was touched at such an aspect in one whom she had grown to look upon as coldly self-contained.

Yet there was a delightful feeling that affairs were in her own hands as she watched the stage-wagon drive out of the yard, with her mother's black-robed figure turning to give final directions to Harriet Todd about using the lard in the tin pail under the north pantry window before beginning upon the panful in the west closet.

"Teaser!" Annie pulled the dog's soft ears, and he leapt about her until she stooped to engage in a frolic which loosened her hair and reddened her cheeks—lifting at a step upon the flagging, to find herself having played the child before Will Freeman, the young man tenant, who had come in from the field to grind his scythe.

But there was no disapproval in his eyes—instead an unconscious admiration, which amused her as much as the bashful awkwardness and dawning worship they sometimes had expressed before. She knew that, had her mother noticed certain signs and tokens, this visit would not have been made; and the knowledge lent a touch of mischief to her glance. Harriet Todd, noting the young man's expression, hurried into the house with the exclamation that them ginger-cakes was bakin' to sorry cinders—and the young people stood together in the maple shade.

"Mother is to be gone a fortnight."

He swayed toward her.

"A good deal might happen in a fortnight."

At which remark Annie also went in to see about the ginger-cakes.

For one of Mrs. Greer's weaknesses Harriet Todd felt supreme contempt—and that was her pride of blood. Mrs. Greer's ancestors had come over in the Mayflower, and she traced her pedigree far back in good old English stock. She liked to tell about Uncle So-and-So or Aunt This-and-That, who still had precious heirlooms in keeping, and about the grandfather, many greats removed, who was one of the judges to condemn Charles the First. At such recital she wore a Brahmin-like air of superiority. It gave her expressed satisfaction that her three elder girls and her son had married into families on a par with her own, and she found severe delight in wordlessly chilling such presumptuous common-born youth as looked in Annie's direction.

Annie had needed little hedging about. A certain concealed disdain made it easier for her to keep potential lovers at a distance than to attract. They were put at a disadvantage by her aloofness. But the coming of their tenant had brought an unreckoned element. These wide acres must have some one to care for them, and policy ruled her to less distant courtesy than she was wont to show. Nor was that all. In the face of this young man, who could hardly have told whether he had a grandfather, was a resoluteness before which her little snubs and ignorings were of no avail. He was intrenched on the enemy's ground, and he realized the advantage of his position. Annie was beginning to feel a half-frightened certainty that when the time came she should yield, and this very certainty touched her pride.

Harriet Todd, keenly observant while apparently oblivious, pushed matters toward a crisis by disappearing at moments when Annie most wished her presence. "There ain't no use in Aunt Statty thinkin' her baby too good for mortal-born man," was the mental comment of this shrewd student of human nature. But to Annie she only talked the more of the time when the barn in the lane lot should be moved on to her two or three acres of poor land, and made into a house after her own planning.

"It's goin' to have a piazzy and a bay window. It'll give two fair-sized rooms downstairs, two upstairs, and I shall have a lean-to set on for a kitchen. I've furniture folks have give me—and pictures, la! of babies and babies, beside the daggertype of my first husband. My second husband never had none took. 'Harriet,' he used to say, 'Harriet, when I get better I'll set for you.' But, poor man! his last bit of lung wore away unbeknown to him, and he died in his chair by the winder. Well, God's ways ain't our ways!"

The broken tenderness of her lined face

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touched the listener, who was cutting out the white-dotted black calico. But she said nothing, and the slash of shears was the only sound in the kitchen except the creak of the rocker, which Harriet was swaying as she sat.

"God's ways ain't our ways," she repeated, solemnly. "I always did say—Land o' mercy! if Teaser ain't chasin' your cat Solomon!" She rushed to the door. "Teas-e-e-r! Here, you Teaser! come in this minute! I never see sech a dog!" Whereat she fell upon him and dragged him off to his chain and the table leg. "Now you stay quiet or I'll box your haid again. Ain't you ashamed? Goin' to do so any more?"

Sneezings and rapid, evasive blinkings, together with a furious tattoo of his abbreviated tail upon the floor, signified that Teaser was ashamed indeed, and that he never again would molest Solomon until love of the chase overcame him. His mistress let his black nose slip from her fingers, and resumed her interrupted monologue.

"My house'll be reel purty. When it's done I'm goin' to give a housewarmin'. And I'll keep this kalliker to wear to it."

A shadow fell upon the kitchen floor.

"To wear to what?"

"To Will Freeman's weddin'." Then her face radiated mirth as he blushed like a girl.

"I came after some ginger mess, Mrs. Todd. If you'll get it ready, I'll take it out field to the men."

"I'll fix some ginger mess so good you won't never want to stop drinkin'," promised Harriet, disappearing swiftly.

Will stepped inside, and as he waited watched the worker at the table.

"Those shears are dull."

"Yes." Sometimes she felt irritated at his avoidance of addressing her by formal surname. Soon after his tenancy began he called her Annie, and she had lifted her brows in chill reproof—though inwardly exultant at being so much in his thoughts that the word slipped out unawares. From that time he had ignored her having name of any kind. She knew he meant her to understand that if he could not call her Annie he would call her nothing, and she chose to be annoyed at this now rather than admit to herself that she felt conscious of his eyes upon her. "Yes," she said, petulantly, "the shears are dull. But I can't sharpen them."

He did not spring at the bait and offer his services. It was his putting her in the position of the one who petitioned which made her feel that she was not always mistress of the situation. The sturdiness with which he refused to hold himself as less than her equal piqued her the while she admired it. Now he asked:

"Would you like me to sharpen them for you?"

"Yes," she said, meekly enough. And she did not draw away resentfully as their fingers touched when he took the shears.

"You are making that dress in the height of fashion, I suppose?"

She laughed.

"Mrs. Todd is a woman with one idea in regard to dress, and has no need of reforms. She says what was good enough for her when she was a girl is good enough for her now. As she was brought up by my grandfather, I feel that her tastes reflect a Puritan simplicity upon our family credit." There was so much unconscious tenderness in the eyes regarding her that she felt a kittenish desire to torment this human mouse while she held him at her mercy. "You see, my first grandfather in this country was a Puritan. But we trace back further than that. I can trace nine grandfathers on my mother's side, and seven on my father's."

He knew that she was stabbing him with her descent to see how much a man who could not boast of blood would bear. He laid the shears upon the table.

"I'm afraid to do anything for one who has so many grandfathers."

As he went away with the ginger mess, she felt that less than ever was she mistress of the situation.

When Mrs. Greer returned, her face had regained the cold serenity it wore before her husband's death. Brother Adoniram and his wife were well, the two elder boys pleasantly married, and little Ted was grown a high-school lad who whistled and danced about the house.

"And without a mite of reverence for his elders," commented Mrs. Greer. "He stuck a feather in his grandmother's cap, and told her she made a jolly Yankee Doodle. His mother laughed. She hasn't any more government now than she used to have."

Annie felt her heart go out toward one who laughed at youth instead of condemning it. She wished her mother was more like this aunt who had no government. It was to escape their mother's government that her

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sisters had married in their teens and James had left the farm.

"I should think Ted must be a very happy boy," she said, with more output of opinion than she ever before had shown to her mother.

But Mrs. Greer was counting flies in the kitchen, the while she thanked Harriet Todd for looking after her daughter these two weeks, and hoped the new house would soon be ready for occupancy. A metallic whir at the grindstone beneath the maple-tree told that the young man tenant was grinding his scythe. Harriet closed the screen door, then raised her voice to talk through it.

"Good-by, Aunt Statty. Hope them cowcumber pickles I did will brine well and suit you to a T. Good-by, Annie. Much obliged for the lift about my kalliker. La! sha'n't I feel fine with it on! Good-by, Willy. Hope you'll prosper." Her resonant laugh filled the space about, and the young man colored so hotly under his tan that to Mrs. Greer, hooking the screen door, came a flash of suspicion. She shot a sharp look at Annie—who, taken unawares, showed confusion. "Well, good-by again—everybody. You Teaser! stop sech marvelin', and come along. You'd go from Dan to Beersheby if 'twasn't for this chain. You critter! No, sir—you don't pull me. I've jest a speck of government left, and I'm goin' slow."

But Teaser, relieved perhaps that her remaining government was so little, sprang the length of his chain ahead—and to retain her equilibrium his mistress broke into a rapid trot, accompanied by a shrill declaration that she wasn't goin' to run her laigs off for no dog on the face of the earth; and the twain disappeared around the corner of the house like a rudderless schooner towed by a tug under full steam.

When leaves were frost-burnished, and blue jays screamed among corn-shocks, the neighborhood received invitations to Harriet Todd's housewarming—verbal invitations, delivered by Harriet herself, who, with face beaming over this opportunity of repaying hospitalities received, went from house to house, towed by the irrepressible Teaser.

"I mean everybody shall have a good time," said the hostess-to-be, as she stopped at the Greer door. "And you must surely come, Aunt Statty."

"Oh, I'll come," Mrs. Greer answered, blandly. But in her heart she blamed Harriet Todd for something which she felt had *almost* happened during her two weeks from home.

A full and ruddy moon was peering above the eastern horizon as Mrs. Greer and Annie walked down the road upon the evening of the housewarming. The air, though mild, was alive with the subtle exhilaration of the first frosts. Half a mile ahead a blaze of windows showed where the completed house, perching eyrie-like upon the hillside, radiated cordial welcome as of many outstretched hands to every bidden guest.

"Harriet's outdone herself," observed Mrs. Greer. "Well, I'm glad it's not far to go, and that there's only one bit of woods. Somebody's comin'." She drew nearer her daughter, and looked back at the rapidly approaching figure. "Oh!" The swing of the broad shoulders grew familiar as she looked. Annie, recognizing the footsteps, had not turned.

If eternal vigilance is the price of liberty, Mrs. Greer should have been free from apprehensions now, for never had young people been subjected to closer espionage than had these two since her return from her summer's visit, and not so much as exchange of glances had rewarded her watching. Yet there was a touch of asperity in the voice which answered her tenant's remark that he had hurried to catch up with them, thinking they might be afraid.

"I don't know what we should be afraid of, Mr. Freeman."

"Tramps," said the young man—sure, without turning his head, that Annie was smiling.

"M'm." Mrs. Greer stepped a little more briskly, catching at her skirts to clear them from the damp wayside weeds. Then the half-offended stiffness of her face relaxed to startled annoyance. "I've left my purse, with twenty-five dollars in it, around loose somewhere while I was dressin'."

"I'll go back for it," Annie volunteered.

But her mother answered sharply: "You don't know where it is, and I can't tell you. I'll have to go myself. Just walk slow until I catch up with you."

She was hurrying away even as she spoke. They could see her black-shawled figure turn the road with the speed of a frightened child. The young man looked at the girl, but she would not meet his eyes. Their being alone together for the first time in many weeks brought throbbing consciousness that her fate confronted her, and that she could fend it off no longer.

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"A friend of mine is wishing me to go West and run his cattle ranch."

They were standing at the edge of the little wood, and as she stared down its vista of dim road the moonlight marking its length seemed trembling out of sight among tree shadows. But she controlled herself in an instant, and said protestingly—though without looking at him—"You have rented our place for three years."

"I could give it up."

From the wood came suddenly the weird quaver of a screech-owl. Again it came, and again—making itself a mournful part of the night. Annie felt as if the sound was a presage of unhappiness.

"You would better stay your time out."

"I don't believe I could bear it."

If ever a man's heart was in his voice, it was in this man's now. But she chose to fall back upon feminine evasion. "Is it so hard to be where I am?"

"Yes," he said.

If Annie Greer had dreamed girl dreams of Love, the Conqueror, surely she never had dreamed of wooing such as this. She again made feint of misunderstanding.

"How you must dislike me!"

"You know I don't dislike you."

"How can I know what you have never told me?"

"I have told you times enough," he said, wearily.

She shivered as if a chill wind had struck her. Yes, he had told her times without number—told by lift of eyes and tenderness of tone as mere words could never tell; and she had repulsed it all. Would he not tell her any more? She seemed to see the years slipping away, and herself a lonely woman in her lonely home, or perhaps tolerated in the homes of brother or sisters. Something in her face gave him unwonted boldness. "You are cold."

As he drew her cape closer his hand touched her cheek.

"Mother would never consent, Will."

"She shall consent," he said, radiantly.

"She never will. There—she is coming! She will see us. Let me go!"

"Kiss me again, and I'll let you go."

When Mrs. Greer came up, panting, her tenant was whistling aimlessly as he broke a sassafras twig, and her daughter, sitting on a rock just within shadow of the wood, looked around to say, with a calm which defied suspicion to penetrate:

"I didn't know but you had lost yourself as well as your purse."

"I've not lost myself, because here I am. I've not lost my purse either. 'Twas locked up in the desk where I put it to keep it safe. How lucky that I went back!"

And no sense of humor told her why the two laughed.

Harriet Todd, in her new black and white calico, seconded Teaser's vociferous greetings as guests kept coming until the house overflowed and spilled about the yard hilarious groups of half-grown boys and awkward men. Mrs. Greer and Annie pressed into the entry among the women, who all seemed talking and laughing at once, while Will stayed behind with the men. Light from open windows streamed out against their faces, and the moon, with early ruddiness changed to pallor, drew silhouettes of their lounging figures as they sat or stood. A little man, with sparse stubble of red whiskers meeting his bushy red hair, and setting his face, as it were, in a halo, clapped the last comer on the shoulder and winked after the two women.

"Makin' up to the widder or the girl, Freeman? Good farm, eh?"

But mirth at this sally died as Will Freeman looked sternly around the group—and the joker, coughing apologetically behind his hand, discovered some one else he wished to see. Fall elections were near, and the little red-whiskered man was on the town ticket—so Will Freeman was a good fellow, although odd enough not to laugh about women.

Mrs. Greer, with warrantable interest in this snug house, slipped through the press of women and found herself alone in the lean-to kitchen. A candle burned dimly on the shelf behind the stove, and a table was loaded with such good things as only Harriet Todd could make. The delicious freshness of some sugared doughnuts appealed to Mrs. Greer. She looked, and hesitated—and, hesitating, was lost!

"There won't be enough to go around, anyway," she told herself as excuse for what in some one else she would have called downright greediness.

She stepped outdoors, and, standing in the shadow of the house, munched to the benevolent conclusion that Harriet was a superior cook and it was a well-invested charity to let her have the barn. Harriet was deserving. A pull at her skirts made her look around. But the ghostly object was only a white goat,

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which, having escaped from its shed, was placidly chewing the braid on her second-best dress.

"Beast!" she exclaimed, and shook a threatening fist. "Beast!—scat! shoo!"

Unfortunately, this motion was what had been used in daring the goat to "come on," and, responding now to the supposed invitation, it drew back a few paces and lowered its horns. With a horrified instinct of self-preservation Mrs. Greer stepped aside; the goat's horns met the house with a dull thud; and then—she never knew quite how it came about—the frolicsome pet was standing at the foot of a low-growing apple-tree by the door, expectantly eying the figure perched among the branches.

As her fright passed, the ridiculousness of her position filled Mrs. Greer's mind. To get down with that beast waiting for her was impossible, yet to stay there until Teaser came out and barked her predicament to notice would make her the laughing-stock of the community. She wished she had kept the barn and made it into a woodshed. There was no use in trying to help some people! Who but Harriet Todd would have let anybody give a vicious goat in payment of a nursing bill? Laughter and hum of conversation drifted out upon the stirless air, but to Mrs. Greer this sound of revelry by night seemed mockery indeed as she peered down at those sharp horns. If only the brute would go away! Then she was trying to shrink out of sight among the leafy branches as two people came around the corner of the house. They were talking in low tones, and the man's arm was about the girl's waist.

"Dear," he said. "Dear!"

It was the voice of her tenant. She caught her breath with a chill of apprehension which for the moment eclipsed everything else. Then, as the girl lifted a radiant face to her lover's lips and the clear moonlight shone squarely upon her, maternal wrath burst out in one word—which seemed falling from the skies.

"Annie!"

Annie slipped from the encircling arm and was gone before the young man could remonstrate. He, equally surprised although not equally startled, looked about for the owner of that arraigning voice.

"I'm here," the voice said, severely.

"Where?" he asked, still staring.

"Up a tree." Mrs. Greer was unconscious of using slang. "For pity's sake, don't stand gawpin' any longer. Take this creature away, and let me get down before folks happen out here."

Will Freeman's face assumed an expression before which her anger cooled to respect. Plainly this tenant of hers was not to be commanded. She began to understand why Annie had yielded to his wooing.

"You saw your daughter out here with me, Mrs. Greer. I wish to marry her."

If through Mrs. Greer's mind passed the thought of a son-in-law with larger bank account and many grandfathers, she was not in a position to raise objections. Then Will Freeman was of correct habits and a good farmer; the farm must be improved, and a permanent tenant was desirable; Annie was nearly thirty, and might never do better. She capitulated with an entireness which was hastened by approaching voices.

"Yes, yes. I suppose you do want to marry her. Only help me down!"

Many remarked upon the animation of Mrs. Greer, who was wont to hold herself aloof at neighborhood gatherings. But Harriet Todd's beaming face clouded with hospitable concern at having her guest refuse refreshments.

"Why, do jest take a doughnut! I rolled 'em in paralyzed sugar because I remembered you never ate 'em without."

Mrs. Greer turned away her head with a feeling of nausea. She knew that she never should care for doughnuts again.

"I'm afraid the evenin' has been reel dull for you."

Mrs. Greer smiled grimly.

"You mustn't think that way, Harriet. I call it quite out of the ordinary."

And Harriet answered with honest pride: "That's what I meant it to be."

Mrs. Greer plodded home in silence—a stiff, uncompromising figure. She knew without looking that it was lovers' loitering for the two who came behind. On the hill back of the wood the lights went out, one by one, in the new house, and to their ears floated faintly the voice of their late hostess as she called good-night after her last departing guest, who was pursued by Teaser, barking furiously, until his mistress ordered him back with threats to box his haid if he didn't stop marvelin' so.

In the wood sounded the weird quaver of a screech-owl—its pathetic tremulo now seeming to Annie but a melancholy background of

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sound against which her happiness painted itself more vividly. But to Mrs. Greer came remembrance of an old saying that her grandmother used to quote: "When a screech-owl cries, it is the unexpected that will be happening."

Children's Literature: The Mother's Point of View

By Helen B. Lincoln

ONE of the earliest methods we adopt to amuse the young child is to read to him; and it is interesting to observe that the rhythm of unintelligible sounds arrests his attention and pleases him much as music does, though in a less degree. We ring the changes upon Mother Goose Melodies, Lear's Nonsense Rhymes, and the House that Jack Built, until soon we see, by the lighting up of the eager little face, that the child himself knows the forthcoming word, and at a surprisingly early age can supply it if a pause is made.

This intelligence is most often shown at the recurrence of the easily recognized sounds made by the domestic animals. Later on he is pleased by stories describing the doings of animals and of little children like himself.

Would it not be interesting to know what words detach themselves from the stream poured out before him; what concepts are first formed in the brain, and how many of the thousands of words which we speak and read to him are apprehended? That he understands our words long before he can make us comprehend his language is well known.

Some of the children's magazines and selected books from the many issued afford material for the next stage of development. That the writers of children's stories often forget the capacity of their hearers is proved by the common experience of mothers who are begged to "tell the story!" A mother omits the long, unnecessary words, adds familiar names and characteristics, and acts out the various scenes with so much dramatic power and art that her success, which is extremely flattering at a matinée, becomes slightly wearisome at the tenth daily performance. The love for fairy folk-lore is early developed in most children, and is usually a source of untold delight. Their world is peopled with giants and dwarfs—with the kind and unkind fairies who are summoned at will; and we would often be surprised could we know with what reluctance is abandoned the sweet fancy that every flower holds its hidden fay—that each night in the moon light the petals unfold, the queen descends, and to the sound of heavenly music the fairy dance begins. Each detail is followed out by the quick imagination, and we have doubtless seen children searching for the midnight ball-room, which must be on a mossy bank and well hidden behind dark groups of ferns. If we would but recall our own belief in this "mazy world of silvery enchantment," we could more easily understand the enthusiasm with which are read "The Wonder Book," the "Arabian Nights," "Grimm's Fairy Tales," the "Stories from Homer," "The Boy's King Arthur," and Rudyard Kipling's stories, and sympathize more fully with the dislike for the summons to bed. Do we not remember that the only reason for ever going to bed was that here we could undisturbedly pretend to be any of the lovely characters of whom we read—could perform the valorous deeds of our pet heroes; or, if feeling our injuries to be especially unbearable on any particular occasion, how delightful to dream of coming home rich and famous to forgive magnanimously the cruel aunt who tyrannically insists on our washing the dishes! The child's individual preference is early shown, and we must often modify our theories as, when offering a quiet story of home life to a girl, we are met by the unsurmountable obstacle in the fact that her interest is entirely in the adventurous tales classed as distinctively boys' books.

It is hard for parents who are ambitious to have their children hurry through just so many books within a given time to consider that there are two kinds of reading; that two objects may be gained in reading, and that one is as necessary to proper development as the other. When the purpose is to acquire knowledge, that is study pure and simple, and is entered into with what different feelings from those given to that which will develop the imaginative, the spiritual side of the nature! We are told by those having authority that literature is that quality in books which affords delight and nourishment to the soul; yet in

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four cases out of five would not parents and teachers suggest as children's literature those books which afford nourishment to the intellect?

And when Professor Charles Eliot Norton, in his admirable preface to the Heart of Oak Series of Readers, advises us to remember that poetry is one of the most efficient means of education of the moral sentiment as well as of the intelligence, that it is the source of the best culture, must we not all listen to his voice, and some of us ask for a repetition of his words?

Most children like to read, and usually it is only necessary to furnish the material, keeping a watchful eye upon the kind of reading and the amount read. It is so easy to read an undesirable book, and sometimes so hard to efface the impression made by it! There are many poisonous flowers temptingly displayed, and the wise parent prefers to accompany her child along the way—to direct his footsteps; to divert his attention to those which are not harmful, and still are beautiful.

With some children the taste for good literature has to be more or less cultivated; but with parents who read much—surrounded by an atmosphere of books—with an interesting book begun aloud and then left suggestively open, they are unconsciously guided, and, if interest flags, it seems wisest not to force the attention, but to wait patiently, or to introduce an animated discussion over the actions and incidents of the book. More consideration is commonly shown for the stomach than for the brain of the child. We see to it that nourishing food is provided for the stomach, and that it is not overloaded. We prescribe proper food, pure air, and work and play intermingled for the body. Why not the same hygienic rules for the mind? There are the stimulating books; the tonic of breezy, out-of-door books; the books that induce thought, giving mental and moral discipline; while for mind-play give daily doses of reading which will strengthen the love of humor, causing good, healthful laughter, and those stories which awaken and cultivate the imagination, producing happiness by causing these children to live for a blissful time in an ideal world.

We hear a person habitually using pure English, speaking fluently and picturesquely, and we find that he reads much and of the best literature. One has said that he owes any command of language, any ease of expression he may have, to his reading of Shakespeare and the Bible. Can we not afford the time and attention to impart to our children this gift of expression, this capacity for enjoying beautiful thoughts which they unconsciously absorb and, with their imitativeness, repeat in the language with which they are most familiar?

When we realize that the attention of the most advanced educators is directed to the study of the child, we feel that we mothers are best able to help in this work, if we will; and if we do not know how, let us learn.

Will not the Woman's Club, which is largely made up of mothers, be, perhaps, one of the best places for the discussion of ways and means to educate and improve *parents?* We are aware that there is a spirit of ridicule abroad in the land; that the comic paper could scarcely exist without its monthly fling at the advanced woman, the neglectful mother, the buttonless age! And we must smile over the picture which portrays the weak husband timorously asking, "What have you there, my dear?" of the commanding wife, who, while rolling up her large manuscript, hurriedly answers: "That, dearest, is my essay on a wife's duty in the proper management of her home." But while we enjoy the humor and will accept any needed hint, yet let us try to prove that this widespread desire for improvement, this wave of progress, had its beginning in the little ripple of our womanly discontent that we were not perhaps wisely and properly managing our homes. If mistakes have been made, if our opportunities have been wasted, if we desire to study literature or music or art with the maturity of judgment that recognizes individual limitations and ability; if we humbly acknowledge that we are in search of wisdom, and do not try to grasp too much —who would deny us the opportunity to learn?

If literature has helped us, we wish it for the child. Is this child to pass through life without physical weakness or spiritual calamity? If not, we will do our part in preparing his soul to meet misfortune with serenity—to look to literature, "the magic of whose art" has been described as conferring "on each period of life its appropriate blessing; on early years experience, on maturity calm, on age youthfulness; which shall be a source of animation to friends when they meet, and able to sweeten solitude itself with best society, with the companionship of the wise and the good, with the beauty which the eye cannot see, and the music heard only in silence."

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Books and Authors

Zola's Paris[1]

In any future summing up of Zola's work, beyond question it will be conceded that his most serious effort, his most earnest intention, are to be found in the "trilogy of three cities"—"Lourdes," "Rome," "Paris." And this effort and intention come to their culmination in the last of these books, to which the others are in a way merely preparatory. The young priest who at Lourdes in vain endeavored to find a religion of humanity founded in present-day miracle, and in Rome impotently hoped to arouse the Church through the Pope to a true Apostolic Christianity and social brotherhood, is now found in Paris. He is without definite faith, doing charitable deeds from instinct rather than belief in the efficiency of individual attempts to touch here and there the great problems of poverty and despair. By a rather unnatural series of coincidences, this Abbé Froment is thrown into acquaintance with men and women presenting the most diverse types of Paris life and thought—the violent Anarchist, the philosophical Socialist, the Fourierite Communist, the Jew financial magnate, the fashionable prelate, the aristocratic do-nothing, the newspaper sensationalist, politicians of every stripe, the society woman, the dissipated actress, and literally dozens of others. The book is not primarily a study of vice, but rather a study of moral, social, political, and industrial decadence. For this study M. Zola employs material exhaustively gathered from many sources; we are reminded of the Panama scandal, of actual deeds of Anarchists and their actual trial and execution, of actual journalistic scoundrelism, of actual social scandals—all, however, in an elaborately contrived fiction in which actual past events are molded into imaginary situations.

The totality of the effect of this great panorama of starvation, dishonor, bribery, indifference, and political rottenness is appalling. That there is truth behind it all no one can doubt; that we see here the whole truth is inadmissible. M. Zola has a way of assuming that the worst of Paris is all Paris, that Paris is practically the world, that French Roman Catholicism at its worst is Christianity; and thus he leaves his pessimistic implied conclusions devoid of logical basis. When he has impressed us with his belief that Christianity has failed, that charity is of no avail, that socialism is an idle dream, that hope for the oppressed cannot be had in legislation or combination or revolution, we remember that he has shown us but one side of the question Those who wish to see the other as regards Paris may find it indicated in M. Charles Wagner's article on "The Higher Life of Paris" in The Outlook last year, and in the whole movement led by M. Wagner and men of like earnest optimism. M. Zola himself is unwilling to abandon hope for humanity or for Paris. In the latter part of his book he tries to suggest the direction in which hope is to be found. It is (if we rightly understand him) in individual effort, in work, love, mutual help. This is excellent, but, unfortunately, the characters chosen to present this side of life are weak, while the types of evil are strong. There is something quite sentimental, "bread-and-buttery," and unreal about M. Zola's good people which quite detracts from the laudable examples they are meant to set the world.

As regards literary art, M. Zola is here once more the victim of his methods. He has gathered too many "human documents;" he is too much oppressed with his desire to be all-comprehensive; we find, not a dramatic story, but a compressed mass of social data. The undertaking was monumental; the result is what perhaps no other living writer could have accomplished under the limitations, yet is unsatisfying and at times wearying. "Rome" had a sufficiently complex and wide-embracing topic, but that novel was a trifle compared to this. To give such a mass of material artistic constructive form was impossible. The book is tremendous, but it is not fiction.

[1] *Paris.* By Émile Zola. The Macmillan Company, New York. Translated by Ernest Vizetelly. 2 Vols. $2.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending April 15. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mr. F. Hopkinson Smith's *Caleb West* is a story of notably sound and careful construction. It is put together with the same

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substantial and thoroughgoing prevision of ends and adjustment of means which characterize the laying of foundations on the submerged reef which fills so large a place in the narrative. It is essentially an epic of hard, honest, capable work by workmen of the good, old-fashioned type, who are not afraid of toil and peril, and who would care more for doing a piece of work well and adequately than for being paid for it. In giving such prominence to the details of a particular craft Mr. Smith has very high authority; one cannot help thinking how greatly Balzac would have enjoyed dealing with a kind of work which not only involves technical skill but the most elemental heroic qualities. The building of the lighthouse has more than a picturesque relation to the story; it is a story in itself, full of symbolism, and it serves to bring out character, and is, therefore, of structural importance and significance. Its interest is deep and genuine, because all mechanical processes which involve both skill and danger appeal to the imagination. The real heroes of the story are the workers on the reef; it is their romance, and not that of the city folk who are their foils, which moves us. These hardy, sea-loving people are strongly drawn and stand out with great distinctness. They are vigorous figures in a field which is generally given over to men of secondary and even tertiary significance; even their profanity, judiciously pruned and expurgated. has a more religious sound than the slipshod and shallow speech to which so many novels of the day have acccustomed us. There are three sets of lovers in this story, and their relations to each other and to the movement of the general drama illustrate as many phases of life The ethical note is struck with great distinctness, and the gospel of reclamation through love is illustrated without being preached. There is a little too much emphasis on luxury in the young engineer's surroundings, but that fault must be forgiven in a writer who is also an artist. It may be forgiven because it does not corrupt the young man's character. (Houghton, Mifflin & Co., Boston.)

Mr. Abraham Cahan is already known as the writer of some realistic and extraordinarily interesting sketches of modern Jewish life. He has not the humor of Mr. Zangwill, although he is not by any means devoid of humor, but his knowledge of his subject and his power of reproducing vividly the conditions described are quite unusual. In the volume of stories called *The Imported Bridegroom and Other Stories* Mr. Cahan employs these powers with great effect. One wishes that the tales did not end so abruptly, but of their verity one has no doubt. Most of Mr. Cahan's Gentile readers will really be introduced here into a new world—and a most picturesque and interesting world it is. (Houghton, Mifflin & Co., Boston.)

Mr. Joel Chandler Harris pleasantly and exactly describes the subject of his new book of stories in its title *Tales of the Home Folks in Peace and War*. Mr. Harris is quite at his best in these stories, which are excellent in temper, satisfying in their reality and their cheerfulness, and full of both humorous and dramatic fictitious incidents in Southern life before the war and during the war—incidents which are typical in character, and fairly representative of a life which Mr. Harris well knows how to describe so as to please and interest his readers. (Houghton, Mifflin & Co., Boston.)

Mr. Will Allen Dromgoole, in *The Valley Path*, avenges himself upon a former generation of orthodox Sunday-school books by making all the evil-disposed, spiteful, and ill-tempered characters in his book orthodox Christians. The horror of the preaching of the doctrine of eternal damnation by bigoted and ignorant persons is brought out with painful power. On the whole, the book, so far as its moral purpose is concerned, seems to us rather unnecessary at the present day, and the stress of the theological intention injuries the book, artistically speaking. (Estes & Lauriat, Boston.)

A charming little love story to be read in an hour is *Love and Rocks*, by Laura Richards (Estes & Lauriat, Boston). There are only four characters in the book, and one of these is used to give directions to the woods in which the heroine falls and sprains her ankle and is found by the hero, who proves to be a surgeon. The results that should happen to these two people who have chosen this island as a vacation spot to escape the world, happen—they fall in love, and, like normal people, acknowledge it. Just a happy love story that runs smoothly and ends in a twilight proposal. *Rosin the Beau*, by the same author, is a sequel to "Melody" and "Marie." It is the story of the old violinist who is a charming figure in "Melody."

To the Gadshill Edition of the Works of Charles Dickens Messrs. Charles Scribner's

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Sons have added *Our Mutual Friend*, in two substantial volumes.

RELIGIOUS AND THEOLOGICAL

The latest contribution to the Modern Reader's Bible, which Professor Moulton is editing with introduction and notes, is two volumes devoted to *The Psalms* and *Lamentations*—books which furnish Professor Moulton with the richest poetic material, and which present to him also some of the greatest difficulties which his work involves. The first of these two volumes contains Psalms i.–lxxii.; the second volume contains the residue of the Psalms and the Book of Lamentations. There are special comments of a very interesting kind on the metric system of the Psalms, and on the use of direct metaphor in the Psalms. (The Macmillan Company, New York.)

The retelling of the Old and New Testament stories has been attempted many times with varying degrees of success. No more successful attempt has been made than in the two small, compact books *The Old Testament Story* and *The New Testament Story*, retold for young people, by W. H. Bennett, M.A., of Hackney and New Colleges, London, and W. F. Adeney, M.A., New College, London. (The Macmillan Company, New York.) Both books have good maps and a few unimportant illustrations.

Dr. R. M. Wenley, Professor of Philosophy in the University of Michigan, has published, through the F. H. Revell Company, New York, a deeply interesting volume entitled *The Preparation for Christianity in the Ancient World.* The book is a study in the history of moral development. As the author says at the end of his volume, the value of careful study of the preparation for Christianity is to be sought most of all in the opportunities it affords us of clearly realizing the demands made upon Christ, the nature of his response, and its incomparable adequacy.

Professor W. F. Adeney, of New College, London, who is already widely known through his admirable little books, "How to Read the Bible" and "The Theology of the New Testament," has now published a third, which, like the other two, will do all the more to extend Bible knowledge because the author has contracted his erudition and energy into eighty odd pages. Professor Adeney's *The Construction of the Bible* does not deal so much with the origin of the Bible's contents in the minds of its writers as with the putting together of the several parts in one volume. Our author's book is therefore entirely historical and literary. (Thomas Whittaker, New York.)

Mr. William McIntosh, editor of the Buffalo "Evening News," has published a volume of sermon-essays, which are so beautiful, thoughtful, and helpful as well to deserve the exquisite typographical form in which they are issued by the Roycroft Printing Shop, East Aurora, New York. These *Sermons from a Philistine Pulpit*, by "Doctor Phil," ought to reach a great congregation.

HISTORY

Unforeseen Tendencies of Democracy, by Edwin A. Godkin, is a volume of keen, suggestive, and by no means pessimistic criticism of the faith and hope of democracies to-day as compared with those of the democracies of the past. Those who have read the New York "Evening Post," and held Mr. Godkin responsible for its blind hostility toward all ideas and aspirations not cherished by English Liberals a generation ago, will sometimes have occasion to rub their eyes with astonishment at the mental breadth of some of these chapters. This is not saying that Mr. Godkin manifests positive sympathy with the new spirit of democracy, or that he has entirely ceased to dread its tendency to demand the direct popular management of affairs once deemed to be beyond the sphere of government, or, at most, managed for the government by experts unquestioned by the general public. But, in spite of his allegiance to the old democratic creed, he recognizes that democracies will continue to be educated by their mistakes, and that a higher and broader civilization will result. The concluding chapter on "The Australian Democracy" is a thoroughly judicial and almost sympathetic account of the social and economic experiments established by the hopeful and daring democracies of our Anglo-Saxon antipodes, whose legislatures, with no race problems to solve, and no fear of court decisions to hold them in check, have made them experiment stations for the world. (Houghton, Mifflin & Co., Boston.)

The First Republic in America, by Alexander Brown, D.C.L., is an account of the early history of the colony of Virginia, written from the records of the London Company long concealed by the Privy Council, rather than from the contemporary histories licensed by the Crown. The contemporary histories,

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here discredited, include the narratives of Captain John Smith, who, it seems, has been restored to us by John Fiske only to be again shattered as a popular idol by Dr. Brown. Smith's vainglorious accounts, says Dr. Brown, were licensed by the Council because he took the side favorable to the prerogative of the King, while the London Company, which was really the foster-mother of Virginia, was regarded by the Council as a "seminary of sedition," and a history based on its records would have been suppressed. Dr. Brown writes this scholarly book with a high patriotic purpose. "It is as much a national duty," he says, "to protect from authors under the Crown the history of the first planting of the seed of this republic, as it is to defend from Tory writers the history of the final gathering, in our Revolution, of the matured fruit of that seed." To the far-sighted, public-spirited, liberty-loving leaders of the London Company we owe both the planting and the watering of "the first republic in America," and we should no longer "sacrifice our founders to the vanity of Captain John Smith." To do this, he says, is to make our republic the illegitimate child of English monarchy, whereas it is the legitimate child of the movement toward republicanism in England. The present volume gives the records of the London Company, secretly preserved by its secretary, Nicholas Ferrar, in much detail, and is invaluable to close students of our origin as a nation. (Houghton, Mifflin & Co., Boston.)

Washington vs. Jefferson: The Case Tried by Battle in 1861–65, by Moses M. Granger, is a suggestive account of the conflict between the creed of Washington and the creed of Jefferson with regard to the right of a State to decide whether the National Government had exceeded the powers delegated to it in the Constitution. The weakness of the book is its lawyer-like assumption that political conduct is largely regulated by historic creeds, whereas every one will recall that Jefferson's States' Rights Creed of 1798 became that of the Extreme Federalists in 1814, when political conditions had changed the interests of the respective parties. The assertion of the doctrine of States' rights on the part of the great slaveholders began only when their economic interests demanded this assertion, and for this reason it is almost misleading to look upon the Rebellion as a conflict of creeds. However, the conflict was a test of the Jeffersonian creed developed by forces antagonistic to the Jeffersonian spirit, and Judge Granger's comments are often illuminating. (Houghton, Mifflin & Co., Boston.)

POEMS

Mr. Lloyd Mifflin has followed his volume of sonnets, "At the Gates of Song," with a further collection of short poems, *The Slopes of Helicon and Other Poems*. (Estes & Lauriat, Boston.) Both these volumes show intellectual and poetic qualities of a somewhat uncommon order, and The Outlook will have occasion to comment more at length on them at an early date.

MISCELLANEOUS

Messrs. Charles Scribner's Sons continue the history of *Frederick the Great*, in their Centenary Edition of the Works of Thomas Carlyle, by the publication of Vol. V.

The always reliable information of *The Statesman's Year Book* concerning the countries of the world—their constitutions and governments, their areas and populations, their religion, instruction, and judicial systems, their finances and defense, their production, industry, commerce, currency—has the addition of some specially interesting and timely matter in the edition for 1898, such as diagrams showing the course of trade in leading countries for the past quarter-century, a map showing the distribution of British commerce throughout the world, and one exhibiting the position of England and France in West Africa.

From Messrs. J. M. Dent & Co. (London) we are accustomed to getting as nearly perfect print, paper, binding, and illustration as can be. The series entitled "Mediæval Towns" well continues such a reputation. The volume on *Perugia*, by Margaret Symonds and Lina Duff Gordon, is as sympathetic in text as are the altogether delightful illustrations by Helen James. We do not know what the publishers have in store for us, but we hope that a like satisfactory treatment awaits Siena, Verona, and many another mediæval city. (The Macmillan Company, New York.)

The Metaphysics of Balzac, by Ursula N. Gestefeld, is a book which any admirer of the great novelist ought to enjoy reading. Our author well says that the language of the Balzac books is the language of humanity on its way out of the slough of animality onward to divinity. The books are read with the intellect, and we value them as the work of a literary genius; read with the soul, de-

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clares our critic, and they will be appreciated as the work of a seer. "The Magic Skin," "Louis Lambert," and "Seraphita" are successively considered; the comment is always interesting and inspiring. (The Gestefeld Publishing Company, New York.)

Literary Notes

—Sienkiewicz is said to have made over half a million dollars by his pen before the appearance of "Quo Vadis."

—When the name of "Mr. James, the American writer," is mentioned in London, people inquire, says some one, "Which James do you mean—the novelist who writes like a psychologist, or the psychologist who writes like a novelist?"

—The New York Free Circulating Library would like people to know that it can make good use of second-hand books and magazines; and, furthermore, that it will send for them, without cost to the donor, if a postal card be addressed to the Library, No. 226 West Forty-second Street.

—M. Brunetière has lost his case against the author of the tragedy "Frédégonde" in the court of appeal. The decision is that the French law is clear on the subject of criticism, and that an author whose work is reviewed unfavorably has the right to reply at any length in the columns of the periodical that criticised him.

—Messrs. Charles Scribner's Sons announce a new and original study of the various manifestations of natural beauty, by Mr. J. C. Van Dyke, author of "Art for Art's Sake." His theme is the consideration of nature as if it were art, and his book is described as "an eloquent vindication of nature's claims on our artistic appreciation."

—The Paris "Journal" presents the following facts: "Here is some information on the sales of Émile Zola's books. It shows better than a longer commentary, not the value, but the comparative success, of the author's novels: 'La Fortune des Rougons' has sold beyond 33,000; 'La Curée,' 43,000; 'La Ventre de Paris,' 40,000; 'La Conquête de Plassans,' 33,000; 'La Faute l'Abbé Mouret,' 49,000; 'Son Excellence Eugène Rougon,' 30.000; 'L'Assommoir,' 139,000; 'Une Page d'Amour,' 88,000; 'Nana,' 128,000; 'Pot-Bouille,' 88,000; 'Au Bonheur des Dames,' 68,000; 'La Joie de Vivre,' 51,000; 'Germinal,' 99,000; 'L'Œuvre,' 59,000; 'La Terre,' 123,000; 'Le Rêve,' 99,000; 'La Bête Humaine,' 94,000; 'L'Argent,' 86,000; 'La Débâcle,' 190,000; 'Docteur Pascal,' 88,000; 'Lourdes,' 143,000; 'Rome,' 100,000."

—An extraordinary performance in the direction of self-advertisement is attributed to Miss Marie Corelli. It is said that she offered to erect a monument to one Norman, an old parish sexton reputed to be the original of "Reuben Dale," a character in one of her novels; but she made the condition that the monument should bear, not the sexton's real name, but the name "Reuben Dale," to be followed by a note explaining that the said Reuben was a character in a famous novel by the gifted Marie Corelli. It is reported further that the parish clergyman, being wise in his generation, wrote to the great and gifted one that space in his churchyard was not available for free advertising.

—The New York "Tribune" informs us that Mrs. Lynn Linton—who was, by the way, the wife of the late W. J. Linton, the engraver, though they separated long ago—is now between seventy and eighty years of age. She still works as hard with her pen, however, as in the days when she made a world-wide reputation with her "Saturday Review" articles on "The Shrieking Sisterhood," "The Girl of the Period," and "Mature Sirens." It is hinted that she may write a book of reminiscences, and very entertaining it ought to be, for she has known many interesting and notable people. As to modern fiction, Mrs. Linton believes that too great a consideration for the young person has been bad for it. "Mature men and women," she says, "ought not to sacrifice truth and common sense in literature for the sake of the young person. The smell of bread and butter spoils fiction."

—Mr. Percy Fitzgerald, writing about "Pickwick" in the pages of "Literature," says that Mr. Marcus Stone, once walking with Dickens near Gadshill, noticed a grocer's cart with the name "Weller" on it, and was told that these tradesfolk had actually suggested the name. He added:

In fact, there can be seen outside Chatham Church the Weller tomb, with the names of the family inscribed. One of the oddest incidents connected with the book, where all is so odd and grotesque, is that Dickens should, long after, have known intimately a Weller family, and he admired a beautiful Miss Weller, who was destined to be the mother of two gifted women—Lady Butler and Mrs. Meynell. Further, two tragic events are associated with this greatly

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humorous book, and had well-nigh shipwrecked it—the first, the death of Seymour, the artist engaged, by his own hand; the second, the death of the author's sister-in-law, an interesting girl, who expired before his eyes as the party were going to the theater to see Macready. This sad business actually suspended the publication.

—Mr. W. L. Alden says in the New York "Times" that Mr. Marion Crawford, alone of foreigners, has written what is true to life regarding Italians:

Foreigners who spend four or six months in Italy and then write novels, introducing Italian men and women, generally fail to approach any nearer to the truth than does the libretto of the average Italian opera. Mrs. Stowe tried to write an Italian story, but her "Agnes of Sorrento" is a monument of her misconception of the Italian people. Cooper's "Wing and Wing" was a capital sea story, but his Italians were simply impossible. Hawthorne's "Marble Faun" is incomparable in certain respects, but "Donatello" resembled an Italian about as much as he resembled an American Indian. I do not care particularly for Mr. Crawford's novels, though I admire certain ones extremely, but he certainly knows his Italians, and paints them as accurately as Zola himself could have done. It will be interesting to see what the South Italian will become in the hands of Mr. Crockett. The Neapolitan seen from the point of view of a Scotch Presbyterian minister should be a fearful wild fowl.

—Here is one of Nugent Robinson's reminiscences of Wilkie Collins: "I was walking one day toward Hamstead Heath with Wilkie Collins. It was raining; Wilkie carried his white umbrella. Presently we sighted, near a hedge, a very pretty woman, dressed in white and accompanied by a child. Wilkie stepped up to her and proffered his umbrella. She promptly accepted it, and I said to him as she disappeared, 'That's the last you'll see of it.' He laughed and insisted that it would be all right. He lived in Wampole Street, and had given the young woman his address. Well, time went by, until one day we two were again strolling, this time in Piccadilly. Suddenly a hansom was halted alongside of us. so quickly that the horse was drawn back on his haunches, and that same woman leaned out and handed Wilkie his umbrella. I discreetly walked on. That was the original of 'The Woman in White,' and she became Wilkie's housekeeper."

Books Received

For the Week ending April 22

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

MacArthur, Robert Stewart. Current Questions for Thinking Men. $1.50.

BARBEE & SMITH, NASHVILLE, TENN.

Tigert, Jno. J., D.D. The Making of Methodism.

THE BURROWS BROS., CLEVELAND

Sanders, George A. Reality; or, Law and Order vs. Anarchy and Socialism. Reply to Bellamy's "Looking Backward."

COPELAND & DAY, BOSTON

Shakespeare's Sonnets. $2.50.

Shoemaker, William L. La Santa Yerba. $1.

Johnson, Lionel. Ireland, with Other Poems. $1.50.

T. Y. CROWELL & CO., NEW YORK

Willoughby, William F. Workingmen's Insurance. $1.75.

Ward, Mrs. Humphry. New Forms of Christian Education. 35 cts.

Barnes, Irene H. Behind the Pardah. $1.50.

DODD, MEAD & CO., NEW YORK

The Bookman Literary Year-Book for 1898. Edited by James Macarthur. $1.25.

Watson, John (Ian Maclaren). Companions of the Sorrowful Way. 75 cts.

Dunbar, Paul. Folks from Dixie. $1.25.

Robert Burns and Mrs. Dunlop, with Elucidations by William Wallace. 2 Vols. $5.

FUNK & WAGNALLS, NEW YORK

Banks, Rev. Louis A., D.D. Paul and His Friends. $1.50.

GINN & CO., BOSTON

Frink, Henry A. The New Century Speaker.

Homer's Iliad, Pope's Translation. Edited by William Tappan.

Cæsar's Gallic War. Edited by A. W. Roberts.

HARPER & BROS., NEW YORK

Crouch, Archer P. Señorita Montenar. $1.25.

Lee, Albert. Four for a Fortune. $1.25.

Du Maurier, George. Social Pictorial Satire. $1.50.

Thackeray, William Makepeace. Vanity Fair. $1.50.

De Windt, Harry. Through the Gold-Fields of Alaska to Bering Straits. $2.50.

Sutphen, W. G. Van T. The Golficide and Other Tales of the Fair Green. $1.

HENRY HOLT & CO., NEW YORK

Burrow, Charles K. The Fire of Life. $1.25.

GEORGE W. JACOBS & CO., PHILADELPHIA

Knowles, Archibald C. Turning Points.

LEACH, SHEWELL & CO., BOSTON

Byron, Lord. The Prisoner of Chillon and Other Selections. Edited by C. M. Stebbins. 25 cts.

Lamb, Charles. Selections from the Essays of Elia. Edited by Caroline L. Crew. 35 cts.

THE MACMILLAN CO., NEW YORK

Law, William. A Serious Call to a Devout and Holy Life. 50 cts.

MAYNARD, MERRILL & CO., NEW YORK

Kingsley, Charles. The Water-Babies. Edited by Edna H. Turpin. 24 cts.

THE OPEN COURT PUBLISHING CO., CHICAGO

Carus, Dr. Paul. Lao-Tze's Tao-Teh-King. $3.

THE PILGRIM PRESS, CHICAGO

Holbrook, Rev. J. C., D.D. Recollections of a Nonagenarian. $1.

G. P. PUTNAM'S SONS, NEW YORK

Cowles, James Lewis. A General Freight and Passenger Post.

Matthew Arnold and the Spirit of the Age. Edited by the Rev. Greenough White.

FLEMING H. REVELL CO., NEW YORK

The Autobiography of Charles H. Spurgeon. Compiled by His Wife and His Private Secretary. Vol. I. (1834–1854). Special subscription price for set of Four Vols., $10.

Noble, Frederick A., D.D. Our Redemption. $1.25.

R. H. RUSSELL, NEW YORK

Page, Thomas Nelson. Two Prisoners. $1.

Cawlin, Madison. Shapes and Shadows.

CHARLES SCRIBNER'S SONS, NEW YORK

Stevenson, Robert Louis. A Lowden Sabbath Morn. $1.75.

Sedgwick, Anne Douglas. The Dull Miss Archinard. $1.25.

Wilson, Francis. The Eugene Field I Knew. $1.25.

Earle, Alice Morse. In Old Narragansett. 75 cts.

HERBERT S. STONE & CO., CHICAGO

Spofford, Harriet Prescott. Priscilla's Love Story.

Dawe, Carlton. A Bride of Japan.

Sherwood, M. E. W. Here, There, and Everywhere: Reminiscences.

Magruder, Julia. A Realized Ideal. $1.25.

THOMAS WHITTAKER, NEW YORK

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The Religious World

The Installation of the Rev. Charles E. Jefferson

The Rev. Charles E. Jefferson was installed pastor of the Broadway Tabernacle Church, New York City, on April 19. The council was one of the largest held in recent years in New York. About forty churches were represented by pastor and delegate. One of the most interesting features of the gathering was the presence of a large delegation from the Central Church of Chelsea, Mass., of which Mr. Jefferson was the former pastor. The Rev. Dr. Hartranft, of Hartford Theological Seminary, was chosen Moderator. After the presentation of the usual papers Mr. Jefferson was called upon for the statements concerning his belief and spiritual experience. He read a paper of about forty minutes' length. which was more than a statement of belief; it combined doctrine and experience in a unique and captivating way. He spoke of his former connection with the Methodist Church; of his subsequent experience as a teacher; of his life at the Law School in Boston; of his tendency at one time toward Unitarianism; of the influence exerted upon him by his friend Dr. Gunsaulus; and, finally, of the influence of Bishop Brooks, which directed his life into the channel of Christian ministry. The paper was so satisfactory that further examination was deemed unnecessary. At the evening service the venerable and greatly beloved Dr. A. H. Clapp offered the installing prayer, Dr. Behrends preached the sermon, and other parts were taken by Drs. Lyman and Meredith. This historic church is once more fully equipped for the great work which it ought to accomplish in New York. Its location, to be sure, is down-town, but it is central, easily reached, and ought to be the source of a large and beneficent ministry to the whole metropolis.

Silver Jubilee of Archbishop Corrigan

Arrangements are being made for the celebration of the twenty-fifth anniversary of the elevation of the Most Rev. Michael A. Corrigan to the episcopacy. It is the most notable event in the history of the Roman Catholic Church in New York for many years, and large committees have been appointed to prepare a fitting celebration. On May 4 there will be imposing religious ceremonies in the Cathedral; and on May 5 a reception will be given to the Archbishop in the Metropolitan Opera-House. Eminent orators will deliver addresses, and music will be furnished by the Seidl Orchestra. The Archbishop has had a very successful administration, and done much toward promoting asylums and schools within his jurisdiction. For some years he has worked for the establishment of an institution for the education of candidates for the priesthood, and recently the new building has been erected at Dunwoodie. There is, however, still a large debt upon it. His friends of the clergy and laity are planning to make a part of this celebration the cancellation of that debt. The announcement of this to the Archbishop will be the principal feature of the reception on May 5. As is well known, this prelate represents the "high church" party in the Roman Church, and his prominence in the advocacy of its principles two or three years ago was the source of discontent among more liberal Romanists.

The New Jersey Association

The thirtieth annual meeting of the Association of Congregational Churches of New Jersey and Contiguous States was held with the First Church in Montclair April 19 and 20. The meeting was distinguished chiefly by two things. First, by the strong utterance concerning more careful training for the ministry; and, second, by the rare quality of the addresses delivered. The subject, "The Need of a Better-Trained Ministry," was introduced by an admirable paper by Dr. Dunning, editor of the "Congregationalist." He showed that whereas formerly the ministry was regarded as the first of the learned professions, in many parts of the country it is now regarded as the lowest. He accounted for this by the multiplicity of short courses for the training of ministers, and by the laxity of ecclesiastical councils. The Association, by a large if not unanimous vote, resolved that candidates for the ministry, with extreme exceptions, should give evidence of a thorough collegiate and seminary training, or something which would be equivalent thereto. The list of speakers at this meeting was quite exceptional. In the place of the sermon, Bishop Potter, of New York, consented to be present

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and address the body on "The Relation of the Ministry to Public Affairs." Under circumstances which most men would have regarded as compelling absence, the Bishop was present. He spoke with great clearness and force, emphasizing his well-known opinions. He closed with a tribute to President McKinley of wonderful beauty and quiet eloquence. It is seldom given to any audience to listen in one afternoon to two such speakers as Mrs. Ballington Booth and the Pundita Ramabai. With an eloquence which she has probably never surpassed, and which those who heard her felt that she had rarely equaled, Mrs. Booth told the story of her work among the prisons. The Pundita Ramabai with great force spoke of the condition of women in India. She expressly limited herself to the appeal of her countrywomen. Her story is strangely different from that of the men who have recently presumed to represent India in this country. The closing meeting was devoted to the future. The Hon. Ernest H. Crosby, with a force and chivalry worthy of his distinguished father, the late Howard Crosby, spoke of the better social conditions which would be realized in the future. In his own inimitable and thrilling way the Rev. W. G. Puddefoot spoke of what the churches are and what they ought to be and must be. Dr. Lyman Abbott spoke of the outlook among the nations, closing his address with a dream of the future, in which he saw Great Britain and America—one in history, one in language, one in blood—united in the leadership of the world toward a truer freedom, a better civilization, and a more perfect national righteousness.

The Deems Lectureship

Some of our readers may remember that soon after the death of the Rev. Charles F. Deems, D.D., the endowment of the American Institute of Christian Philosophy, which had been secured by its late President, Dr. Deems, was given to the University of New York for the establishment of a Deems Lectureship. The subjects were to be Philosophy, Science, Apologetics, as related to Christianity. The gift was accepted by the University. Arrangements have just been completed for the delivery of the first course of lectures. The lecturer will be the Rev. Dr. Iverach, of Aberdeen, who is a professor in the Free Church College of that city. He has chosen for his subject "Theism in the Light of Present Science and Philosophy." A writer in the "British Weekly" says: "Nobody who knows Dr. Iverach can have any doubt about his ability to deal with that subject. He is recognized in Scotland as an authority on Spencer, evolution, and all topics lying on the borderland between philosophy and religion."

Dr. G. F. Verbeck

A few weeks ago we mentioned in these columns the death of Dr. Guido F. Verbeck, who nearly forty years ago had gone to Japan as a missionary of the Reformed Dutch Church. His many fine qualities, long years of service, and the important part he has had in the advancement of Japan, lead us to refer to him again. At that time we spoke more especially of his work; we now wish to speak of some of the qualities which contributed to his marked success in his field of labor. A fellow-missionary who knew him well writes of him in the "Independent" as a man of excellent judgment, and a good adviser in the early days of his service there. He says that he was most impressed by his wisdom and his modesty. "He was a man to lean on; and he had knowledge as well as wisdom." He was a fine linguist. A native teacher of Japan once said of him: "He knows more of the language than I do." He possessed a keen sense of humor. It is told of him that once, after he had lived in Japan for thirty years, he was waiting for a train, when a student, who had been eying him for some time, "concluded he would patronize this innocent alien and air his English. With that superb assurance which is the unfailing endowment of Japanese schoolboys, this eighteen-year-old colt swaggered near and shouted, 'When do you came to our country?' Dr. Verbeck adjusted his benevolent spectacles, and, after a calm survey, responded, in choice vernacular: 'A few years before you did, sir.' After which the student retired. Dr. Verbeck's first talent was preaching, for which he had gifts which would have made him notable in any land. I should say that his chief powers were the graphic vividness with which he could portray a scene, being richly gifted in voice and gesture; then the resistless logic with which he forced truth home. His sermons abounded in illustrations, and were the delight of Japanese audiences. Wherever he went the people came in crowds to see and hear." Another writer, after speaking of his wide influence in the general affairs of the Empire,

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says: "Who can measure the far-reaching influence of such a man of fixed Christian principles, fearless in his adherence to duty, bold in his declarations of the truth, and yet quiet and humble in demeanor, who sustained during all these years such a close relation to the Government, and to his death bore the esteem of the Emperor and appreciation of the nation? The Emperor honored him with the Third-class Decoration of the Rising Sun in 1877. Later, in 1891, granting him a special direct passport, the Minister of Foreign Affairs said: 'The ways in which you have exerted yourself for the benefit of our Empire are by no means few, and you have always been beloved and respected by our officials and people.'"

The Amity Missionary Conferences

It is a good example that Amity Baptist Church (310 West Fifty-fourth Street, New York) sets by its Annual Missionary Conference, both in the spirit of it and the form of it. The spirit is catholic; denominational lines are overpassed; many denominations co-operate. The eighth of these annual conferences occupied three afternoons and evenings, April 4–6, with addresses and discussions on various special points of interest to missionary workers at home and abroad. Prominence was given to the environment of the city church and its demands on Christian sympathy and activity, especially in the work of deaconesses—a line in which Amity Church, as described in The Outlook of December 18, 1897, is the pioneer among American Baptist churches. Many missionaries and others participated in the discussion of these addresses. One of the most attractive features of these conferences are the talks at the supper-table between the afternoon and evening sessions—a real *agapē*, or love-feast. The Rev. Leighton Williams's address on "The Union of the Social and the Spiritual in Christian Life" was here happily illustrated. Another good point is the Biblical exposition with which each session is introduced—reminding one of the close connection made in 2 Timothy iii., 16, between the Book and Christian work.

Printed reports of this year's Conference can be had for 25 cents, and previous reports for 10 cents, by addressing Amity Settlement, 312 West Fifty-fourth Street. In the report of last year we note the statement by a missionary from Cuba, who had received three thousand into the church in ten years preceding, that "the male members of the church were all bearing arms against the oppressor, and the church was in charge of the old men and the women."

Size and Attendance of City Churches

Some figures have recently been gathered by the "Northwestern Christian Advocate" of the attendance in some of the Methodist Episcopal churches. These were obtained from 447 churches of that denomination in thirteen of our largest cities. The facts showed that there was no decadence in the average Sunday evening attendance, but that the evening average was nearly one-quarter larger than the morning, although in 166 of the 447 churches the evening congregations were the smaller. The average size in the morning was 182, and in the evening 238. Only 28 congregations in all the thirteen cities had over 500 in the morning, and 44 over 500 in the evening; and the small average is accounted for by the fact that 151 churches, more than one-third of the whole number, had less than 100 in the morning, and 118 less than 100 in the evening—fifty of these having even less than 50. 145 of the others had only between 100 and 200 persons, so that 296 of those 447 churches, or two-thirds of the whole, were less than 200 strong. The large congregations of over 500 were few and far between. The most favorable reports were from Philadelphia. The "Christian Observer" (Southern Presbyterian) of Louisville, Ky., has also published a census of all the Protestant churches in that city, which shows that the morning and evening congregations combined do not equal the number of communicants. The editor says: "From this census . . . if a reasonable part of the attendants were unconverted people, then it would appear that only about half of the church members were at the house of God in the morning, and only about one-third of them at the night service." A similar census of the churches in Boston reveals a similar state of things. And what is true of these denominations is undoubtedly equally true of the other denominations. These facts show that there is neglect of church attendance on the part of members; and also that more accommodations are provided than are required. There are too many small churches in the cities as well as in the country districts. Consolidation of some of these smaller churches would produce much stronger organizations and better work.

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Correspondence

Mr. Mead Rejoins

To the Editors of The Outlook:

I think you miss my point when you argue that a man who thinks the Supreme Court should be abolished and is agitating for its abolition would nevertheless be perfectly honest in taking the oath to support the Constitution. It surely never occurred to me to question that. What would not be honest, according to my simple way of thinking, would be the solemn declaration by the man, before each speech against the Supreme Court, that he believed in the Supreme Court. What is not honest, to my simple thinking, in the Broad Churchman, whom as well as the Presbyterian you draw into the field of illustration, is to declare solemnly, as he has to do in order to be ordained, that he "unfeignedly believes all the canonical scriptures of the Old and New Testament," and then devote himself to showing in his sermons how they are not to be believed; to declare solemnly every time he says morning or evening prayer that he believes that Christ was "born of the Virgin," and then talk slightingly of miracle; to pray every time he reads the litany to be delivered from "everlasting damnation," and then preach that there is no such thing; to declare, as he must, every time he celebrates the communion, that Jesus Christ, "by his one oblation of himself once offered, made on the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," and then climb into his pulpit to denounce the doctrine of substitutional atonement. This does not seem to me honest. It seems to me that the preacher whom this describes, who elects to stay in the Church with such standards until he is "put out," is destitute of intellectual piety. If the sense of obligation and consistency in Wall Street and State Street were not stricter than this, business could not go on. I believe that when the Church awakes to this, when we see a great revival there of intellectual morality, a new heroism, a new puritanism, we shall see the Church command again the minds of men.

EDWIN D. MEAD.

Boston, Mass.

[The issue which Mr. Mead raises here is a new one. The question which The Outlook discussed was, "Shall a liberal minister withdraw from a conservative pulpit, or remain in it until and unless he is put out?" Mr. Mead says that he should be honest in the pulpit. The Outlook says so too. It has said again and again, and it repeats it here with emphasis, that the minister never should say, whether in ritual in the words of another, or in sermon in his own words, what he disbelieves; though he may legitimately use the words of an ancient creed not in the sense in which they were used by those who framed the creed, provided he uses them in the sense in which they are understood by the congregation whose worship he is leading.—THE EDITORS.]

One Creed

To the Editors of The Outlook:

As bearing upon the recent discussions on church creeds, I send with this a copy of the church manual of the Congregational church of Faribault, of which I am a member.

I especially call your attention to the marked passage: "The sole condition for membership shall be satisfactory evidence of acceptance of Christ." The only pledge which the candidate for membership makes you will also find marked in the form for admission.

Such a manual was the result of certain compromises, the principal one of which was the inclusion of the Creed of 1883 in the manual, with the preliminary statement, as an offset to the broad conditions of membership.

JAMES J. DOW.

Faribault, Minn.

The Spirit of Liberty

To the Editors of The Outlook:

In the recently published letter of Mr. Edwin D. Mead I find these words: "If there are individual Congregational churches which have no creed and which demand no confession of faith as a condition of membership, ... I shall be glad, as a student of Congregationalism, to have you name them."

Let me say that you can name a New England Congregational orthodox church of which I have the honor to be pastor.

This has been true for a score of years, as the following excerpt from the church manual will disclose:

"Although the following Articles of Faith are (by vote of the church June 2, 1878) no longer used in connection with the reception

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of members into the church, they are reproduced in the new manual as constituting the historical creed of the church."

The form used for the public reception into membership for nearly twenty years consists of a simple brief covenant, and the theological or doctrinal condition is covered in the following: "Do you promise to receive in love the pure teachings of the Gospel, to observe its commandments and ordinances, and to adorn the confession of faith in it by a life of piety towards God and of benevolence towards men?' All this is identical with the spirit of liberty and love shown by the church to the theological beliefs of the pastor when he was installed six years ago; and ever since that time I have never suspected that this local church was a "rara avis."

SHERROD SOULE.

Naugatuck, Conn.

Mr. Bruce in the Senate

To the Editors of The Outlook:

In the issue of The Outlook of March 26, 1898, page 755, in the article on the late Senator Blanche K. Bruce, of Mississippi, the following occurs:

> Mr. Bruce's admiration and friendship for Senator Conkling were well known, and their beginning throws a welcome light on the latter's character. When Mr. Bruce appeared in the United States Senate Chamber for formal induction into office, his colleague did not offer (as is a time-honored tradition) to escort him forward. At length Mr. Bruce started to present himself. This was too much for the New York Senator, who jumped to his feet, advanced, and offered his arm, saying, "Excuse me, Mr. Bruce. My name is Conkling. Until this moment I had not noticed that you were unattended. Allow me the pleasure of presenting you."

While possibly not so intended, the suggestion of this statement is that, in the violation, in this instance, of what you term "a time-honored tradition," there was by a white Southern man (his colleague) an intentional and public discourtesy to Senator Bruce because of his color; and that this discourtesy was generously and as publicly rebuked by Senator Conkling.

In reply to this implied suggestion I venture to make the following comments:

1. Senator Morrill, of Vermont, Senator Allison, of Iowa, and Senator Jones, of Nevada, were then, as now, Senators. Senator Stewart, of Nevada, now also a Senator, went out of the Senate on the day Senator Bruce entered it. Each of these four Senators was present when Senator Bruce took the oath of office. Neither of them remembers the incident related in The Outlook.

2. If the incident did occur, Senator Bruce's colleague in the Senate at that time (Senator Alcorn) was a Republican, and of the same political faith and organization with Senator Bruce.

3. Senator Allison has said to me that during Senator Bruce's entire term in the Senate he was treated by both Republican and Democratic Senators with the utmost kindness and courtesy.

This was particularly true, says Senator Allison, of Senator L. Q. C. Lamar, of Mississippi (born, reared, and educated in Georgia), who became a member of the Senate two years after Senator Bruce entered it, and served as his colleague for four years. He was a Democrat and a typical Southerner. Senator Allison says with emphasis, and authorizes the statement, that Senator Lamar's courtesy to and consideration for Senator Bruce, as manifested continuously and upon all occasions, were most marked.

AUGUSTUS O. BACON,
U. S. Senator from Georgia.

United States Senate, Washington, D. C.

[We are very glad to make this correction. The story quoted by us has been in general circulation, and was found by us in current newspaper reports.—THE EDITORS.]

The Dry Dock Question

To the Editors of The Outlook:

Referring to the recent statement of Captain Evans as to the difficulty of docking the Indiana at Port Royal, the writer saw the Indiana docked, and can state that she went in on a falling tide and had ample time to be set on the blocks, Captain Evans to the contrary notwithstanding. I would most respectfully refer you to the official report of Commander C. H. Rockwell, Commandant of the Station, who dictated the dispatch to his secretary at the moment the ship was in the dock, saying that she was docked on a falling tide as easily as a small boat:

"While hauling into the dock, while in the dock, and hauling out, the ship received no damage in any way, no defacement or scratching; in fact, she did not, as far as known, touch any wharf, wing-dam, abutment, or any other part of the structure, but proved conclusively that going into and coming out of this dock is easy and feasible at all times, this battle-ship entering and leaving the dock with no trouble or delay of any kind, and as

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easily as a boat would have done." (Signed) C. H. Rockwell, Commandant Naval Station. (Congressional Record of March 30, 1898, page 3,743.)

WM. P. WATERHOUSE.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible o answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

March 12, 1898, p. 693, you say the resurrection of Lazarus was simply a "resuscitation." 1. Then by similar reasoning the resurrection of Christ was still more only a resuscitation: Lazarus's body "saw corruption," Christ's did not. Ought we not, then, to speak of the resurrection of our Lord as a resuscitation? And ought not Acts iv., 33, to read, "And with great power gave the Apostles witness of the *resuscitation* of the Lord Jesus"? 2. Please refer me to the Scripture passages where it is stated that the resurrection is "the rising of the spirit into the life of the world to come," as you say, p. 693. 3. How do you harmonize this definition of the resurrection with Christ's words in John v., 29—"the resurrection of life . . . and the resurrection of damnation"? 4. How do you harmonize it with 1 Cor. xv., 42–44: "It is sown a natural *body*; it is raised a spiritual *body*"? The Outlook says it is the "spirit that rises." Paul says it is the spiritual *body* (*soma*) that is raised in the resurrection. Which am I to accept as authority, The Outlook or Paul? W. W.

1. Resuscitation is restoration to the life of this world. Resurrection is rising into the life of the world to come. 2. See Luke xx., 34–38. This will be appreciated in degree as one understands logical reasoning The Sadducees ask Jesus to prove that the dead rise. He replies by a proof-text showing that the deceased patriarchs are alive. This would be utterly illogical except upon the assumption that living after death and rising from the dead are equivalent terms. 3. It needs no harmonizing. You should use the Revised Version. 4. By reflecting that not the body but the spirit is the essential reality. Unless the spirit rose, there would be no spiritual body. But spirit builds its own body in this world, and so doubtless in any other world, out of its environment and suitably thereto. Resurrection is entrance into embodied life in the world to come. The "spiritual" body is so called, not as if made of spiritual stuff, but as plastic to spiritual power.

I have just had the pleasure of reading Dr. Abbott's book. "Theology of an Evolutionist," which should be read by every one who takes any interest in either, *i. e.*, theology or evolution. The Doctor speaks of the resurrection of Jesus as being a well-attested fact of history, etc.; what I would like to know is, does he mean the resurrection of the "body," *i. e.*, the flesh and bones, or does he mean the "spirit" or "soul" of Jesus rose; and if it was the "soul" only that was seen and felt by his disciples, why was it necessary for the stone to be removed from the mouth of the tomb? Also, what became of the earthly body? Or, if the body was what was resurrected, what became of it when he ascended into heaven? H. F. C.

What seems to us clear from the narrative in the Gospels is that the Apostles had some ocular demonstration that Jesus Christ was not dead, but living. There is room to doubt whether this ocular demonstration was afforded by their sight of his physical body, or by their vision of his spiritual body. We think the former hypothesis better accords with all the recorded phenomena, but there is something to be said for both hypotheses.

Please tell your readers something of the "National Reform Bureau" of Washington, D. C. H. A. M.

The National Reform Bureau is an organization having for its objects the promotion of legislation demanded by the conscience of the country rather than by business interests. The President of the Bureau is the Hon. Charles Lyman, formerly of the Civil Service Commission, and its Superintendent and Treasurer is the Rev. Wilbur F. Crafts, whose work, begun ten years ago in behalf of a "Sunday rest bill," grew into the more general work now conducted by that Bureau. Among the measures advocated are those to prevent the transmission between the different States of telegraph messages facilitating gambling, limiting absolute divorce, restricting the sale of liquor, excluding the immigration of illiterates, and providing for voluntary arbitration for railway strikes. The Bureau circulates literature to further the agitation for the various reforms, and aids in securing protests, petitions, etc., from religious bodies in relation to public matters of moral concern. The Bureau is supported by membership fees ranging from $1 a year for "associate members" to $100 for "life members."

Kindly mention a few works by French authors (theological and modern preferred) that would be valuable additions to the library of a minister who wishes to retain and improve his acquaintance with the French language. Where can they be obtained, and at what price?

J. W. M.

The following can be recommended: Lobstein's "Essai d'une Introduction à la Dog

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matique Protestante," "La Christologie traditionelle et la foi Protestante," "La doctrine de la Sainte Cène," "Le bilan dogmatique de l'orthodoxie moderne." We think B. Westermann, New York, can give you the prices and supply the books.

1. Kindly give the name and price of some book or books containing an account of the doctrines, government, and customs of the Roman Catholic Church. 2. What books are published containing the words of our Lord classified according to their subjects or otherwise?

J. S. M.

1. See "The Papal System, from its Origin to the Present Time. A Historical Sketch of every Doctrine, Claim, and Practice of the Church of Rome: by William Cathcart" (Cathcart, Philadelphia; $2). 2. "The Great Discourse" is the best one we know of (A. D. F. Randolph Company, New York; $1.50).

Kindly answer this question: What three great religions have sprung from the Jews?

A. C. H.

Directly, (1) Judaism, (2) Christianity; and, indirectly, (3) Mohammedanism.

About People

—Last year the Empress of Germany found nearly a hundred and fifty girls to whom she could give the domestics' golden cross for having lived forty years with one family.

—A telegram from Chihuahua, Mexico, announces that Professor Carl Lumholtz, the explorer, has arrived there on his way to the recesses of the Sierra Madre in that State, where he will join the tribe of Tarahumara Indians and live with them for two years or longer.

—The chair of History at Princeton has now been filled by the election of the Rev. Paul van Dyke, a brother of the Rev. Dr. Henry van Dyke. Mr. van Dyke has lately been pastor of the Edwards Church in Northampton. It may be remembered that Jonathan Edwards, after a twenty-four years' ministry in Northampton and some years' mission work among the Stockbridge Indians, accepted the presidency of Princeton.

—The Philadelphia "Record" says: "Colonel William Ayres, who died last week, enjoyed the distinction of having been the first Union prisoner who was exchanged during the Rebellion. Early in that conflict he and several soldiers, while on a reconnoitering expedition, had the misfortune to be surprised and captured by a detachment of Mosby's guerrillas. The prisoners were sent to Libby Prison, from which Colonel Ayres was released through the intervention of Simon Cameron, then Secretary of War, and an old friend of his, who secured his freedom by an exchange for a son of Alexander H. Stephens, the Vice-President of the Confederacy. Young Stephens afterward rejoined the Confederate forces and was killed in battle."

—When the Maine was blown up, says the Boston "Herald," the wife of Lieutenant-Commander Wainwright was at her home in Washington. She had heard nothing of the news, when she was awakened about four o'clock in the morning by a violent knocking at the door of her house. Finally Mrs. Wainwright rose and looked out of the window asking what was the matter. A voice called out: "Are you the wife of Lieutenant-Commander Wainwright?" "Yes; what do you want?" "The Maine has been totally destroyed. We are reporters and wish for some information about Mr. Wainwright." Only this and nothing more. The shock caused the poor lady to fall in a dead faint, from which she did not rally for several hours, and, fortunately for her, it was then known that her husband was not among the lost.

—Archbishop Walsh, of Dublin, Ireland, made the following reference to Mr. Gladstone's illness the other day:

Withdrawn forever from the contentions of public life, Mr. Gladstone in his present state of patient suffering attracts the sympathy not only of those who in his years of energetic public service venerated him as a political leader, but also, and perhaps even more especially, of others who in public affairs were his strenuous opponents. From a respected Irish Catholic gentleman—one who felt constrained to differ widely from Mr. Gladstone in his last great projects of legislation for Ireland—the thoughtful suggestion has come to me within the last few days that, if any opportunity presented itself, I should ask the faithful of the diocese to discharge some portion of the debt of gratitude which we owe to Mr. Gladstone by now remembering him in our prayers before the throne of mercy. I feel grateful for the suggestion. Doubtless, through this letter, it will be the means of obtaining for our venerable benefactor of former years many fervent prayers, and, in particular, prayer that God, in whom he always trusted, may now, in his hour of suffering, be pleased to send him comfort and relief, to lighten his heavy burden, and to give him strength and patience to bear it, in so far as, in the designs of God's providence, it may have to be borne for his greater good.

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For the Little People

The Bird's Lullaby

By Elizabeth Harman

Sleep, my precious little birdies,
  Cuddle in the nest;
Of all other little birdies
  You are loved the best.

All day long you've chirped and twittered,
  Tried your little wings;
Go to sleep now, little birdies,
  While your mother sings.

Snuggle down, all close together,
  Under mother's breast;
Mother spreads her wings around you,
  Mother guards your rest.

Mother feels you softly stirring,
  Hears your whispered "Cheep!"
Don't be naughty, little birdies!
  Shut your eyes, and sleep.

What Puss Did

A True Story

By Frances J. Delano

Puss had three kittens, and the old speckled hen had twelve chickens.

Pussy's kittens were silver gray underneath, and all sorts of lovely colors on top.

Old Speck's chickens were all yellow and very fluffy.

Puss kept her babies in a box behind the stove in the kitchen, and old Speck kept hers in a barrel in the woodshed.

Every day, after the hearth was swept, Puss brought her kittens out and put them under the stove; and likewise, every day, after the sun was up, old Speck brought her chickens out into the back yard.

Now, one would think, since Puss and the old speckled hen had so much in common and were such near neighbors, that they would be good friends.

But, dear me! Puss never stepped out into the back yard but old Speck began to scold. Puss couldn't even sit in the woodshed doorway for the sake of a little air but old Speck would ruffle up her feathers and begin to call her chickens.

"Errer!" she would say, lifting first one foot and then the other. "Ererer! Don't you see that cat? Err! Look out! Errr! Keep close to me!" and so she would go on, while Puss sat with her eyes closed, and never once thought of the chickens.

One day a dreadful thing happened in the speckled hen's family. The housemaid had left a pail of water standing near the woodshed door, and the speckled hen's largest chicken, anxious to try his wings, flew up on the edge of the pail. He tilted back and forth a few times trying to get his balance, and then, splash! he went into the water. The poor little thing fluttered and gasped, and old Speck, lifting up her wings and her voice, flew in terror about the pail.

After a while the chicken became very quiet, and the old speckled hen went back to her chickens, trying hard to think what it was that made her feel so uneasy.

Meanwhile the housemaid found the chicken in the pail, and, thinking it was dead, but not being quite willing to give it up, she wrapped it in a piece of flannel and put it in the oven.

After a time the poor little drowned chicken began to gasp for breath. Then he tried to wink his eyes, and the housemaid took him out of the oven.

She tended him very carefully for a day or two, and then took him in triumph back to his mother.

But, alas! old stupid Speck had forgotten all about her lost chicken, and, thinking he belonged to some other hen, she flew at him and pecked him with all her might.

"And what is to be done with this chicken?" asked the housemaid, standing in the middle of the kitchen floor and holding the little thing between her two great warm hands.

"You'll have to take care of it yourself," said the housemistress.

So the chicken was wrapped again in the flannel and put under the stove. Now, flannel is not nearly as warm as one's own mother's feathers, and the poor little chicken felt quite forsaken. Pretty soon he crept out from underneath the flannel, lifted up his shrill little voice, and wept.

Puss, who was asleep with her three kittens, moved uneasily, for she didn't like harsh noises.

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"Peep, peep, peep!" said the chicken. Puss stretched herself and opened her eyes.

"Peep, peep, peep!" cried the chicken.

Puss looked at her three kittens nestled up to her so cozy and warm, and then she looked at the poor little forlorn chicken standing out in the cold.

"Mew!" said Puss, and such warmth of love and tenderness as there was in Pussy's voice!

But the chicken, not understanding cat language, kept on crying, "Peep, peep, peep!"

Then Puss got up very carefully, so as not to disturb her babies, and walked over to the chicken.

"Mew!" said Puss again, and put her head down right over the chicken. It might have been Pussy's motherly mew, or it might have been her warm fur, that won the chicken. Certain it is that the little thing began to utter the most contented and musical peeps that ever a cat heard. Peep, peep, peep! peep! peep, peep! peep, peep, peep!

Then Puss settled down close by the chicken, and the chicken cuddled up close to the cat, and after that Puss had four babies, and the chicken had a nice warm place of its own under Pussy's fur.

Whenever the chicken, straying away into remote corners, began to cry, Puss would wake up and mew; then the little chicken would run home, happy and contented, crying, "Peep, peep, peep! peep! peep, peep! peep, peep, peep!"

Dust as Money

We have all heard of the discovery of gold in Alaska; of the crowds of men and of the women who have gone there to dig for the gold, or to make money by selling food and necessary things to the miners. We have heard, too, of steamers coming from Alaska to Seattle with thousands of dollars' worth of gold on board. What is done with this gold? Until it was discovered by man it lay as worthless as the dirt that hid it. Man found it, began to work to get it, and at once it had a value; but more of man's effort and labor must be put with the gold dust before it has its full value, or will buy all that it should buy for man. The city where most of the steamers come to and go from between Alaska and this country is Seattle. When the miner comes to Seattle with his gold dust in bags or boxes, he can change it to money. The banks will buy the gold if the miner wants to sell it, or they will deposit it as if it were money, and give the owner credit until he wishes to sell or exchange it for money. Who buys this vast amount of gold accumulated by the banks? The Government of the United States, to make it into money. The gold is sent to the assay office at Helena, the place where the Government tests the gold to find its true value, and pays for it by a Government check.

After the Government has bought the dust or nuggets of gold, the gold is melted in a crucible in a fire until it is liquid. Then it is poured into a mold and hardened. At this point it is called a bar. After this it is subjected to treatment that will separate the pure gold from every impurity, and then by hydraulic pressure it is made into a cake worth about $80,000. These cakes are melted again to be mixed with another metal to make the whole hard enough for coining. Again it is pressed to the thickness of a coin, and cut into the sizes to make the varying denominations of gold coin issued by the Government. After this it is stamped with the devices which are approved by Congress, and then it is put in circulation by the Government as money, and wages are paid with it, men exchange it for other property, buy what they need or want, or invest it to make more money.

Zulu

The London "Spectator" tells the story of a Russian poodle that slept in the basement of a house in London. One night he went up to the top of the house and awoke one of the servants. She let him into the room, but he would not allow her to sleep. At last she got up and went out into the hall, to find that there was a light, showing that there was fire somewhere on the floor. All the family were gotten out of the house, Zulu—for that was the dog's name—going out with the children. This action of the dog saved not only the family but the house from destruction, and one of the insurance companies in London has presented the dog with a silver medal on which is his name.

❀

"I can't help being a little bit afraid of the dark," remarked the small boy, apologetically. "That is very silly," replied his father. "You will outgrow it when you are older and more sensible." "Of course. It won't be so long before I'm big, and then I'll be like you and mother, and not be afraid of anything except spilling salt and seeing the new moon over my left shoulder." —*Washington Star.*

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The Home Club

Mothers' Congress

The National Congress of Mothers will open in Washington on May 2, and continue until May 7, inclusive. The success of the first Congress of Mothers was such as to demand this second National Congress. The programme has been printed, and is very broad in its scope. It deals with the social, the educational, the ethical, the moral, the civic, and the spiritual training of children. The speakers are, many of them, those who are acknowledged experts in their special fields. Since the last Mothers' Congress the officers of the National Congress of Mothers have been at work organizing mothers' clubs throughout the entire country. To this National Congress each club of not less than five members is entitled to send a delegate. Clubs of twenty members or more may send two delegates. The railroads have made special rates for those attending the Congress. The committee in charge at Washington have issued a list of the hotels and boarding-houses in Washington, with rates, where special arrangements have been made for the accommodation of those attending the Congress.

In the history of the nineteenth century one of the most prominent movements affecting society, the outgrowth of the trend of the times, the birth of a new study—child study—will have an important place; it commands the attention of the leading educators and enlightened mothers of our country and other countries. In reading over the list of the subjects to be discussed at this Congress, it would seem as if when it closes there would be nothing more to be said; that the whole subject of child-training—the relationship of the child in the home, to society, and in the school and the church—had been fully considered. As a result of this close study of the child and his environment there come up new problems unknown to former generations of mothers.

Among the many results of the Mothers' Congress has been the issuing of a small manual, the purpose of which is to give instructions and suggestions for the organizing of mothers' clubs. This is a brief, concise statement of methods that have been tried and found successful, the idea being that the intelligent mother shall share her experience and her intelligence with the mother whose lack of opportunity is the cause of at least some of the failures in tenement-house child life.

The address of the Mothers' Congress is the National Congress of Mothers, Washington Loan and Trust Building, Washington, D. C. The officers are among the leading women of this country. The President is Mrs. Theodore W. Birney; the Vice-Presidents are women of prominence who are identified with the best movements for the betterment of social conditions in their own States.

Women on a Board of Education

During the administration of Mr. Charles Schieren as Mayor of the city of Brooklyn, five women were appointed to the Board of Education. It was scarcely expected, even by those who for years had been urging the appointment of women to the Board, that five women members in a Board consisting of forty-five, many of whom were opposed to the appointment of women, could prove conclusively that women on a Board of Education would make that Board more effective, raise the school standard, and put into operation factors in the school life of the city hitherto unknown.

The opponents used many arguments against the appointment of women; among the many, that the teachers did not want women on the Board, and that friction must follow their appointment. The first year of work of the five women appointed to the Board of Education in Brooklyn was a contradiction of every objection raised by their opponents. They were tactful in all that they did. They were appointed to committees, and spent the year in study and observation. They made friends of the teachers. The sanitary sides of school life were closely observed. Under their direction, ably seconded by the active interest and co-operation of some of the men on the Board, parents' meetings were established. Through their interest and influence the walls of several school buildings were decorated. Most of them were able speakers, and appeared before different organizations to present the school questions as only experienced officials can present department questions in civic life.

The time for reappointment comes in July.

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Fifteen hundred teachers have signed a petition to be presented to Mayor Van Wyck urging their reappointment; several women's organizations are urging their reappointment to the Board. President Swanstrom, of the Borough of Brooklyn Board of Education, has written a letter in which he speaks in the most unqualified terms of approval of the results of their work on the Board and in the schools of the city.

The success of these women is of importance to the whole country, especially in those conservative communities where change is always considered a danger.

Comment and Statement

That "No man liveth unto himself" is absolutely true. Nowhere is this truth more clearly demonstrated than in the relation that exists between a servant and employers. The altruistic housekeeper does not weigh the question of whether she shall teach, or cause to be taught, the maid she employs. If there are in the girl teachable qualities, the altruist makes her contribution to the world's accumulation of knowledge. She teaches the servant that the sum of the world's misery and discomfort may be reduced just that much. How long would it take the incompetent but teachable servant to disappear from American households if every housekeeper determined to train the servants who were worth it, not that they might be her servants, but good servants, commanding good wages, and thus kept out of the shiftless drifting population? It is equally true of the service hired by the day. Incompetency is the bane of life, whether the incompetency is in mistress or maid. The altruist recognizes this, and, true to her principles, works to overcome it in her own household. Our correspondent tells of one successful effort:

"WHAT IS TRUE PHILANTHROPY?"

In The Outlook of February 5, under "The Home Club," is an article headed as above. The writer supposes an example of a woman needing to support herself and children. "The woman is strong; she could do washing and ironing," but for the nicer grades of that work, for which she could receive better wages, her labor is too unskilled. The writer asks, "Who is to teach her?" and answers thus: "If the town in which she lived had a body of housekeepers organized to secure theoretical and practical training in domestic science, with a teacher coming to give demonstrations in all departments of work, how easy it would be to put this woman under a trained teacher." "A body of housekeepers organized" in a "small town" or country village is not so easy to be attained. But if every housekeeper would act according to the "Golden Rule," and conscientiously answer the question, "Am I my brother's keeper?" the result might be attained without organization. The present writer has a case in point coming under her own observation. A friend told her in substance the following: "In my early housekeeping an Irish woman, a widow, having three children to support, washed and ironed for me when I had need of extra help. She was strong and willing, but was suited only for coarse work. She considered it of no consequence that the straight edges of a towel be folded together parallel, and to rub it over with the iron was sufficient, not even drying, much less smoothing it. I often showed her how such things should be done, and she always tried to please me. I employed her occasionally for a good many years, and had forgotten that she ever had been a less skillful worker than I was finding her after five years, when one day she unexpectedly reminded me of it. She was telling me how well she was getting along in supporting her family, how she had more work than she needed. And, to my surprise, she added, 'I owe it to you,' telling me that when a regular employer told her how well she washed and ironed she had said that it was I who had taught her, and that she could earn a great deal more money much easier since I had shown her how to do things. The woman then reminded me how I used to come to the ironing-board, taking the iron to show her the best way to fold the articles and the easiest way to handle them, which I had really forgotten. It was a great pleasure to me that I had helped her."

You may say that this woman was shown about her work in order that the result might please her employer. Yes; but too often when the worker is not satisfactory we simply discharge her, and seek for one sufficiently skilled, to save us trouble. Probably the time given to showing this woman was very little; no doubt she was receptive and tried to please. To attain such a result two elements are necessary—the *willingness to teach* and the *willingness to be taught*. If the mistress often has no patience with want of skill, as often, probably oftener (because of lack of discipline of character), the working woman considers such instruction an interference.

If every woman would take the opportunities which come to her very doors to help in such ways those who need instructing, there would be no need of *organization*. The greatest organization in the world is that of love to man; and when all the world live by the Golden Rule, social problems of all sorts will be solved.

M. L. H.

Government Protection

The Secretary of the Massachusetts Board of Health says that nine-tenths of all jellies sold as "fruit jellies" are fraudulent. Analysis, in the laboratory of the Board of Health of Massachusetts, of specimens bought in the open market demonstrated that not a trace of the fruit labeled on the outside of the jars could be found in the contents of the jars sold.

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